صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 9

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia

Published by:

دار السلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.– Riyadh.

400 p., 14×21cm

ISBN: 9960-717-31-3 (set)

9960-717-40-2 (v.9)

1– Al-Hadith – Six books I– Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-40-2 (V.9)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب ، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة



عمر محمد فلاته

CONTENTS OF VOLUME NINE

فهرس الجزء التاسع

97 – THE BOOK OF *TAUḤĪD* (ISLĀMIC MONOTHEISM) 285

87 – THE BOOK OF *AD-DIYĀT* (BLOOD-MONEY) [Payment for Bloodshed]

٨٧ - كتاب الديات

(1) CHAPTER. The Statement of Allāh تعالى: "...And whoever kills a believer intentionally, his recompense is Hell..." (V.4:93)

(١) **بَابُ** قَوْلِ اللهِ تَعالى: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ [النساء: ٩٣]

6861. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! Which sin is the greatest in Allāh's consideration?" The Prophet ﷺ said, "To set up a rival unto Allāh, though, He Alone created you." The man asked, "What is (the) next (greatest sin)?" The Prophet ﷺ said, "To kill your son, lest he should share your food with you." The man said, "What is (the) next (greatest sin)?" The Prophet ﷺ said, "To commit illegal sexual intercourse with the wife of your neighbour." So Allāh عَزَّ وجَلَّ revealed in confirmation of this narration:

"And those who invoke not any other *ilāh* (god) along with Allāh nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment." (V.25:68)

٦٨٦١ - **حدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قالَ: قَالَ عَبْدُ اللهِ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، أيُّ الذَّنْبِ أكْبَرُ عِنْدَ اللهِ؟ قالَ: «أنْ تَدْعُوَ للهِ نِدّاً وَهُوَ خَلَقَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ أنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أنْ يَطْعَمَ مَعَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ أنْ تُزَانِيَ بِحَلِيلَةِ جارِكَ». فَأنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقَهَا ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾﴾ الآية [الفرقان: ٦٨]. [راجع: ٤٤٧٧]

6862. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

٦٨٦٢ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا إسحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ العَاصِ، عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قَالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزَالُ المُؤْمِنُ في فُسْحَةٍ مِنْ دِينِهِ ما لَمْ يُصِبْ دَماً حَرَاماً». [انظر: ٦٨٦٣]

6863. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: One of the evil deeds with bad

٦٨٦٣ - **حدَّثَنِي** أحْمَدُ بْنُ

يَعْقُوبَ: أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدٍ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: إِنَّ مِنْ وَرَطَاتِ الأُمُورِ الَّتِي لا مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا: سَفْكَ الدَّمِ الحَرَامِ بِغَيْرِ حِلِّهِ.
[راجع: ٦٨٦٢]

consequence from which there is no escape, for the one who is involved in it, is to kill someone unlawfully.

٦٨٦٤ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ ما يُقْضَى بَيْنَ النَّاسِ فِي الدِّماءِ». [راجع: ٦٥٣٣]

6864. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of bloodshed."

٦٨٦٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَطاءُ بْنُ يَزِيدَ: أَنَّ عُبَيْدَ اللهِ بْنَ عَدِيٍّ حَدَّثَهُ: أَنَّ المِقْدادَ بْنَ عَمْرٍو الكِنْدِيَّ حَلِيفَ بَنِي زُهْرَةَ حَدَّثَهُ، وَكانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ أَنَّهُ قالَ: يا رَسُولَ اللهِ، إِنْ لَقِيتُ كافِراً فَاقْتَتَلْنا فَضَرَبَ يَدِي بِالسَّيْفِ فَقَطَعَها ثُمَّ لاذَ بِشَجَرَةٍ وَقالَ: أَسْلَمْتُ للهِ. آقْتُلُهُ بَعْدَ أَنْ قالَها؟ قالَ رَسُولُ اللهِ ﷺ: «لا تَقْتُلْهُ»، قالَ: يا رَسُولَ اللهِ، فَإِنَّهُ طَرَحَ إِحْدَى يَدَيَّ، ثُمَّ قالَ ذلك بَعْدَما قَطَعَها، آقْتُلُهُ؟ قالَ: «لا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وأَنْتَ بِمَنزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قالَ». [راجع: ٤٠١٩]

6865. Narrated Al-Miqdād bin 'Amr Al-Kindī, an ally of Banī Zuhra who took part in the battle of Badr with the Prophet ﷺ, that he said, "O Allāh's Messenger! If I meet a disbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allāh (i.e., embraced Islām),' should I kill him after he has said so?" Allāh's Messenger ﷺ said, "Do not kill him." Al-Miqdād said, "O Allāh's Messenger! He had chopped off one of my hands and he said that after he had cut it off. Should I kill him?" The Prophet ﷺ said, "Do not kill him, for if you kill him, he would be in the position in which you had been before you kill him (a believer), and you would be in the position in which he was before he said the sentence (a disbeliever)."

٦٨٦٦ - وَقالَ حَبِيبُ بْنُ أَبِي

6866. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Al-Miqdād, "If a faithful

believer conceals his Faith (Islām) from the disbelievers, and then when he declares his Islām, you kill him, (you will be sinful). Remember that you were also concealing your Faith (Islām) at Makkah before."

عَمْرَة، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ لِلْمِقْدادِ: «إذا كانَ رَجُلٌ مِمَّنْ يُخْفِي إيمانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إيمانَهُ فَقَتَلْتَهُ، فَكذلكَ كُنْتَ أنتَ تُخْفِي إيمانَكَ بِمَكَّةَ مِنْ قَبْلُ».

(2) CHAPTER. The Statement of Allāh تعالى: "And if anyone saved a life ..." (V.5:32)

(٢) بابٌ: ﴿وَمَنْ أَحْيَاهَا﴾ [المائدة: ٣٢]

Ibn 'Abbās said, "Anyone who regards killing as prohibited except for a just cause (then it would be as if) he saved the life of all mankind."

قَالَ ابْنُ عَبَّاسٍ: مَنْ حَرَّمَ قَتْلَها إلا بِحَقٍّ ﴿فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ [المائدة: ٣٢].

6867. Narrated Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Ādam who started the first killing (murdering) on the earth. (It is said that he was Qābīl)."

٦٨٦٧ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُقْتَلُ نَفْسٌ إلَّا كانَ عَلى ابْنِ آدَمَ الأوَّلِ كِفْلٌ مِنْها». [راجع: ٣٣٣٥]

6868. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another."

٦٨٦٨ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ قالَ: وَاقِدُ بْنُ عَبْدِ اللهِ أخْبَرَنِي، عَنْ أبِيهِ: سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

6869. Narrated Abū Zur'a bin 'Amr bin Jarīr: The Prophet ﷺ said during *Ḥajjat-ul-Wadā'*, "Let the people be quiet and listen to me. After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another."

٦٨٦٩ - حدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ قالَ: سَمِعْتُ أبا زُرْعَةَ بْنَ عَمْرِو بنِ جَرِيرٍ، عَنْ جَرِيرٍ قالَ: قالَ لِي النَّبِيُّ ﷺ في حَجَّةِ الوَداعِ:

«اسْتَنْصِتِ النَّاسَ، لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».
[راجع: ١٢١]

رَواهُ أَبُو بَكْرَةَ وابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

6870. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "*Al-Kabā'ir* (the biggest sins) are: To join others (as partners) in worship with Allāh, to be undutiful to one's parents," or said, "to take a false oath." (The subnarrator, Shu'ba is not sure as to the correct expression the Prophet ﷺ used).

Mu'ādh said: Shu'ba said, "*Al-Kabā'ir* (the biggest sins) are: (1) Joining others (as partners) in worship with Allāh, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully)."

٦٨٧٠ - حدَّثني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «الكَبائِرُ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الوَالِدَيْنِ - أَوْ قالَ: اليَمِينُ الغَمُوسُ، شَكَّ شُعْبَةُ -». وَقالَ مُعَاذٌ: حدَّثَنا شُعْبَةُ قالَ: «الكَبائِرُ: الإِشْرَاكُ بِاللهِ، وَاليَمِينُ الغَمُوسُ، وعُقُوقُ الوَالِدَيْنِ، أَوْ قالَ: وَقَتْلُ النَّفْسِ». [راجع: ٦٦٧٥]

6871. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The biggest of *Al-Kabā'ir* (the great sins) are: (1) To join others (as partners) in worship with Allāh, (2) to murder a human being, (3) to be undutiful to one's parents, (4) and to make a false statement," or said, "to give a false witness."

٦٨٧١ - حدَّثَنا إِسحاقُ بْنُ مَنْصُورٍ: حدَّثَنا عَبْدُ الصَّمَدِ: حدَّثَنا شُعْبَةُ: حدَّثَنا عُبَيْدُ اللهِ بْنُ أَبي بَكْرٍ: سَمِعَ أَنساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الكَبائِرُ». وَحدَّثَنا عَمْرٌو: حدَّثَنا شُعْبَةُ، عَنِ ابْنِ أَبي بَكْرٍ، عَنْ أَنسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «أَكْبَرُ الكَبائِرِ: الإِشْرَاكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الوَالِدَيْنِ، وَقَوْلُ الزُّورِ، أَوْ قالَ: وَشَهادَةُ الزُّورِ».

6872. Narrated Usāma bin Zaid bin Hāritha رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent us (to fight) against Al-Huraqa (one of

٦٨٧٢ - حدَّثَنا عَمْرُو بْنُ زُرَارَةَ: حدَّثَنا هُشَيْمٌ: حدَّثَنا حُصَيْنٌ: حدَّثَنا

أَبُو ظَبْيَانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ قَالَ: بَعَثَنا رَسُولُ اللهِ ﷺ إِلَى الحُرَقَةِ مِنْ جُهَيْنَةَ، قَالَ: فَصَبَّحْنا القَوْمَ فَهَزَمْناهُمْ، قَالَ: وَلَحِقْتُ أَنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، قَالَ: فَلَمَّا غَشِيناهُ قَالَ: لا إِلٰهَ إِلَّا اللهُ، قَالَ: فَكَفَّ عَنْهُ الأَنْصارِيُّ وَطَعَنْتُهُ بِرُمْحِي حتى قَتَلْتُهُ. قَالَ: فَلَمَّا قَدِمْنا بَلَغَ ذلك النَّبِيَّ ﷺ قَالَ: فَقالَ لِي: «يا أُسامَةُ، أَقَتَلْتَهُ بَعْدَما قَالَ: لا إِلٰهَ إِلَّا اللهُ؟» قَالَ: قُلْتُ: يا رَسُولَ اللهِ، إِنَّما كانَ مُتَعَوِّذاً، قَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إِلٰهَ إِلَّا اللهُ؟» قَالَ: فَمَا زَالَ يُكَرِّرُها عَلَيَّ حتى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلك اليَوْمِ. [راجع: ٤٢٦٩]

the subtribes) of Juhaina. We reached those people in the morning and defeated them. A man from the *Anṣār* and I chased one of their men and when we attacked him, he said, *"Lā ilāha illallāh"* (none has the right to be worshipped but Allāh). The *Anṣārī* refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Al-Madīna), this news reached the Prophet ﷺ. He said to me, "O Usāma! You killed him after he had said, *'Lā ilāha illallāh?'* " I said, "O Allāh's Messenger! He said so in order to save himself." The Prophet said, "You killed him after he had said, *'Lā ilāha illallāh'* (None has the right to be worshipped but Allāh)." The Prophet ﷺ kept on repeating that statement till I whished I had not been a Muslim before that day.

٦٨٧٣ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَني اللَّيْثُ: حدَّثَني يَزِيدُ، عَنْ أَبِي الخَيْرِ، عَنِ الصُّنابِحِيِّ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: إِنِّي مِنَ النُّقَباءِ الَّذِينَ بايَعُوا رَسُولَ اللهِ ﷺ. بايَعْناهُ عَلى أن لا نُشْرِكَ بِاللهِ شَيْئاً، وَلا نَزْنِيَ، وَلا نَسْرِقَ، وَلا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللهُ، وَلا نَنْهَبَ، وَلا نَعْصِيَ، بِالجَنَّةِ إِنْ غَشِينا، فَإِنْ غَشِينا مِنْ ذلك شَيْئاً كانَ قَضاءُ ذلك إِلَى اللهِ. [راجع: ١٨]

6873. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: I was among those *Naqīb* (selected leaders) who gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) that we would not join partners in worship to Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allāh has forbidden, would not commit robbery, would not disobey (Allāh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if we committed anyone of these (sins), then our case will be decided by Allāh.

6874. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever carries arms against us, is not from us."

٦٨٧٤ - حدَّثنا مُوسَى بْنُ إِسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا». [انظر: ٧٠٧٠]

رَواهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ.

6875. Narrated Al-Aḥnaf bin Qais: I went to help that man (i.e., 'Alī), and on the way I met Abū Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allāh's Messenger ﷺ saying, 'If two Muslims meet each other with their swords, then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allāh's Messenger! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent.' "

٦٨٧٥ - حدَّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبارَكِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ: حدَّثنا أَيُّوبُ وَيُونُسُ عَنِ الحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ قالَ: ذَهَبْتُ لأَنْصُرَ هٰذا الرَّجُلَ، فَلَقِيَني أَبُو بَكْرَةَ، فقالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هٰذا الرَّجُلَ. قالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إذا التَقَى المُسْلِمانِ بِسَيْفَيْهِما فَالقاتِلُ وَالمَقْتُولُ في النَّارِ»، قُلْتُ: يا رَسُولَ اللهِ، هٰذا القاتِلُ فَما بالُ المَقْتُولِ؟ قالَ: «إِنَّهُ كانَ حَرِيصاً عَلَى قَتْلِ صاحِبِهِ». [راجع: ٣١]

(3) CHAPTER. The Statement of Allāh تعالى: "O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in case of murder: The free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits, (i.e., kills the killer after taking the blood-money), he shall have a painful torment." (V.2:178)

(٣) **بابُ قَوْلِ اللهِ تعالى**: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى﴾ الآيَة. [البقرة: ١٧٨]

(4) CHAPTER. To question the killer till he confesses; and confession in cases where Divinely prescribed punishments are imperative.

(٤) بابٌ سُؤَالِ القَاتِلِ حتى يُقِرَّ، والإِقْرَارِ في الحُدُودِ

6876. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so-and-so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she nodded in agreement). The Jew was brought to the Prophet and the Prophet ﷺ kept on questioning him till he confessed, whereupon his head was crushed with stones.

٦٨٧٦ - حدَّثَنا حَجَّاجُ بْنُ مِنْهالٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ يَهُودِيّاً رَضَّ رَأْسَ جارِيَةٍ بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكِ هٰذا؟ أَفُلانٌ أَوْ فُلانٌ؟ حتّى سُمِّيَ اليَهُودِيُّ، فَأُتِيَ بِهِ النَّبِيُّ ﷺ فَلَمْ يَزَلْ بِهِ حتى أَقَرَّ، فَرُضَّ رَأْسُهُ بِالحِجَارَةِ. [راجع: ٢٤١٣]

(5) CHAPTER. If someone kills (somebody) with a stone or with a stick.

(٥) بابٌ: إذا قَتَلَ بِحَجَرٍ أَوْ بِعَصًا

6877. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A girl wearing ornaments, went out at Al-Madīna. Somebody struck her with a stone. She was brought to the Prophet ﷺ while she was still alive. Allāh's Messenger ﷺ asked her, "Did such and such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allāh's Messenger ﷺ then sent for the killer and killed him between two stones.

٦٨٧٧ - حدَّثَنا مُحَمَّدٌ: قالَ أَخْبَرَنا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ هِشامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ جَدِّهِ أَنَسِ بْنِ مالِكٍ قالَ: خَرَجَتْ جارِيَةٌ عَلَيْهَا أَوْضاحٌ بِالمَدِينَةِ، قالَ: فَرَماها يَهُودِيٌّ بِحَجَرٍ، قالَ: فَجِيءَ بِهَا إلى النَّبِيِّ ﷺ وَبِهَا رَمَقٌ، فَقالَ لَهَا رَسُولُ اللهِ ﷺ: «فُلانٌ قَتَلَكِ؟» فَرَفَعَتْ رَأْسَها، فأَعَادَ عَلَيها، قالَ: «فُلانٌ قَتَلَكِ؟» فَرَفَعَتْ رَأْسَها، فَقالَ لَهَا في الثَّالِثَةِ: «فُلانٌ قَتَلَكِ؟» فَخَفَضَتْ رَأْسَها، فَدَعا بِهِ رَسُولُ اللهِ ﷺ فَقَتَلَهُ بَيْنَ الحَجَرَيْنِ. [راجع: ٢٤١٣]

(6) CHAPTER. The Statement of Allāh تعالى: "(And We ordained therein for them:) 'Life

(٦) بابٌ قَوْلِ اللهِ تَعالى: ﴿أَنَّ

for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.' But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are *Az-Ẓālimūn* (polytheists, oppressors and wrongdoers – of a lesser degree).'' (V.5:45)

ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ﴾ [المائدة: ٤٥].

6878. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The blood of a Muslim who confesses that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that I am the Messenger of Allāh, cannot be shed except in three cases: (1) Life for life, (in cases of intentional murders without right, i.e., in *Qiṣāṣ* – Law of Equality in punishment); (2) a married person who commits illegal sexual intercourse, and (3) the one who turns renegade from Islām (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things, etc. in the Islāmic religion)."

[See *Fatḥ-Al-Bārī* for details].

٦٨٧٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أنْ لا إلهَ إلَّا اللهُ، وأنّي رَسُولُ اللهِ إلَّا بإحْدَى ثَلاثٍ: النَّفْسُ بالنَّفْسِ، والثَّيِّبُ الزاني، والمُفارِقُ لِدِينِهِ التَّارِكُ لِلْجماعَةِ».

(7) CHAPTER. Whoever punished (a killer) with a stone (in retaliation).

(٧) بابُ مَنْ أقادَ بالحَجَرِ

6879. Narrated Anas رَضِيَ الله عَنْهُ: A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet ﷺ while she was still alive. The Prophet ﷺ asked her, "Did such and such person strike you?" She gestured with her head, expressing denial. He asked her (naming such and such a person) for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, (naming such and such a person) she beckoned with her in the affirmative, as saying, "Yes." So the Prophet ﷺ killed him

٦٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ هِشامِ ابْنِ زَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ يَهُودِيّاً قَتَلَ جارِيَةً عَلى أوْضاحٍ لَها فَقَتَلَها بِحَجَرٍ فَجِيءَ بِها إلى النَّبِيِّ ﷺ وَبِها رَمَقٌ فَقالَ: «أقَتَلَكِ؟» فَأشارَتْ بِرَأسِها أنْ لا، ثُمَّ قالَ في الثَّانِيَةِ فَأشارَتْ بِرَأسِها أنْ لا، ثُمَّ سَألَها الثَّالِثَةَ فَأشارَتْ بِرَأسِها

أي نَعَمْ. فَقَتَلَهُ النَّبِيُّ ﷺ بِحَجَرَيْنِ.

[راجع: ٢٤١٣]

(the Jew) with two stones.

(٨) بابٌ مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيرِ النَّظَرَيْنِ

(8) CHAPTER. The relative of the killed person has the right to choose one of two compensations (i.e., to have the killer killed, or to accept blood-money).

٦٨٨٠ - حدَّثنا أبُو نُعَيم: حدَّثنا شَيْبانُ، عَنْ يَحْيى، عَن أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ: أنَّ خُزَاعَةَ قَتَلُوا رَجُلاً. وَقالَ عَبْدُ اللهِ بْنُ رَجاءٍ: حَدَّثَنا حَرْبٌ، عَنْ يَحْيى: حدَّثنا أبُو سَلَمَةَ: حدَّثنا أبُو هُرَيْرَةَ: أنَّهُ عامَ فَتْحِ مَكَّةَ قَتَلَتْ خُزَاعَةُ رَجُلاً مِنْ بَني لَيْثٍ بِقَتِيلٍ لَهُمْ في الجاهِلِيَّةِ، فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وسلَّط عَلَيهِمْ رَسُولَهُ وَالمُؤمِنِينَ، ألا وَإنَّها لَمْ تَحِلَّ لأَحَدٍ قَبْلي، وَلا تَحِلُّ لأَحَدٍ بَعْدِي ألا وَإنَّما أُحِلَّتْ لي سَاعَةً مِنْ نَهارٍ، ألا وَإنَّها ساعَتِي هٰذِهِ حَرَامٌ، لا يُخْتَلى شَوْكُها وَلا يُعْضَدُ شَجَرُها وَلا يَلْتَقِطُ ساقِطَتَها إلَّا مُنْشِدٌ. ومَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيرِ النَّظَرَيْنِ، إمَّا يُودَى وإمَّا يُقادُ». فَقامَ رَجُلٌ مِنْ أهْلِ اليَمنِ يُقالُ لَهُ: أبُو شَاهٍ، فَقالَ: اكْتُبْ لي يا رَسُولَ اللهِ، فَقالَ رَسُولُ اللهِ ﷺ: «اكْتُبُوا لأبي شاهٍ». ثُمَّ قامَ رَجُلٌ مِنْ قُرَيْشٍ فَقالَ: يا رَسُولَ اللهِ، إلَّا

6880. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: In the year of the conquest of Makkah, the tribe of Khuzā'a killed a man from the tribe of Banī Laith in revenge for a killed person belonging to them in the Pre-Islāmic Period of Ignorance. So Allāh's Messenger ﷺ got up saying, "Allāh held back the (army having) elephants from Makkah, but He let His Messenger and the believers overpower the infidels (of Makkah). Beware! (Makkah is a sanctuary)! Verily! Fighting in Makkah was not permitted for anybody before me, nor will it be permitted for anybody after me. It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its *Luqaṭa* (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the blood-money or retaliation by having the killer killed." Then a man from Yemen, called Abū Shāh, stood up and said, "Write (that) for me, O Allāh's Messenger!" Allāh's Messenger ﷺ said (to his Companions), "Write that for Abū Shāh." Then another man from Quraish got up, saying, "O Allāh's Messenger! Except *Al-Idhkhir* (a special kind of grass) as we use it in our houses and for graves." Allāh's Messenger ﷺ said, "Except *Al-Idhkhir*."(1)

(1) (H. 6880) *Al-Idhkhir* is permitted to be cut in Makkah.

الإذْخِرَ فَإنَّمَا نَجْعَلُهُ في بُيُوتِنَا وقُبُورِنا. فقالَ رَسُولُ اللهِ ﷺ: «إلَّا الإذْخِرَ».

وتابَعَهُ عُبَيْدُ اللهِ عَنْ شَيْبانَ في «الفِيلَ». وَقَالَ بَعْضُهُمْ عَن أبي نُعَيم: «القَتْلَ»، وقالَ عُبَيْدُ اللهِ «إمَّا أنْ يُقَادَ أهْلُ القَتِيلِ». [راجع: ١١٢]

٦٨٨١ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَتْ في بَنِي إسْرائِيلَ قِصَاصٌ ولَمْ تَكُنْ فِيهِمُ الدِّيَةُ، فَقالَ اللهُ لِهٰذِهِ الأُمَّةِ ﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِي ٱلْقَتْلَى﴾ إلى هٰذِهِ الآيَةِ ﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ﴾ قالَ ابْنُ عَبَّاسٍ: فَالعَفْوُ أنْ يَقْبَلَ الدِّيَةَ في العَمْدِ، قالَ: ﴿فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ﴾ أنْ يَطْلُبَ بِمَعْرُوفٍ ويُؤَدِّي بِإحْسَانٍ. [راجع: ٤٤٩٨]

6881. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: For the Children of Israēl, the punishment for crime was *Al-Qiṣāṣ* only (i.e., the Law of Equality in punishment) and the payment of blood-money was not permitted as an alternate. But Allāh said to this nation (Muslims):

'O you who believe! *Al-Qiṣāṣ*[1] (the Law of Equility in punishment) is prescribed for you in case of murder, .. (up to)... But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money..." (V.2:178)

Ibn 'Abbās added: Forgiveness in this Verse, means to accept the blood-money in an intentional murder. Ibn 'Abbās added: The Verse:

"... (Then adhering to it) with fairness and payment of the blood-money to the heir should be made in fairness..." (V.2:178)

means that the demand should be reasonable and it is to be paid to the heir in fairness.

(٩) بابُ مَنْ طَلَبَ دَمَ امْرِئٍ بِغَيرِ حَقٍّ

(9) CHAPTER. Whoever seeks to shed somebody's blood without any right.

٦٨٨٢ - حدَّثنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بْنِ أبي

6882. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The most hated persons to Allāh are three: (1) A person

(1) (H. 6881) See the glossary.

who deviates from the right conduct (i.e., an evil-doer) in the *Ḥaram* (sanctuaries of Makkah and Al-Madīna); (2) a person who wants that the traditions of the Pre-Islāmic Period of Ignorance should remain in Islām; (3) and a person who seeks to shed somebody's blood without any right."

حُسَيْنٍ: حدَّثَنا نافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «أَبْغَضُ النَّاسِ إلى اللهِ ثَلاثَةٌ: مُلْحِدٌ في الحَرَمِ، وَمُبْتَغٍ في الإسْلامِ سُنَّةَ الجاهِلِيَّةِ، وَمُطَّلِبُ دَمِ امْرِئٍ بِغَيْرِ حَقٍّ لِيُهْرِيقَ دَمَهُ».

(10) CHAPTER. Excusing somebody who killed another by mistake.

(١٠) بابُ العَفْوِ في الخَطَأ بَعْدَ المَوْتِ

6883. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: *Al-Mu<u>sh</u>rikūn* were defeated on the day (of the battle) of Uḥud.' "

Satan shouted among the people on the day of Uḥud, 'O Allāh's worshippers! Beware of what is behind you!' So, the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yamān. Ḥu<u>dh</u>aifa (bin Al-Yamān) shouted, 'My father! My father!' But they killed him. Ḥu<u>dh</u>aifa said, 'May Allāh forgive you.' " (The subnarrator added: Some of the defeated *Mu<u>sh</u>rikūn* fled till they reached Ṭā'if).

٦٨٨٣ - **حدَّثَنا** فَرْوَةُ: حدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: هُزِمَ المُشْرِكُونَ يَوْمَ أُحُدٍ. وَحدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حدَّثَنا أَبُو مَرْوانَ يَحْيَى بْنُ أَبِي زَكَرِيَّا، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: صَرَخَ إِبْلِيسُ يَوْمَ أُحُدٍ في النَّاسِ: يا عِبادَ اللهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاهُمْ عَلى أُخْرَاهُمْ حَتَّى قَتَلُوا اليَمانَ. فَقالَ حُذَيْفَةُ: أَبِي أَبِي، فَقَتَلُوهُ، فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قالَ: وَقَدْ كانَ انْهَزَمَ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بالطَّائِفِ. [راجع: ٣٢٩٠]

(11) CHAPTER. The Statement of Allāh تعالى:
"It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money i.e., *Diya*) be given to the deceased's family, unless they remit it. If the deceased belonged to a people

(١١) بابُ قَوْلِ اللهِ تَعالى: ﴿وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا﴾ الآية [النساء: ٩٢]

at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must observe fast for two consecutive months in order to seek repentance from Allāh. And Allāh is ever All-Knowing, All-Wise." (V.4:92)

(12) CHAPTER. If a killer confesses once, he should be killed.

(١٢) **بابٌ**: إذا أقَرَّ بالقَتْلِ مَرَّةً قُتِلَ بِهِ

6884. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones. It was said to her, "Who has done this to you, such and such person, such and such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ﷺ ordered that his head be crushed with the stones. (Hammām said, "with two stones".)

٦٨٨٤ - **حدَّثنا** إسحاقُ: أخبرَنا حَبَّانُ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أنَسُ ابْنُ مالكٍ أنَّ يَهُودِيّاً رَضَّ رَأسَ جارِيَةٍ بَينَ حَجَرَيْنِ، فَقِيلَ لَها: مَنْ فَعَلَ بِكِ هٰذا: أفُلانٌ؟ أفُلانٌ؟ حتَّى سُمِّيَ اليَهُوديُّ فَأوْمَأتْ بِرأسِها، فَجِيءَ بِاليَهُوديِّ فاعْتَرَفَ فَأمَرَ بِهِ النَّبيُّ ﷺ فَرُضَّ رَأسُهُ بِالحِجارَةِ.
وَقَدْ قالَ هَمَّامٌ: بِحَجَرَيْنِ.
[راجع: ٢٤١٣]

(13) CHAPTER. Killing a man for having killed a woman.

(١٣) **بابُ** قَتْلِ الرَّجُلِ بِالمَرْأةِ

6885. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ killed a Jew for killing a girl in order to take her ornaments.

٦٨٨٥ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَزِيدُ بْنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ ابْنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قَتَلَ يَهُودِيّاً بِجارِيَةٍ، قَتَلَها عَلى أوْضاحٍ لَها.
[راجع: ٢٤١٣]

(14) CHAPTER. ***Al-Qiṣāṣ*** **(Law of Equality in punishment) in cases of injury among men and women.**

And religious learned people said, "A man should be killed if he has killed a woman."

It is related that 'Umar said, "A man should be punished with the law of *Al-Qiṣāṣ* for intentionally inflicting a woman with a wound or injury. Punishment may be the loss of his life or the receiving of similar wounds."

'Umar bin 'Abdul-'Azīz, Ibrāhīm, and Abū Az-Zinād agreed to that. The sister of Ar-Rubaī' wounded somebody whereupon the Prophet ﷺ gave the judgement of *Al-Qiṣāṣ*.

6886. Narrated 'Āishah رَضِيَ الله عَنها: We poured medicine into the mouth of the Prophet ﷺ during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-'Abbās, for he did not witness your deed."

(15) CHAPTER. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

6887. Narrated Abū Hurairah رَضِيَ الله عَنهُ that he heard Allāh's Messenger ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)."

(١٤) بابُ القِصاصِ بَينَ الرِّجالِ وَالنِّساءِ في الجِرَاحاتِ،

وَقَالَ أَهْلُ العِلْمِ: يُقْتَلُ الرَّجُلُ بِالمَرْأَةِ. وَيُذْكَرُ عَنْ عُمَرَ: تُقادُ المَرْأَةُ مِنَ الرَّجُلِ في كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فَمَا دونها مِنَ الجِرَاحِ، وَبِهِ قالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ، وإِبْرَاهِيمُ، وأَبُو الزِّنادِ عَنْ أَصْحابِهِ. وَجَرَحَتْ أُخْتُ الرُّبَيِّعِ إِنْسَاناً، فَقالَ النَّبِيُّ ﷺ: «القِصَاصُ».

٦٨٨٦ - **حدَّثنا** عَمْرُو بْنُ عَلِيٍّ: حدَّثَنا يَحْيَى: حدَّثنا سُفْيانُ: حدَّثنا مُوسَى بْنُ أَبِي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: لَدَدْنَا النَّبِيَّ ﷺ في مَرَضِهِ فَقالَ: «لا تَلُدُّوني»، فَقُلْنا: كَرَاهِيَةُ المَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قالَ: «لا يَبقَى أَحَدٌ مِنْكُمْ إِلَّا لُدَّ غَيرَ العَبَّاسِ فَإِنَّهُ لَمْ يَشْهَدْكُمْ». [راجع: ٤٤٥٨]

(١٥) بابٌ مَنْ أَخَذَ حَقَّهُ أَوِ اقْتَصَّ دُونَ السُّلْطانِ

٦٨٨٧ - **حدَّثنا** أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ أَنَّ الأَعْرَجَ حدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يومَ القِيَامَةِ». [راجع: ٢٣٨]

6888. [H. 6887 contd.] Abu Hurairah added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you." (See H. 6902)

6889. Narrated Yaḥyā: Ḥumaid said, "A man peeped into the house of the Prophet ﷺ and the Prophet ﷺ aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Mālik."

[See *Ḥadīth* No.6241 and 6242].

(16) CHAPTER. If someone dies or is killed in a big crowd.

6890. Narrated 'Āishah رَضِيَ اللهُ عَنها: When it was the day of (the battle of) Uḥud, *Al-Mushrikūn* were defeated. Then Satan shouted, "O Allāh's worshippers! Beware of what is behind you!" So, the front files attacked the back files of the army. Ḥudhaifa looked, and behold, there was his father, Al-Yamān (being attacked)! He shouted (to his companions), "O Allāh's worshippers! My father! My father!" But by Allāh, they did not stop till they killed him (i.e., Ḥudhaifa's father). Ḥudhaifa said, "May Allāh forgive you." 'Urwa said, "Ḥudhaifa continued asking Allāh's forgiveness for the killer of his father till he died."

(17) CHAPTER. If someone kills himself by mistake then there is no *Diya* (blood-money) for him.

6891. Narrated Salama: We went out with the Prophet ﷺ to Khaibar. A man (from the Companions) said, "O 'Āmir! Let us hear

٦٨٨٨ - وَبِإِسْنَادِهِ: «لَوِ اطَّلَعَ فِي بَيْتِكَ أَحَدٌ وَلَمْ تَأْذَنْ لَهُ، خَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ». [انظر: ٦٩٠٢]

٦٨٨٩ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ أَنَّ رَجُلاً اطَّلَعَ فِي بَيْتِ النَّبِيِّ ﷺ فَسَدَّدَ إِلَيْهِ مِشْقَصاً، فَقُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: أَنَسُ بْنُ مَالِكٍ. [راجع: ٦٢٤٢]

(١٦) بَابٌ: إِذَا مَاتَ فِي الزِّحَامِ أَوْ قُتِلَ بِهِ

٦٨٩٠ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أُسَامَةَ قَالَ: هِشَامٌ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ: أَيْ عِبَادَ اللهِ، أُخْرَاكُمْ، فَرَجَعَتْ أُولَاهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ، فَقَالَ: أَيْ عِبَادَ اللهِ، أَبِي أَبِي، قَالَتْ: فَوَاللهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، قَالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللهِ. [راجع: ٣٢٩٠]

(١٧) بَابٌ: إِذَا قَتَلَ نَفْسَهُ خَطَأً فَلَا دِيَةَ لَهُ

٦٨٩١ - **حَدَّثَنَا** الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ،

some of your *Ḥudā* (camel-driving songs)". So he sang some of them (i.e., a lyric in harmony with the camels' footsteps). The Prophet ﷺ said, "Who is the driver (of these camels)?" They said, " 'Āmir." The Prophet ﷺ said, "May Allāh bestow His Mercy on him!"(1) The people said, "O Allāh's Messenger! Would that you let us enjoy his company longer!" Then 'Āmir was killed the following morning. The people said, "The good deeds of 'Āmir are lost as he has killed himself."(2) I returned at the time while they were talking about that. I went to the Prophet ﷺ and said, "O Allāh's Prophet! Let my father be sacrificed for you! The people claim that 'Āmir's good deeds are lost." The Prophet ﷺ said, "Whoever says so is a liar, for 'Āmir will have a double reward as he exerted himself to obey Allāh and fought in Allāh's Cause. No other way of killing would have granted him greater reward."

عَنْ سَلَمَةَ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ فَقالَ رَجُلٌ مِنْهُمْ: أَسْمِعْنا يا عامِرُ مِنْ هُنَيّاتِكَ، فَحَدا بِهِمْ. فَقالَ النَّبِيُّ ﷺ: «مَنِ السّائِقُ؟» قالُوا: عامِرٌ، فَقالَ: «رَحِمَهُ اللهُ»، فَقالُوا: يا رَسُولَ اللهِ، هَلاَّ أَمْتَعْتَنا بِهِ؟ فَأُصِيبَ صَبِيحَةَ لَيْلَتِهِ، فَقالَ القَوْمُ: حَبِطَ عَمَلُهُ، قَتَلَ نَفْسَهُ. فَلَمّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عامِراً حَبِطَ عَمَلُهُ فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يا نَبِيَّ اللهِ، فِداكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ. فَقالَ: «كَذَبَ مَنْ قالَها، إِنَّ لَهُ لَأَجْرَيْنِ اثْنَيْنِ: إِنَّهُ لَجاهِدٌ مُجاهِدٌ، وَأَيُّ قَتْلٍ يَزِيدُهُ عَلَيْهِ». [راجع: ٢٤٧٧]

(18) CHAPTER. If somebody bites a man and has his one tooth broken.

(١٨) باب إِذا عَضَّ رَجُلاً فَوَقَعَتْ ثَناياهُ

6892. Narrated 'Imrān bin Ḥuṣain: A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet ﷺ, who said, "One of you bit his brother as a male camel bites. (Go away), there is no *Diya* (blood-money) for you."

٦٨٩٢ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ قالَ: سَمِعْتُ زُرارَةَ بْنَ أَوْفَى عَنْ عِمْرانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَنَزَعَ يَدَهُ مِنْ فَمِهِ فَوَقَعَتْ ثَنِيَّتاهُ. فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقالَ: «يَعَضُّ أَحَدُكُمْ أَخاهُ كَما يَعَضُّ الفَحْلُ! لا دِيَةَ لَهُ».

6893. Narrated Ya'lā: I went out in one of

٦٨٩٣ - حَدَّثَنا أَبُو عاصِمٍ، عَنِ

---

(1) (H.6891) The Prophet ﷺ anticipated 'Āmir's martyrdom.

(2) (H.6891) 'Āmir tried to hit a Jew with his sword, but the sword accidently turned towards himself and killed him, so he killed himself accidentally.

the *Ghazwa*[1] and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet ﷺ cancelled the case.

ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قالَ: خَرَجْتُ في غَزْوَةٍ فَعَضَّ رَجُلٌ فَانْتَزَعَ ثَنِيَّتَهُ فَأَبْطَلَها النَّبِيُّ ﷺ. [راجع: ١٨٤٧]

(19) CHAPTER. Tooth for tooth.

(١٩) **بـابٌ**: ﴿وَٱلسِّنَّ بِٱلسِّنِّ﴾ [المائدة: ٤٥]

6894. Narrated Anas رَضِيَ اللهُ عَنْهُ: The daughter of An-Naḍr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet ﷺ and he gave the order of *Al-Qiṣāṣ* (equality in punishment).

٦٨٩٤ - **حدَّثَنَا** الأَنْصارِيُّ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ ابْنَةَ النَّضْرِ لَطَمَتْ جارِيَةً فَكَسَرَتْ ثَنِيَّتَها، فَأَتَوُا النَّبِيَّ ﷺ فَأَمَرَ بِالقِصاصِ.

(20) CHAPTER. The *Diya* for (cutting) fingers.

(٢٠) **بابٌ** دِيَةِ الأَصابِعِ

6895. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "This and this are the same." He meant the little finger and the thumb.[2]

٦٨٩٥ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «هٰذِهِ وَهٰذِهِ سَواءٌ»، يَعْنِي الخِنْصَرَ والإِبْهامَ.

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ (saying the same as above).

حدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ.

(21) CHAPTER. If a group of people have killed or injured one man, will all of them have to give the *Diya* or be punished with the law of *Al-Qiṣāṣ* (equality in punishment)?

(٢١) **بابٌ**: إذا أَصابَ قَوْمٌ مِنْ رَجُلٍ: هَلْ يُعاقِبُ أَوْ يَقْتَصُّ مِنْهُمْ كُلِّهِمْ؟

Narrated Muṭarrif from Ash-Sha'bī: Two men bore witness against a man whom they

وقالَ مُطَرِّفٌ عَنِ الشَّعْبِيِّ في رَجُلَيْنِ شَهِدَا عَلَى رَجُلٍ أَنَّهُ سَرَقَ

(1) (H.6893) *Ghazwa*: A holy battle led by the Prophet ﷺ.
(2) (H.6895) The *Diya* (blood-money) is the same for each finger.

فَقَطَعَهُ عَلِيٌّ، ثُمَّ جاءا بِآخَرَ وَقالا: أَخْطَأْنا. فَأَبْطَلَ شَهادَتَهُما وَأَخَذَ بِدِيَةِ الأَوَّلِ. وَقالَ: لَوْ عَلِمْتُ أَنَّكُما تَعَمَّدْتُما لَقَطَعْتُكُما.

accused of theft. 'Alī cut off his hand. Then they brought another man and said (to 'Alī), "We have committed a mistake (by accusing the first man)." 'Alī regarded their former witness as invalid and took from them the *Diya* for being the cause of cutting off the hand of the first man, and said, "If I were of the opinion that you have intentionally given a false witness, I would cut off your hands."

٦٨٩٦ - وَقالَ لِي ابْنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ غُلاماً قُتِلَ غِيلَةً، فَقالَ عُمَرُ: لَوِ اشْتَرَكَ فِيها أَهْلُ صَنْعاءَ لَقَتَلْتُهُمْ.

وقالَ مُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ: إِنَّ أَرْبَعَةً قَتَلُوا صَبِيّاً فَقالَ عُمَرُ... مِثْلَهُ.

وَأَقادَ أَبُو بَكْرٍ، وَابْنُ الزُّبَيْرِ، وَعَلِيٌّ، وَسُوَيْدُ بْنُ مُقَرِّنٍ مِنْ لَطْمَةٍ. وأَقادَ عُمَرُ مِنْ ضَرْبَةٍ بالدِّرَّةِ. وَأَقادَ عَلِيٌّ مِنْ ثَلاثَةِ أَسْواطٍ. واقْتَصَّ شُرَيْحٌ مِنْ سَوْطٍ وَخُمُوشٍ.

6896. Ibn 'Umar said: A boy was assassinated. 'Umar said, "If all the people of Ṣan'ā'[1] took part in the assassination I would kill them all."

Al-Mughīra bin Ḥakīm said that his father said, "Four persons killed a boy, and 'Umar said (as above)."

Abū Bakr, Ibn Az-Zubair, 'Alī and Suwaid bin Muqarrin gave the judgement of *Al-Qiṣāṣ* (equality in punishment) in cases of slapping. And 'Umar carried out *Al-Qiṣāṣ* for a strike with a stick. And 'Alī carried out *Al-Qiṣāṣ* for three lashes with a whip. And Shuraiḥ carried out for one lash and for scratching.

٦٨٩٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَنا مُوسَى بْنُ أَبِي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قالَ: قالَتْ عائِشَةُ: لَدَدْنا رَسُولَ اللهِ ﷺ في مَرَضِهِ وَجَعَلَ يُشِيرُ إِلَيْنا: «لا تَلُدُّونِي»، قالَ: فَقُلْنا: كَراهِيَةُ المَرِيضِ بِالدَّواءِ، فَلَمَّا أَفاقَ قالَ: «أَلَمْ أَنْهَكُنَّ أَنْ تَلُدُّونِي؟» قالَ: قُلْنا:

6897. Narrated 'Āishah رَضِيَ اللهُ عَنها: We poured medicine into the mouth of Allāh's Messenger ﷺ during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better, he said (to us), "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion one usually has for medicine." Allāh's Messenger ﷺ said,

(1) (H. 6896) The capital of Yemen.

كَراهِيَةٌ لِلدَّواءِ. فَقالَ رَسُولُ اللهِ ﷺ: «لا يَبْقَى مِنْكُمْ أَحَدٌ إِلَّا لُدَّ، وَأَنا أَنْظُرُ إِلَّا العَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ». [راجع: ٤٤٥٨]

"There is none of you but will be forced to drink medicine, and I will watch you, except Al-'Abbās, for he did not witness this act of yours."

(٢٢) بابُ القَسامَةِ،

(22) CHAPTER. *Al-Qasāma* [the oath taken by fifty people (of the defendant) regarding a murder case when no evidence is available].

وَقالَ الأَشْعَثُ بْنُ قَيْسٍ: قالَ النَّبِيُّ ﷺ: «شاهِداكَ أَوْ يَمِينُهُ».

وَقالَ ابْنُ أَبِي مُلَيْكَةَ: لَمْ يُقِدْ بِها مُعاوِيَةُ.

وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطاةَ، وكانَ أَمَّرَهُ عَلَى البَصْرَةِ، في قَتِيلٍ وُجِدَ عِنْدَ بَيْتٍ مِنْ بُيُوتِ السَّمَّانِينَ: إِنْ وَجَدَ أَصحابُهُ بَيِّنَةً وإِلَّا فَلا تَظْلِمِ النَّاسَ، فَإِنَّ هٰذا لا يُقضَى فِيهِ إِلَى يَوْمِ القِيامَةِ.

Al-Ash'ath bin Qais said: The Prophet ﷺ said (to a plaintiff), "You should bring two witnesses, otherwise the defendant will be asked to take an oath (in case of denial)."

Ibn Abī Mulaika said: Mu'āwiya didn't carry out the penalty of *Al-Qiṣāṣ*(1) (equality in punishment) according to *Al-Qasāma*.

'Umar bin 'Abdul-'Azīz wrote to 'Adī bin Arṭāh whom he had appointed governor of Al-Baṣrah, regarding a person who has been found (murdered) near one of the houses of the oil merchants: "If the relatives of the deceased proved their claim (by presenting witnesses), (then kill the killer); otherwise, do not oppress (wrong) the people, as this case may remain pending till the Day of Resurrection."

٦٨٩٨ - حَدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا سَعِيدُ بْنُ عُبَيدٍ، عَنْ بُشَيرِ بْنِ يَسارٍ: زَعَمَ أَنَّ رَجُلاً مِنَ الأَنْصارِ يُقالُ لَهُ: سَهْلُ بْنُ أَبِي حَثْمَةَ، أَخْبَرَهُ أَنَّ نَفَراً مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيها، فَوَجَدُوا أَحَدَهُمْ قَتِيلاً، وَقالُوا لِلَّذِي وُجِدَ فِيهِمْ: قَدْ قَتَلْتُمْ صاحِبَنا، قالُوا: ما قَتَلْنَا وَلا عَلِمْنَا قاتِلاً، فَانْطَلَقُوا إِلَى رَسُولِ اللهِ ﷺ فَقالُوا:

6898. Narrated Sahl bin Abī Ḥathma (a man from the *Anṣār*) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him nor do we know his killer." The bereaved group went to the Prophet ﷺ and said, "O Allāh's Messenger! We went to Khaibar and found one of us murdered." The Prophet ﷺ said, "Let the older among you come forward and speak." Then the Prophet ﷺ said to them, "Bring

(1) (Ch.22) *Al-Qiṣāṣ*: Equality in punishment.

your proof against the killer." They said "We have no proof." The Prophet ﷺ said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allāh's Messenger ﷺ did not like that the blood-money of the killed one be lost without compensation, so he paid one hundred camels out of the camels of *Zakāt* (to the relatives of the deceased) as *Diya* (blood-money).

يا رَسُولَ اللهِ، انْطَلَقْنا إلى خَيْبَرَ فَوَجَدْنا أحَدَنا قَتِيلاً. فَقالَ: «الكُبْرَ الكُبْرَ»، فَقالَ لَهُمْ: «تَأْتُونَ بِالبَيِّنَةِ عَلَى مَنْ قَتَلَهُ؟» قَالُوا: ما لَنا بَيِّنَةٌ، قالَ: «فَيَحْلِفُونَ»، قَالُوا: لا نَرْضَى بِأيْمانِ اليَهُودِ، فَكَرِهَ رَسُولُ اللهِ ﷺ أنْ يُطَلَّ دَمُهُ، فَوَدَاهُ مِائَةً مِنْ إبِلِ الصَّدَقَةِ. [راجع: ٢٧٠٢]

6899. Narrated Abū Qilāba: Once 'Umar bin 'Abdul-'Azīz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of *Al-Qasāma*?"[1] They said, "We say that it is lawful to depend on *Al-Qāsama* in *Al-Qiṣāṣ*[2], as the previous Muslim caliphs carried out *Al-Qiṣāṣ* depending on it." Then he said to me, "O Abū Qilāba! What do you say about it?" He let me appear before the people and I said, "O chief of the believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Ḥumṣ, would you cut off his hand, though they did not see him?" He replied, "No." I said, "By Allāh, Allāh's Messenger ﷺ never killed anyone except in one of the following three situations: (1) A person who killed somebody (a case of intentional murder), is to be killed (in *Al-Qiṣāṣ*), (2) a married person who committed illegal sexual intercourse, and (3) a man who

٦٨٩٩ - حَدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا أبُو بِشْرٍ إسْماعِيلُ بْنُ إبْراهِيمَ الأسَدِيُّ: حَدَّثَنا الحَجَّاجُ بْنُ أبي عُثْمانَ: حَدَّثَنِي أبُو رَجاءٍ مِنْ آلِ أبي قِلابَةَ: حَدَّثَنِي أبو قِلابَةَ: أنَّ عُمَرَ بْنَ عَبدِ العَزِيزِ أبْرَزَ سَرِيرَهُ يَوْماً لِلنَّاسِ ثُمَّ أذِنَ لَهُمْ فَدَخَلُوا. فَقالَ: ما تَقُولُونَ في القَسامَةِ؟ قَالُوا: نَقُولُ: القَسامَةُ القَوَدُ بِهَا حَقٌّ، وَقَدْ أقَادَتْ بِهَا الخُلَفاءُ. قَالَ لي: ما تَقُولُ يا أبَا قِلابَةَ؟ وَنَصَبَنِي لِلنَّاسِ، فَقُلْتُ: يَا أمِيرَ المُؤْمِنِينَ، عِنْدَكَ رُؤُسُ الأجْنادِ وأشْرافُ العَرَبِ، أرَأيْتَ لَوْ أنَّ خَمْسِينَ مِنهُمْ شَهِدوا عَلى رَجُلٍ مُحْصَنٍ بِدِمَشْقَ أنَّهُ قَدْ زَنَى، لَمْ يَرَوْهُ، أكُنْتَ تَرْجُمُهُ؟ قالَ: لا. قُلْتُ: أرَأيْتَ لَوْ أنَّ خَمْسِينَ مِنْهُمْ شَهِدوا عَلى رَجُلٍ بِحِمْصَ أنَّهُ سَرَقَ، أكُنْتَ تَقْطَعُهُ ولَمْ يَرَوْهُ؟ قالَ: لا.

(1) (H.6899) *Al-Qasāma*: See the glossary.
(2) (H.6899) *Al-Qiṣāṣ*: Equality in punishment.

fought against Allāh and His Messenger and deserted Islām and became an apostate." Then the people said, "Didn't Anas bin Mālik narrate that Allāh's Messenger ﷺ cut off the hands of the thieves, branded their eyes and then threw them in the sun (to die)?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of 'Ukl came to Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) for Islām (became Muslim). The climate of the place (Al-Madīna) did not suit them, so they became sick and complained about that to Allāh's Messenger ﷺ. He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allāh's Messenger ﷺ and took away all the camels. This news reached Allāh's Messenger ﷺ, so he sent (men) to follow their traces and they were captured and brought (to the Prophet ﷺ). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islām, committed murder and theft." Then 'Anbasa bin Sa'īd said, "By Allāh, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allāh, these people are in welfare as long as this *Sheikh* (Abū Qilāba) is among them." I added, "Indeed in this event there has been a *Sunna* (legal way) set by Allāh's Messenger ﷺ."

The narrator added: Some *Anṣārī* people came to the Prophet ﷺ and discussed some

قُلْتُ: فَوَاللهِ ما قَتَلَ رَسُولُ اللهِ ﷺ أَحَداً قَطُّ إِلَّا في إِحْدَى ثَلاثِ خِصَالٍ: رَجُلٌ قَتَلَ بِجَرِيرَةِ نَفْسِهِ فَقُتِلَ، أَوْ رَجُلٌ زَنَى بَعْدَ إِحْصانٍ، أَوْ رَجُلٌ حارَبَ اللهَ وَرَسُولَهُ وَارْتَدَّ عَنِ الإِسْلامِ. فَقالَ القَوْمُ: أَوَ لَيْسَ قَدْ حَدَّثَ أَنَسُ بْنُ مالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ في السَّرَقِ وسَمَرَ الأَعْيُنَ ثُمَّ نَبَذَهُمْ في الشَّمْسِ؟ فَقُلْتُ: أَنا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ: حَدَّثَني أَنَسٌ أَنَّ نَفَراً مِنْ عُكْلٍ ثَمانِيَةً قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ فَبايَعُوهُ عَلى الإِسْلامِ، فَاسْتَوْخَمُوا الأَرْضَ فَسَقِمَتْ أَجْسامُهُمْ، فَشَكَوْا ذلكَ إِلى رَسُولِ اللهِ ﷺ، قالَ: «أَفَلا تَخْرُجُونَ مَعَ رَاعِينَا في إِبِلِهِ فَتُصِيبُونَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟» قالُوا: بَلى، فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذلكَ رَسُولَ اللهِ ﷺ فَأَرْسَلَ في آثارِهِمْ فَأُدْرِكُوا فَجِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقُطِّعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسَمَرَ أَعْيُنَهُمْ ثُمَّ نَبَذَهُمْ في الشَّمْسِ حتى ماتُوا. قُلْتُ: وَأَيُّ شَيءٍ أَشَدُّ مِمَّا صَنَعَ هٰؤُلاءِ؟ ارْتَدُّوا عَنِ الإِسْلامِ، وَقَتَلُوا وَسَرَقُوا. فَقالَ عَنْبَسَةُ بْنُ سَعِيدٍ: وَاللهِ إِنْ سَمِعْتُ كالْيَوْمِ قَطُّ. فَقُلْتُ: أَتَرُدُّ عَلَيَّ

matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was lying in a pool of blood. They returned to Allāh's Messenger ﷺ and said to him, "O Allāh's Messenger, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allāh's Messenger ﷺ went out and asked them, "Whom do you suspect, or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet ﷺ sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the *Al-Anṣār*, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the *Diya* after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet ﷺ himself paid them the *Diya* (blood-money)."

The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islāmic Period of Ignorance. Then at a place called Al-Baṭḥā' (near Makkah), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar, during the *Ḥajj* season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail (tribe) swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them came from Shām and

حَدِيثِي يا عَنْبَسَةُ؟ قالَ: لا، وَلٰكِنْ جِئْتَ بالحَدِيثِ عَلى وَجْهِهِ، وَاللهِ لا يَزَالُ هٰذا الجُنْدُ بِخَيرٍ ما عَاشَ هٰذا الشَّيْخُ بَينَ أظْهُرِهِمْ.

قُلْتُ: وَقَدْ كانَ في هٰذا سُنَّةٌ مِنْ رَسُولِ اللهِ ﷺ، دَخَلَ عَلَيْهِ نَفَرٌ مِنَ الأنْصارِ فَتَحَدَّثُوا عِنْدَهُ. فَخَرَجَ رَجُلٌ مِنهُمْ بَينَ أيْدِيهِمْ فَقُتِلَ، فَخَرَجُوا بَعْدَهُ، فَإذا هُمْ بِصاحِبِهِمْ يَتَشَحَّطُ في دَمِهِ، فَرَجَعُوا إلَى رَسُولِ اللهِ ﷺ فَقالُوا: يا رَسُولَ اللهِ، صَاحِبُنَا كانَ يَتَحَدَّثُ مَعَنا، فَخَرَجَ بَينَ أيْدِينَا فَإذا نَحْنُ بِهِ يَتَشَحَّطُ في الدَّمِ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَقالَ: «بِمَنْ تَظُنُّونَ أوْ تُرَوْنَ قَتَلَهُ؟» قالُوا: نُرَى أنَّ اليَهُودَ قَتَلَتْهُ، فَأرْسَلَ إلى اليَهُودِ فَدَعاهُمْ، فَقالَ: «آنْتُمْ قَتَلْتُمْ هٰذا؟» قالُوا: لا، قالَ: «أتَرْضَوْنَ نَفَلَ خَمْسِينَ مِنَ اليَهُودِ ما قَتَلُوهُ؟» فَقالُوا: ما يُبَالُونَ أنْ يَقْتُلونَا أجْمَعينَ، ثُمَّ يُنْفِلُونَ قالَ: أفَتَسْتَحِقُّونَ الدِّيَةَ بِأيْمَانِ خَمْسِينَ مِنْكُمْ؟ قالُوا: ما كُنَّا لِنَحْلِفَ، فَوَدَاهُ مِنْ عِنْدِه.

قُلْتُ: وَقَدْ كانَتْ هُذَيْلٌ خَلَعُوا خَلِيعاً لَهُمْ في الجَاهِلِيَّةِ، فَطَرَقَ أهْلَ بَيْتٍ مِنَ اليَمَنِ بِالبَطْحَاءِ فَانْتَبَهَ لَهُ رَجُلٌ مِنْهُمْ، فَحذَفَهُ بالسَّيْفِ فقَتَلَهُ، فَجاءَتْ هُذَيْلٌ، فَأخَذُوا اليَمانِيَ

they requested him to swear similarly, but he paid one thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (*Al-Qasāma*) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died."

(The narrator) further said, " 'Abdul Mālik bin Marwān sentenced a man to death in *Al-Qiṣāṣ* (equality in punishment) for murder, basing his judgement on *Al-Qasāma,* but later on he regretted that judgement and ordered that the names of the fifty persons who had taken the oath (*Al-Qasāma*), be erased from the register, and he exiled them in Shām."

فَرَفَعُوهُ إِلَى عُمَرَ بِالْمَوْسِمِ وَقَالُوا: قَتَلَ صَاحِبَنَا. فَقالَ: إِنَّهُمْ قَدْ خَلَعُوهُ، فَقالَ: يُقْسِمُ خَمْسُونَ مِنْ هُذَيْلٍ ما خَلَعُوهُ، قَالَ: فَأَقْسَمَ مِنْهُمْ تِسْعَةٌ وَأَرْبَعُونَ رَجُلاً. وَقَدِمَ رَجُلٌ مِنْهُمْ مِنَ الشَّأمِ، فَسَأَلُوهُ أَنْ يُقْسِمَ، فَافْتَدَى يَمِينَهُ مِنْهُمْ بِأَلْفِ دِرْهَمٍ، فَأَدْخَلُوا مَكانَهُ رَجُلاً آخَرَ، فَدَفَعَهُ إِلَى أَخِي المَقْتُولِ، فَقُرِنَتْ يَدُهُ بِيَدِهِ، قالُوا: فَانْطَلَقْنَا وَالخَمْسُونَ الَّذِينَ أَقْسَمُوا، حتَّى إذا كانُوا بِنَخْلَةَ، أَخَذَتْهُمُ السَّماءُ، فَدَخَلُوا في غَارٍ في الجَبَلِ فَانْهَجَمَ الغَارُ عَلى الخَمْسِينَ الَّذِينَ أَقْسَمُوا فَماتُوا جَمِيعاً وَأُفْلِتَ القَرِينانِ وَاتَّبَعَهُما حَجَرٌ فَكَسَرَ رِجْلَ أَخِي المَقْتُولِ، فَعاشَ حَوْلاً ثُمَّ ماتَ.

قُلْتُ: وَقَدْ كانَ عَبْدُ المَلِكِ بْنُ مَرْوَانَ أَقَادَ رَجُلاً بِالقَسَامَةِ ثُمَّ نَدِمَ بَعْدَما صَنَعَ، فَأَمَرَ بِالخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمُحُوا مِنَ الدِّيوانِ وَسَيَّرَهُمْ إِلى الشَّأمِ. [راجع: ٢٣٣]

(23) CHAPTER. If somebody peeps into the house of some people whereupon they poked his eye; he has no right to claim blood-money.

(٢٣) بابٌ مَنِ اطَّلَعَ في بَيْتِ قَوْمٍ فَفَقَؤُوا عَيْنَهُ فَلا دِيَةَ لَهُ

6900. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man peeped into one of the dwelling places of the Prophet ﷺ. The Prophet ﷺ got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

٦٩٠٠ - حدَّثَنا أَبُو اليَمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً اطَّلَعَ مِنْ حُجْرٍ في

بَعْضِ حُجَرِ النَّبِيِّ ﷺ فَقامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ وَجَعَلَ يَخْتِلُهُ لِيَطْعَنَهُ. [راجع: ٦٢٤٢]

6901. Narrated Sahl bin Sa'd As-Sā'idī: A man peeped through a hole in the door of Allāh's Messenger's house, and at that time Allāh's Messenger ﷺ had a *Midrā* (an iron comb or bar) with which he was rubbing his head. So when Allāh's Messenger ﷺ saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allāh's Messenger ﷺ added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

٦٩٠١ - **حدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا لَيْثٌ، عَنِ ابْنِ شِهابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ رَجُلاً اطَّلَعَ في جُحْرٍ في بَابِ رَسُولِ اللهِ ﷺ وَمَعَ رَسُولِ اللهِ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ قالَ: «لَوْ أَعْلَمُ أَنَّكَ تَنْتَظِرُنِي لَطَعَنْتُ بِهِ في عَيْنِكَ». قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ البَصَرِ». [راجع: ٥٩٢٤]

6902. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, there will be no sin on you."

٦٩٠٢ - **حدَّثنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيَانُ: حدَّثنا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو القَاسِمِ ﷺ: «لَوْ أَنَّ امْرَأً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَحَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ». [راجع: ٦٨٨٨]

(24) CHAPTER. ***Al-'Āqila* (the relatives from the father's side) who pay the *Diya* (blood-money).**

(٢٤) بابُ العاقِلَةِ

6903. Narrated Ash-Sha'bī: I heard Abū Juḥaifa saying, "I asked 'Alī رَضِيَ اللهُ عَنْهُ, 'Have you got any Divine literature apart from the Qur'ān?' (Once he said '... apart from what the people have?') 'Alī replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'ān and the ability (gift) of understanding Allāh's Book which He may

٦٩٠٣ - **حدَّثنا** صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حدَّثنا مُطَرِّفٌ قالَ: سَمِعْتُ الشَّعْبِيَّ قالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: «سَأَلْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ ما لَيْسَ في القُرْآنِ؟ وقَالَ مَرَّةً: ما لَيْسَ

endow a man with, and we have what is written in this sheet of paper.' I asked, 'What is written in this paper?' He replied, '*Al-'Aql* (the legal rules and regulations about *Diya*), about the ransom of captives, and the judgement that a Muslim should not be killed in *Qiṣāṣ* (equality in punishment) for killing a disbeliever.' " [See Vol. 4, *Ḥadīth* No.3047.]

عِنْدَ النَّاسِ؟ فَقالَ: وَالَّذِي فَلَقَ الحَبَّ وَبَرَأَ النَّسَمَةَ ما عِنْدَنَا إلَّا ما في القُرْآنِ إلَّا فَهْماً يُعْطَى رَجُلٌ في كِتابِهِ وَما في الصَّحِيفَةِ، قُلْتُ: وَما في الصَّحِيفَةِ؟ قَالَ: العَقْلُ وَفِكاكُ الأسِيرِ، وَأنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ. [راجع: ١١١]

(25) CHAPTER. The foetus (that is inside the uterus) of a (pregnant) woman.

(٢٥) بابُ جَنِينِ المَرْأَةِ

6904. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage; and Allāh's Messenger ﷺ gave his verdict that the killer (of the foetus) should give a male or female slave (as a *Diya*).

٦٩٠٤ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبَرَنا مالِكٌ ح. وَحدَّثَنا إسْماعِيلُ: حدَّثَنا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ امْرَأتَينِ مِنْ هُذَيْلٍ رَمَتْ إحْداهُما الأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى رَسُولُ اللهِ ﷺ فِيها بِغُرَّةٍ عَبْدٍ أوْ أمَةٍ. [راجع: ٥٧٥٨]

6905. Narrated Hishām's father: Al-Mughīra bin Shu'ba said: 'Umar رَضِيَ اللهُ عَنْهُ consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughīra said, "The Prophet ﷺ gave the verdict that a male or female slave should be given (as a *Diya*)."

٦٩٠٥ - حدَّثَنا مُوسَى بْنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنِ المُغِيرَةِ بْنِ شُعْبَةَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أنَّهُ اسْتَشارَهُمْ في إمْلاصِ المَرْأةِ فَقالَ المُغِيرَةُ: قَضى النَّبِيُّ ﷺ بِالغُرَّةِ عَبْدٍ أوْ أمَةٍ. [انظر: ٦٩٠٧، ٦٩٠٨م، ٧٣١٧]

6906. [H. 6905 contd.] Umar said, "Present a witness to testify your statement, then Muḥammad bin Maslama testified that he had witnessed the Prophet ﷺ giving such a verdict."

٦٩٠٦ - قَالَ: ائتِ مَنْ يَشْهَدُ مَعَكَ، فَشَهِدَ مُحَمَّدُ بْنُ مَسْلَمَةَ أنَّهُ شَهِدَ النَّبِيَّ ﷺ قَضى بِهِ. [انظر: ٦٩٠٨، ٧٣١٨]

6907. Narrated Hishām's father: 'Umar asked the people, "Who heard the Prophet ﷺ giving his verdict regarding abortions?" Al-Mughīra said, "I heard him judging that a male or female slave should be given (as a *Diya*)."

٦٩٠٧ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ نَشَدَ النَّاسَ: مَنْ سَمِعَ النَّبِيَّ ﷺ قَضَى فِي السِّقْطِ؟ فَقَالَ الْمُغِيرَةُ: أَنَا سَمِعْتُهُ قَضَى فِيهِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ.
[راجع: ٦٩٠٥]

6908. [H. 6907 contd.] 'Umar said, "Present a witness to testify your statement." Muḥammad bin Maslama said, "I testify that the Prophet ﷺ gave such a judgement."

٦٩٠٨ - قَالَ: ائْتِ مَنْ يَشْهَدُ مَعَكَ عَلَى هٰذَا. فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَنَا أَشْهَدُ عَلَى النَّبِيِّ ﷺ بِمِثْلِ هٰذَا. [راجع: ٦٩٠٦]

6908 (R). Narrated 'Urwa: I heard Al-Mughīra bin Shu'ba narrating that 'Umar had consulted them about the case of abortion (similarly as narrated in *Ḥadīth* No.6905, 6906, 6907).

٦٩٠٨ م - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُ عَنْ عُمَرَ أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلَاصِ الْمَرْأَةِ، مِثْلَهُ. [راجع: ٦٩٠٥]

(26) CHAPTER. The foetus of a woman. The *Diya* for the killed one is to be collected from the father of the killer, and his *'Aṣaba* (near relatives from the father's side) but not from the killer's children.

(٢٦) بابُ جَنِينِ الْمَرْأَةِ، وَأَنَّ الْعَقْلَ عَلَى الْوَالِدِ وَعَصَبَةِ الْوَالِدِ لَا عَلَى الْوَلَدِ

6909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave a verdict regarding an aborted foetus of a woman from Banī Liḥyān that the killer (of the foetus) should give a male or female slave (as a *Diya*). But the woman who was required to give the slave, died, so Allāh's Messenger ﷺ gave the verdict that her inheritance be given to her children and her husband and the *Diya* be paid by her *'Aṣaba*[1].

٦٩٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللهِ

(1) (H.6909) *'Aṣaba*: Relatives from the father's side.

ﷺ أنَّ مِيرَاثَها لِبَنِيها وَزَوْجِها، وَأنَّ العَقْلَ عَلى عَصَبَتِها. [راجع: ٥٧٥٨]

6910. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb (the foetus). The relatives of the killer and the relatives of the victim submitted their case to the Prophet ﷺ who judged that the *Diya* for the foetus was a male or female slave, and the *Diya* for the killed woman was to be paid by the *'Aṣaba* of the killer.

٦٩١٠ - حَدَّثَنا أحْمَدُ بْنُ صَالِحٍ: حَدَّثَنا ابْنُ وَهْبٍ: حَدَّثَنا يُونُسُ عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ وَأبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اقْتَتَلَتِ امْرَأتانِ مِنْ هُذَيْلٍ فَرَمَتْ إحْداهُما الأُخْرَى بِحَجَرٍ فَقَتَلَتْها وَما في بَطْنِها. فاخْتَصَمُوا إلَى النَّبيِّ ﷺ فَقَضَى أنَّ دِيَةَ جَنِينِها غُرَّةٌ عَبْدٌ أوْ وَلِيدَةٌ، وقَضَى أنَّ دِيَةَ المَرْأةِ عَلى عاقِلَتِها. [راجع: ٥٧٥٨]

(27) CHAPTER. Whoever sought the help of a slave or a boy.

(٢٧) بابٌ مَنِ اسْتَعَانَ عَبْداً أوْ صَبِيّاً،

It is said that Umm Salama sent (a message) to the teacher of the school (saying), "Send me some boys to brush the wool, but do not send me a free boy."

وَيُذْكَرُ أنَّ أُمَّ سُلَيْمٍ بَعَثَتْ إلَى مُعَلِّمِ الكُتَّابِ: ابْعَثْ إلَيَّ غِلْمَاناً يَنْفُشُونَ صُوفاً وَلا تَبْعَثْ إلَيَّ حُرّاً.

6911. Narrated 'Abdul-'Azīz: Anas said, "When Allāh's Messenger ﷺ arrived at Al-Madīna, Abū Ṭalḥa took hold of my hand and brought me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet ﷺ at home and on journeys; by Allāh, he never said to me for anything which I did: 'Why have you done this like this?' or, for anything which I did not do: 'Why have you not done this like this?' "

٦٩١١ - حَدَّثَني عَمْرُو بنُ زُرارَةَ: أخْبرَنا إسْماعِيلُ بْنُ إبْرَاهِيمَ، عَنْ عَبْدِ العَزِيزِ، عَنْ أنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ أخَذَ أبُو طَلْحَةَ بِيَدِي فانْطَلَقَ بي إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أنَساً غُلامٌ كَيِّسٌ فَلْيَخْدُمْكَ. قَالَ: فَخَدَمْتُهُ في الحَضَرِ وَالسَّفَرِ، فَواللهِ ما قالَ لي لِشَيءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هٰذا هٰكَذا؟ وَلا لِشَيءٍ لَمْ أصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هٰذا هٰكَذا؟. [راجع: ٢٧٦٨]

(28) CHAPTER. No *Diya* (blood-money) is to be paid in cases of mines and wells.

(٢٨) بابٌ: المَعْدِنُ جُبَارٌ والبِئْرُ جُبَارٌ

6912. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no *Diya* for persons killed by animals or for the one who has been killed accidentally by falling into a well; or for the one killed in a mine. And one-fifth of *Ar-Rikāz* (treasures buried before the Islāmic era) is to be given to the state."

٦٩١٢ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثنا ابْنُ شِهابٍ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ، وَأبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «العَجْماءُ جُرْحُها جُبارٌ، وَالبِئْرُ جُبَارٌ، وَالمَعْدِنُ جُبَارٌ، وَفي الرِّكازِ الخُمُسُ». [راجع: ١٤٩٩]

(29) CHAPTER. There is no *Diya* (blood-money) for the one killed by an animal unaccompanied by somebody to control it.

(٢٩) بابٌ: العَجْماءُ جُبَارٌ،

Ibn Sīrīn said: They used not to guarantee any compensation for any damage caused by an animal's kick, but if the rider of the animal pulled the rein (causing the animal to turn and damage something with its feet), the rider is responsible.

Ḥammād said: There is no compensation for the damage caused by an animal's kick, unless somebody has kicked (and startled) the animal.

Shuraiḥ said: There is no compensation for damage or injury inflicted by an animal on somebody who hits it whereupon it kicks him.

And Al-Ḥakam and Ḥammād said: If a hirer of mounts drives a donkey mounted by a woman, and the woman falls down, then he is not charged any compensation.

And Ash-Sha'bī said: If someone drives an animal and makes it tired by driving it fast, then he is responsible for any damage it might cause; and if he drives it slowly, he is not responsible.

وَقالَ ابْنُ سِيرِينَ: كانُوا لا يُضَمِّنُونَ مِنَ النَّفْحَةِ، وَيُضَمِّنُونَ مِنْ رَدِّ العِنانِ. وَقالَ حَمَّادٌ: لا تُضْمَنُ النَّفْحَةُ إلَّا أنْ يَنْخُسَ إنْسانٌ الدابَّةَ. وَقالَ شُرَيْحٌ: لا يُضْمَنُ، ما عاقَبَتْ أنْ يَضْرِبَهَا فَتَضْرِبَ بِرِجْلِهَا. وَقالَ الحَكَمُ وَحَمَّادٌ: إذا سَاقَ المُكاري حِماراً، عَلَيْهِ امْرَأةٌ فَتَخِرُّ: لا شَيءَ عَليهِ. وَقالَ الشَّعْبِيُّ: إذا سَاقَ دَابَّةً فَأتْعَبَها فَهُوَ ضَامِنٌ لِمَا أصابَتْ، وَإنْ كانَ خَلْفَها مُتَرَسِّلاً لَمْ يَضْمَنْ.

6913. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no *Diya* for a

٦٩١٣ - حدَّثَنا مُسْلِمٌ: حدَّثَنا

شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «العَجْماءُ عَقْلُها جُبارٌ، والبِئْرُ جُبارٌ، والمَعْدِنُ جُبارٌ، وفي الرِّكازِ الخُمُسُ». [راجع: ١٤٩٩]

person injured or killed by an animal (going about without somebody to control it) and similarly, there is no *Diya* for the one who falls and dies in a well, and also the one who dies in a mine. As regards the *Ar-Rikāz* (buried wealth), one-fifth thereof is for the state."

(٣٠) بابٌ: إثْمِ مَنْ قَتَلَ ذِمِّيّاً بِغَيرِ جُرْمٍ

(30) CHAPTER. The sin of a person who killed an innocent *Dhimī* (a non-Muslim living in a Muslim state and enjoying the protection of Muslims).

٦٩١٤ - حدَّثَنا قَيْسُ بْنُ حَفْصٍ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا الحَسَنُ: حدَّثَنا مُجاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَتَلَ نَفْساً مُعاهَداً لَمْ يَرِحْ رائِحَةَ الجَنَّةِ، وإنَّ رِيحَها لَيُوجَدُ مِنْ مَسِيرَةِ أرْبَعِينَ عاماً». [راجع: ٣١٦٦]

6914. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever killed a *Mu'āhid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling)."

(٣١) بابٌ لا يُقْتَلُ المُسْلِمُ بِالكافِرِ

(31) CHAPTER. A Muslim should not be killed for killing a *Kāfir* (disbeliever).

٦٩١٥ - حدَّثَنا صَدَقَةُ بْنُ الفَضْلِ: أخْبَرَنا ابْنُ عُيَيْنَةَ: حدَّثَنا مُطَرِّفٌ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ قالَ: سَمِعْتُ أبا جُحَيْفَةَ قالَ: سَألْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِمَّا لَيْسَ في القُرْآنِ؟ وقالَ ابْنُ عُيَيْنَةَ مَرَّةً: ما لَيْسَ عِنْدَ النَّاسِ، فقالَ: والَّذي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ ما عِنْدَنا إلّا ما في القُرْآنِ، إلّا فَهْماً يُعْطَى رَجُلٌ في كِتابِهِ، وما في الصَّحِيفَةِ. قُلْتُ: وما في الصَّحِيفَةِ؟ قالَ: العَقْلُ،

6915. Narrated Abū Juhaifa: I asked 'Alī رَضِيَ اللهُ عَنْهُ, "Do you have anything Divine literature besides what is in the Qur'ān?" Or, as Uyaina once said, "Apart from what the people have?" 'Alī said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'ān and the ability (gift) of understanding Allāh's Book which He may endow a man with, and we have what is written in this sheet of paper." I asked, "What is (written) on this paper?" He replied, "*Al-'Aql* (the legal rules and regulations of *Diya* and the (ransom for) releasing of the captives, and the judgement that no Muslim should be killed in *Al-Qiṣāṣ* (equality in punishment) for killing a *Kāfir* (disbeliever)."

وَفِكاكُ الأسِيرِ، وَأنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ. [راجع: ١١١]

(32) CHAPTER. If a Muslim, being furious, slaps a Jew, (no compensation is required).

Abū Hurairah narrated this from the Prophet ﷺ.

(٣٢) **بابٌ** إذا لَطَمَ المُسْلِمُ يَهُودِيّاً عِنْدَ الغَضَبِ،

رَواهُ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

6916. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not prefer some Prophets to others."

٦٩١٦ - **حدَّثَنا** أبو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُخَيِّرُوا بَينَ الأنْبِياءِ». [راجع: ٢٤١٢]

6917. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A Jew, whose face had been slapped (by someone), came to the Prophet ﷺ and said, "O Muhammad (ﷺ)! A man from your *Anṣārī* companions slapped me." The Prophet ﷺ said, "Call him". They called him and the Prophet ﷺ asked him, "Why did you slap his face?" He said, "O Allāh's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who chose Mūsa (Moses) above all the human beings.' I said (protestingly), 'Even above Muhammad (ﷺ)?' So I became furious and slapped him." The Prophet ﷺ said, "Do not give me preference to other Prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to regain conscious, and behold, I will find Mūsa holding one of the pillars of the Throne (of Allāh). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

٦٩١٧ - **وَحدَّثَنا** مُحَمَّدُ بْنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بْنِ يَحْيَى المَازِنِيِّ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: جاءَ رَجُلٌ مِنَ اليَهُودِ إلَى رَسولُ اللهِ ﷺ قَدْ لُطِمَ وَجْهُهُ فَقالَ: يا مُحَمَّدُ، إنَّ رَجُلاً مِنْ أصْحابِكَ مِنَ الأنْصارِ قَدْ لَطَمَ في وَجْهي، قالَ: «ادْعُوهُ» فَدَعَوْهُ، فَقالَ: «ألَطَمْتَ وَجْهَهُ؟» قالَ: يا رَسُولَ اللهِ، إنِّي مَرَرْتُ بِاليَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلى البَشَرِ، قالَ: قُلْتُ: أعَلَى مُحَمَّدٍ ﷺ؟ قالَ: فَأخَذَتْني غَضْبَةٌ فَلَطَمْتُهُ. قالَ: «لا تُخَيِّروني مِنْ بَينِ الأنْبِياءِ فَإنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ، فَأكونُ أوَّلَ مَنْ يُفِيقُ، فَإذا أنَا بِمُوسَى آخِذٌ بِقائِمَةٍ مِنْ قَوائِمِ العَرْشِ، فَلا أدْرِي أفاقَ قَبْلِي أمْ جُوزِيَ بِصَعْقَةِ الطُّورِ». [راجع: ٢٤١٢]

88 - THE BOOK OF OBLIGING THE APOSTATES [REVERTERS FROM ISLĀM] AND THE REPENTANCE OF THOSE WHO REFUSE THE TRUTH OBSTINATELY, AND TO FIGHT AGAINST SUCH PEOPLE

٨٨ - كتاب استتابة المرتدين والمعاندين وقتالهم

(1) CHAPTER. The sin of the person who ascribes partners in worship to Allāh, and his punishment in this world and in the Hereafter.

And the Statement of Allāh تعالى: "Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.." (V.31:13)

And His Statement:

"... If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

(١) **بابُ** إثمِ منْ أشْرَكَ باللهِ، وَعُقُوبَتِهِ في الدُّنْيا وَالآخِرَةِ. قالَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] و﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾ [الزمر: ٦٥]

6918. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* i.e., worshipping others besides Allāh)" (V.6:82) was revealed, it became very hard on the Companions of the Prophet ﷺ and they said, "Who among us has not confused his belief with *Zulm* (wrong)?" On that, Allāh's Messenger ﷺ said, "This is not meant (by the Verse). Don't you listen to Luqmān's statement:

"Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

٦٩١٨ - حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا جَرِيرٌ، عنِ الأعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذلكَ عَلى أصحابِ رَسُولِ اللهِ ﷺ وَقالوا: أيُّنا لَمْ يَلْبِسْ إيمَانَهُ بِظُلْمٍ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّهُ لَيْسَ بِذَلِكَ، ألاَ تَسْمَعُونَ إلَى قَوْلِ لُقْمَانَ: ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

6919. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The biggest of the great sins are: (1) To join partners in worship with Allāh, (2) to be undutiful to one's parents, (3) and to give a false witness." He (ﷺ) repeated it thrice, or said, "... a lying speech

٦٩١٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرُ بْنُ المُفَضَّلِ: حدَّثَنا الجُرَيْرِيُّ وَحَدَّثَني قَيْسُ ابْنُ حَفْصٍ: حدَّثَنا إسْماعِيلُ بْنُ إبْرَاهِيمَ: أخْبرَنا سَعِيدٌ

الجُرَيْرِيُّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ ابْنُ أبي بَكْرَةَ عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أكْبَرُ الكَبائِرِ: الإشْرَاكُ باللهِ، وَعُقُوقُ الوَالِدَيْنِ، وَشَهادَةُ الزُّورِ، وشَهادَةُ الزُّورِ - ثَلاثاً - أو قَوْلُ الزُّورِ». فمَا زَال يُكَرِّرُهَا حتّى قُلْنَا: لَيْتَهُ سَكَتَ.
[راجع: ٢٦٥٤]

(a false statement)," and kept on repeating that warning till we wished he would stop saying it. (See *Ḥadīth* No.5976, Vol.8).

٦٩٢٠ - حدَّثَنا مُحَمَّدُ بْنُ الحُسَيْنِ بْنِ إبْرَاهِيمَ: أخْبرَنا عُبَيْدُ اللهِ بنُ موسىٰ: أخْبرَنا شَيْبانُ، عَنْ فِراسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: جاءَ أعْرَابِيٌّ إلَى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، ما الكَبائِرُ؟ قالَ: «الإشْراكُ باللهِ»، قَالَ: «ثُمَّ ماذا؟ قالَ: ثُمَّ عُقوقُ الوَالِدَيْنِ»، قالَ: ثُمَّ ماذا؟ قالَ: «اليمِينُ الغَمُوسُ»، قُلْتُ: وَما اليمِينُ الغَمُوسُ؟ قالَ: «الَّذي يَقْتَطِعُ مالَ امْرِئٍ مُسْلِمٍ هُوَ فِيها كاذِبٌ».
[راجع: ٦٦٧٥]

6920. Narrated 'Abdullāh bin 'Amr رَضِيَ الله عَنْهُما: A bedouin came to the Prophet ﷺ and said, "O Allāh's Messenger! What are *Al-Kabā'ir* (the biggest sins)?" The Prophet ﷺ said, "To join partners in worship with Allāh." The bedouin said, "What is next (biggest sin)?" The Prophet ﷺ said, "To be undutiful to one's parents." The bedouin said, "What is next (biggest sin)?" The Prophet ﷺ said, "To take an oath *Al-Ghamūs*." The bedouin asked, "What is an oath *Al-Ghamūs*?" The Prophet ﷺ said, "The false oath through which one deprives a Muslim of his property (unjustly)."
[See Vol.8, *Ḥadīth* No.6675]

٦٩٢١ - حدَّثَنَا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ وَالأعْمَشِ، عَنْ أبي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، أنُؤاخَذُ بِمَا عَمِلْنَا في الجَاهِلِيَّةِ؟ قالَ: «مَنْ أحْسَنَ في الإسْلامِ لَمْ يُؤاخَذْ بِمَا

6921. Narrated Ibn Mas'ūd رَضِيَ الله عَنْهُ: A man said, "O Allāh's Messenger! Shall we be punished for what we did in the Pre-Islāmic Period of Ignorance?" The Prophet ﷺ said, "Whoever does good in Islām will not be punished for what he did in the Pre-Islāmic Period of Ignorance; and whoever does evil in Islām will be punished for his former and later (bad deeds)."

(2) CHAPTER. The legal regulation concerning *Al-Murtad* and *Al-Murtaddah* [male and the female who reverts from Islām (apostates)].

Ibn 'Umar, Az-Zuhrī and Ibrāhīm said, "A female apostate (who reverts from Islām), should be killed. And the obliging of the reverters from Islām (apostates) to repent.

Allāh تعالى said:

"How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muḥammad ﷺ) is true and after clear proofs had come unto them? And Allāh guides not the people who are *Ẓālimūn* (polytheists and wrongdoers). They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels, and of all mankind. They will abide therein (Hell). Neither will their torment be (lightened) nor will it be delayed or postponed (for a while). Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e., disbelief in the Qur'ān and in Prophet Muḥammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray." (V.3: 86-90)

Allāh also said:

"O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!" (V.3:100)

عَمِلَ في الجَاهِلِيَّةِ، ومَنْ أَسَاءَ في الإسْلامِ أُخِذَ بالأوَّلِ والآخِرِ».

(٢) باب حُكْمِ المُرْتَدِّ والمُرْتَدَّةِ وَاستِتَابَتِهِم،

وَقَالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وإِبْرَاهِيمُ: تُقْتَلُ المُرْتَدَّةُ، وَقَالَ اللهُ تَعالَى: ﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ﴾ إِلَى قَوْلِهِ ﴿غَفُورٌ رَّحِيمٌ، إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَـٰٓئِكَ هُمُ ٱلضَّآلُّونَ ۝٩٠﴾ [آل عمران: ٨٩-٩٠] وقالَ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ يَرُدُّوكُم بَعْدَ إِيمَـٰنِكُمْ كَـٰفِرِينَ ۝١٠٠﴾ [آل عمران: ١٠٠] وَقالَ: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟﴾ إِلَى ﴿سَبِيلًا﴾ [النساء: ١٣٧] وقالَ: ﴿مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ﴾ [المائدة: ٥٤] وَقَالَ ﴿وَلَـٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا﴾ إِلَى ﴿وَأُو۟لَـٰٓئِكَ هُمُ ٱلْغَـٰفِلُونَ، لَا جَرَمَ أَنَّهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْخَـٰسِرُونَ ۝١٠٩﴾ إِلَى: ﴿لَغَفُورٌ رَّحِيمٌ﴾ [النحل: ١٠٦-١١٠] ﴿وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟﴾ إِلَى قَوْلِهِ ﴿وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ﴾ [البقرة: ٢١٧].

Allāh تعالى also said:

"Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way." (V.4:137)

Allāh تعالى also said:

"O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." (V.5:54)

Allāh also said:

"Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is rest with Faith — but such as open their breasts to disbelief, — on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. Then, verily! Your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." (V.16: 106-110)

Allāh also said:

"...And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter; and they will be the dwellers of the Fire. They will abide therein forever." (V.2:217)

6922. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: Some *Zanādiqa* (atheists) were brought to 'Alī; and he burnt them. The news of this event reached Ibn 'Abbās who said, "If I had been in his place, I would not have burnt them, as Allāh's Messenger ﷺ forbade it, saying, 'Do not punish anybody with Allāh's punishment (fire).' I would have killed them according to the statement of Allāh's Messenger ﷺ, 'Whoever changed his Islāmic religion, then kill him.' "

٦٩٢٢ - حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الفَضْلِ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ قالَ: أُتِيَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ بِزَنادِقَةٍ فَأَحْرَقَهُمْ فَبَلَغَ ذٰلكَ ابْنَ عَبّاسٍ فَقالَ: لَوْ كُنْتُ أَنَا لَمْ أُحْرِقْهُمْ لِنَهْيِ رَسُولِ اللهِ ﷺ: «لا تُعَذِّبُوا بِعَذابِ اللهِ»، وَلَقَتَلْتُهُمْ لِقَوْلِ رَسُولِ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [راجع: ٣٠١٧]

6923. Narrated Abū Burda: Abū Mūsā said, "I came to the Prophet ﷺ along with two men (from the tribe) of *Ash'ariyūn,* one on my right and the other on my left, while Allāh's Messenger ﷺ was brushing his teeth (with a *Siwāk*), and both men asked him for some employment. The Prophet ﷺ said, 'O Abū Mūsa, O 'Abdullāh bin Qais', I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwāk* being drawn to a corner under his lips, and he said, 'We never (or said, 'we do not') appoint for our affairs anyone who seeks to be employed. But O Abū Mūsa!' or said, 'Abdullāh bin Qais! Go to Yemen.' " The Prophet ﷺ then sent Mu'ādh bin Jabal after him and when Mu'ādh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abū Mūsa. Mu'ādh asked, 'Who is this (man)?' Abū Mūsā said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abū Mūsa requested Mu'ādh to sit down but Mu'ādh said, 'I will not sit down till he has been killed. This is the judgement of

٦٩٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ قُرَّةَ بْنِ خالِدٍ قالَ: حَدَّثَنِي حُمَيْدُ بْنُ هِلالٍ: حَدَّثَنا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلانِ مِنَ الأَشْعَرِيِّينَ: أَحَدُهُما عَنْ يَمِينِي، وَالآخَرُ عَنْ يَسارِي، وَرَسُولُ اللهِ ﷺ يَسْتَاكُ، فَكِلاهُما سَأَلَ فَقالَ: «يا أَبا مُوسَى، أَوْ يا عَبْدَ اللهِ بْنَ قَيْسٍ»، قالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالحَقِّ ما أَطْلَعانِي عَلَى ما في أَنْفُسِهِما. وَما شَعَرْتُ أَنَّهُما يَطْلُبانِ العَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِواكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ، فَقالَ: «لَنْ أَوْ لا نَسْتَعمِلُ عَلَى عَمَلِنَا مَنْ أَرادَهُ، وَلٰكِنِ اذْهَبْ أَنْتَ يا أَبا مُوسَى، أَوْ يا عَبْدَ اللهِ بْنَ قَيْسٍ إِلَى اليَمَنِ»، ثُمَّ اتبعَهُ مُعَاذُ بْنُ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً قالَ: انْزِلْ، فَإِذا رَجُلٌ عِنْدَهُ مُوثَقٌ، قالَ: ما هٰذا؟

Allāh and His Messenger (for such cases),' and repeated it thrice. Then Abū Mūsa ordered that the man be killed, and he was killed." Abū Mūsa added, "Then we discussed the night (*Tahajjud*) prayers and one of us said, 'I offer (prayer) and sleep, and I hope that Allāh will reward me for my sleep as well as for my waking up (for prayers)'."

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allāh, and considering them as apostates.

6924. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abū Bakr! How can you fight these people although Allāh's Messenger said, 'I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, Allāh will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allāh'?"

6925. [H. 6924 contd.] Abū Bakr said, "By Allāh! I will fight whoever differentiates between *Ṣalāt* (prayers) and *Zakāt*; as *Zakāt* is the right to be taken from property (according to Allāh's Orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh's Messenger ﷺ, I would fight with them for withholding it." 'Umar said, "By Allāh! It was nothing, but I noticed that Allāh opened Abū Bakr's chest towards the decision to fight,

قَالَ: كانَ يَهُودِيّاً فَأَسْلَم ثُمَّ تَهَوَّدَ، قَالَ: اجْلِسْ، قَالَ: لا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ، ثَلاثَ مَرَّاتٍ. فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ تَذاكَرَا قِيَامَ اللَّيْلِ، فَقالَ أَحَدُهُمَا: أَمَّا أَنَا فَأَقُومُ وَأَنَامُ، وأَرْجُو في نَوْمَتِي ما أَرْجُو في قَوْمَتِي. [راجع: ٢٢٦١]

(٣) بابُ قَتْلِ مَنْ أَبى قَبُولَ الفَرَائِضِ، وَما نُسِبُوا إلى الرِّدَّةِ

٦٩٢٤ - حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَني عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبا هُرَيْرَةَ قالَ: لَما تُوُفِّيَ النَّبِيُّ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ، وكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، قَالَ عُمَرُ: يا أَبا بَكْرٍ، كَيْفَ تُقاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلٰهَ إِلَّا اللهُ. فَمَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، عَصَمَ مني مالَهُ ونَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسابُهُ عَلى اللهِ؟». [راجع: ١٣٩٩]

٦٩٢٥ - قَالَ أَبُو بَكْرٍ: وَاللهِ لَأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكاةِ. فَإِنَّ الزَّكَاةَ حَقُّ المَالِ، وَاللهِ لَوْ مَنَعُوني عَنَاقاً كانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلى مَنْعِهَا. قَالَ عُمَرُ: فَوَاللهِ ما هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللهُ صَدْرَ أَبي بَكْرٍ

لِلْقِتَالِ. فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[راجع: ١٤٠٠]

therefore, I realized that his decision was right."

(٤) بابٌ إذا عَرَّضَ الذِّمِّيُّ أو غيرُهُ بِسَبِّ النَّبِيِّ ﷺ وَلَمْ يُصَرِّحْ، نَحْوَ قَوْلِهِ: السَّامُ عَلَيْكُم

(4) CHAPTER. If a *Dhimmī* or somebody else abuses the Prophet ﷺ by playing upon words but not frankly, e.g., by saying, "*As-Sāmu 'Alaika*."

٦٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخبرَنا عَبْدُ اللهِ: أَخْبَرَنا شُعْبَةُ، عَنْ هِشامِ بْنِ زَيْدِ بْنِ أَنَسٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللهِ ﷺ فَقالَ: السَّامُ عَلَيْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ»، فَقالَ رَسُولُ اللهِ ﷺ: «أَتَدْرُونَ ما يَقُولُ؟ قالَ: السَّامُ عَلَيْكَ». قالُوا: يا رَسُولَ اللهِ، أَلا نَقْتُلُهُ؟ قالَ: «لا، إذا سَلَّمَ عَلَيْكُمْ أَهْلُ الكِتابِ، فَقُولُوا: وَعَلَيْكُمْ».

[راجع: ٦٢٥٨]

6926. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew passed by Allāh's Messenger ﷺ and said, "*As-Sāmu 'Alaika.*" Allāh's Messenger ﷺ said in reply, "*Wa 'Alaika.*" Allāh's Messenger ﷺ then said to his Companions, "Do you know what he (the Jew) has said? He said, '*As-Sāmu 'Alaika*.' " They said, "O Allāh's Messenger! Shall we kill him?" The Prophet ﷺ said, "No. When the people of the Book greet you, say: '*Wa 'Alaikum*'."(1)

٦٩٢٧ - حَدَّثَنَا أَبُو نُعَيْمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ اليَهُودِ عَلى النَّبِيِّ ﷺ فَقالُوا: السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقالَ: «يا عائِشَةُ، إنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ في الأَمْرِ كُلِّهِ». قُلْتُ: أَوَ لَمْ تَسْمَعْ مَا قالُوا؟ قالَ: «قُلْتُ: وعَلَيْكُمْ». [راجع: ٢٩٣٥]

6927. Narrated 'Āishah رَضِيَ اللهُ عَنها: A group of Jews asked permission to visit the Prophet ﷺ (and when they were admitted) they said, "*As-Sāmu 'Alaika* (death be upon you)." I said (to them), "Nay! Death and the curse of Allāh be upon you!" The Prophet ﷺ said, "O 'Āishah! Allāh is Kind and Lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), '*Wa 'Alaikum* (and upon you).' "

---

(1) (H.6926) '*As-Sāmu 'Alaika*' means, 'Death be upon you'. Notice its similarity to the greeting, '*As-Salāmu 'Alaika*' (Peace be upon you). '*Wa 'Alaika*' or '*Wa 'Alaikum*' means: 'And upon you.'

٦٩٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ وَمالكِ بْنِ أَنَسٍ قَالا: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُول: قَالَ رَسُولُ اللهِ ﷺ: «إنَّ اليَهُودَ إذا سَلَّمُوا عَلى أَحَدِكُمْ إنَّمَا يَقُولونَ: سَامٌ عَلَيْكَ، فَقُلْ: عَلَيْكَ. [راجع: ٦٢٥٧]

6928. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the Jews greet anyone of you they say: *'Sāmu 'Alaika* (death be upon you)'; so you should say: *'Wa 'Alaika* (and upon you).' "

(٥) بابٌ:

(5) CHAPTER.

٦٩٢٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أبي: حَدَّثَنَا الأعمَشُ قالَ: حدَّثَنِي شَقِيقٌ قالَ: قالَ عَبْدُ اللهِ: كأنِّي أَنْظُرُ إلَى النَّبِيِّ ﷺ يَحْكي نَبِيّاً مِنَ الأنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ فهُوَ يَمْسحُ الدَّمَ عَنْ وجْهِهِ ويَقُولُ: «رَبِّ اغْفِرْ لِقومِي فإنهُمْ لا يَعْلَمُونَ». [راجع: ٣٤٧٧]

6929. Narrated 'Abdullāh: As if I am looking at the Prophet ﷺ while he was speaking about one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my people as they do not know."

(٦) بابُ قَتْلِ الخَوَارِجِ وَالمُلْحِدِينَ بَعْدَ إقَامَةِ الحُجَّةِ عَلَيْهِمْ، وَقَوْلِهِ تَعالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ﴾ [التوبة: ١١٥]

(6) CHAPTER. Killing *Al-Khawārij* (some people who dissented from the religion and disagreed with the rest of the Muslims), and *Al-Mulḥidūn* (heretical) after the establishment of firm proof against them.

And the Statement of Allāh تعالى:

"And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid..." (V.9:115)

وكانَ ابْنُ عُمَرَ يَراهُمْ شِرَارَ خَلْقِ اللهِ، وَقالَ: إنَّهُمُ انْطَلَقُوا إلَى آياتٍ نَزَلَتْ في الكفَّارِ فَجَعَلُوهَا عَلى المُؤْمِنِينَ.

And Ibn 'Umar used to consider them (*Al-Khawārij* and *Al-Mulḥidūn*) the worst of Allāh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

6930. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Whenever I tell you a narration from Allāh's Messenger ﷺ, by Allāh, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a *Ḥadīth*) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allāh's Messenger ﷺ saying, "During the last days there will appear some young foolish people who will say the best words but their Faith will not go beyond their throats (i.e., they will have no Faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection."

٦٩٣٠ - حدَّثنا عُمَرُ بنُ حَفْصِ بْنِ غِيَاثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا خَيْثَمَةُ: حدَّثنا سُوَيْدُ بْنُ غَفَلَةَ: قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: إذا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً، فَوَاللهِ لأَنْ أخِرَّ مِنَ السَّماءِ أحَبُّ إليَّ مِنْ أنْ أكْذِبَ عَلَيْهِ، وَإذا حَدَّثْتُكُمْ فِيما بَيْنِي وبَيْنَكُمْ، فَإنَّ الحَرْبَ خُدْعَةٌ، وإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَيَخْرُجُ قَوْمٌ في آخِرِ الزَّمانِ أحْدَاثُ الأسْنانِ، سُفَهاءُ الأحْلامِ، يَقُولونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، لا يُجاوِزُ إيمَانُهُمْ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَأيْنَما لَقِيتُمُوهُمْ فَاقْتُلوهُمْ فَإنَّ في قَتْلِهِمْ أجْراً لِمَنْ قَتَلَهُمْ يَوْمَ القِيَامَةِ». [راجع: ٣٦١١]

6931. Narrated 'Atā' bin Yasār that they visited Abū Sa'īd Al-Khudrī and asked him about Al-Ḥaruriya, a certain unorthodox religious sect, "Did you hear the Prophet ﷺ saying anything about them?" Abū Sa'īd said, "I do not know what Al-Ḥaruriya is, but I heard the Prophet ﷺ saying, 'There will appear in this nation — he did not say: From this nation — a group of people so pious apparently that you will consider your *Ṣalāt* (prayers) inferior to their *Ṣalāt* (prayer), but they will recite the Qur'ān, but it will not go beyond their throats[1], and they will go out of their religion as an arrow darts through the game, whereupon the archer may look at his

٦٩٣١ - حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعيدٍ: أخْبرَني مُحَمَّدُ بْنُ إبْرَاهِيمَ، عَنْ أبي سَلَمَةَ وَعَطاءِ بْنِ يَسَارٍ: أنَّهُمَا أتَيا أبا سَعِيدٍ الخُدرِيَّ فَسَألاهُ عَنِ الحَرُورِيَّةِ: أسَمِعْتَ النَّبِيَّ ﷺ؟ قالَ: لا أدْري ما الحَرُورِيَّةُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ في هٰذِهِ الأُمَّةِ - ولَمْ يَقُلْ: مِنها - قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ

(1) (H.6931) They will neither act nor follow the Qur'ānic teachings.

صَلاتِهِمْ، يَقْرَؤُونَ القُرْآنَ لا يُجَاوِزُ حُلوقَهُمْ أوْ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ، إِلَى نَصْلِهِ، إِلى رِصَافِهِ، فَيَتمارَى في الفُوقَةِ: هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيءٌ؟». [راجع: ٣٣٤٤]

arrow, its *Naṣli,* its *Riṣāf* and its *Fūqa*(1) to see whether it is blood-stained or not (i.e., they will have not even a trace of Islām in them).'"

٦٩٣٢ - حدَّثَنا يَحْيَى بْنُ سُلَيْمانَ: حدَّثَنَا ابْنُ وَهْبٍ: حدَّثَنا عُمَرُ أنَّ أباهُ حدَّثَهُ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، وذَكَرَ الحَرُورِيَّةَ فَقالَ: قَالَ النَّبِيُّ ﷺ: «يَمْرُقُونَ مِنَ الإسْلامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ».

6932. Narrated 'Abdullāh bin 'Umar regarding Al-Ḥaruriya: The Prophet ﷺ said, "They will go out of Islām as an arrow darts out of the game's body."

(٧) بابٌ مَنْ تَرَكَ قِتَالَ الخَوَارِجِ لِلتَّأَلُّفِ، وَلِئَلَّا يَنْفِرَ النَّاسُ عَنْهُ

(7) CHAPTER. Whoever gave up fighting against *Al-Khawārij* in order to create intimacy and so that people might not take an aversion to him.

٦٩٣٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعِيدٍ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ جاءَ عَبْدُ اللهِ بْنُ ذِي الخُوَيْصِرَةِ التَّمِيمِيُّ، فَقالَ: اعْدِلْ يا رَسُولَ اللهِ، فَقالَ: «وَيْحَكَ! وَمَنْ يَعْدِلُ إذا لَمْ أعْدِلْ؟» قَالَ عُمَرُ بْنُ الخَطَّابِ: يَا رَسُولَ اللهِ ائْذَنْ لِيَ فَأَضرِبَ عُنُقَهُ. قَالَ: «دَعْهُ فإنَّ لَهُ أصحَاباً يَحْقِرُ أحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِ، وَصِيَامَهُ

6933. Narrated Abū Sa'īd: While the Prophet ﷺ was distributing something(2), 'Abdullāh bin Dhil-Khuwaiṣira At-Tamīmī came and said, "Be just, O Allāh's Messenger!" The Prophet ﷺ said, "Woe to you! Who would be just if I were not?" 'Umar bin Al-Khaṭṭāb said, "Allow me to cut off his neck!" The Prophet ﷺ said, "Leave him, for he has companions, and if you compare your *Ṣalāt* (prayers) with their *Ṣalāt* (prayer) and your *Siyām* (fasting) with theirs, you will look down upon your *Ṣalāt* (prayer) and fasting in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the *Qudhadh*(3) of the arrow is examined, nothing will be found on it, and when its *Naṣl*(3) is examined,

(1) (H.6931) *Naṣl, Riṣāf* and *Fūqa* are different parts of an arrow.
(2) (H.6933) That was gold sent by 'Alī bin Abū Ṭālib from Yemen.
(3) (H.6933) *Qudhadh, Naṣl, Riṣāf,* and *Naḍy* are different parts of an arrow.

مَعَ صِيامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ فِي قُذَذِهِ فَلا يُوجَدُ فِيهِ شَيءٌ ثُمَّ يُنْظَرُ إِلَى نَصْلِهِ فَلا يُوْجَدُ فِيهِ شَيءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلا يُوجَدُ فِيهِ شَيءٌ، ثُمَّ يُنْظَرُ فِي نَضِيِّهِ فَلا يُوجَدُ فِيهِ شَيءٌ. قَدْ سَبَقَ الفَرْثَ والدَّمَ، آيَتهُمْ رَجُلٌ إِحْدَى يَدَيْهِ - أَوْ قالَ: ثَدْيَيْهِ - مِثْلُ ثَدْيِ المَرْأَةِ - أَوْ قالَ: مِثْلُ البَضْعَةِ - تَدَرْدَرُ، يَخْرُجُونَ عَلى خَيْرِ فُرْقَةٍ مِنَ النَّاسِ». قَالَ أبو سَعِيدٍ الخدريُّ: أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ ﷺ، وَأَشْهَدُ أَنَّ عَلِيّاً قَتَلَهُمْ وأنا مَعَهُ. جِيءَ بِالرَّجُلِ عَلى النَّعْتِ الَّذِي نَعَتَهُ النَّبِيُّ ﷺ، قالَ: فَنَزَلَتْ فِيهِ ﴿وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ﴾ [التوبة: ٥٨].

nothing will be found on it; and when its *Nady* is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abū Sa'īd added: I testify that I heard this from the Prophet ﷺ and also testify that 'Alī killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to 'Alī. The following Verses were revealed in connection with that person (i.e., 'Abdullāh bin Dhil-Khuwaiṣira At-Tamīmī):

"And of them are some who accuse you (O Muḥammad ﷺ) in the matter of (the distribution of) the alms..." (V.9:58)

٦٩٣٤ - حدَّثنا مُوسَى بْنُ إسْماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الشَّيْبانِيُّ: حدَّثنا يُسَيرُ بْنُ عَمْرٍو قالَ: قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ فِي الخَوَارِجِ شَيْئاً؟ قَالَ: سَمِعْتُهُ يَقُولُ، وَأَهْوَى بِيَدِهِ قِبَلَ العِرَاقِ: «يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَؤُونَ القُرْآنَ لا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإسْلامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ». [راجع: ٣٣٤٤]

6934. Narrated Yusair bin 'Amr: I asked Sahl bin Ḥunaif, "Did you hear the Prophet ﷺ saying anything about *Al-Khawārij*?" He said, "I heard him saying while pointing his hand towards 'Irāq, 'There will appear in it (i.e., Irāq) some people who will recite the Qur'ān but it will not go beyond their throats, and they will go out (leave) Islām as an arrow darts out through the game's body'."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا تَقُومُ

(8) CHAPTER. The statement of the Prophet ﷺ, "The Hour will not be established till two

(huge) groups fight against each other, their claim being one and the same."[1]

السَّاعَةُ حتى تَقْتَتِلَ فِئَتَانِ دَعْواهُمَا واحدةٌ»

6935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

٦٩٣٥ - حدَّثَنا عليٌّ: حدَّثَنا سُفْيَانُ: حدَّثَنا أبُو الزِّنَادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السَّاعَةُ حتى تَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ». [راجع: ٨٥]

(9) CHAPTER. What is said about *Al-Muta'awwalūn* (those who form wrong opinions of disbelief about their Muslim brothers).

(٩) بابُ ما جاءَ في المُتَأَوِّلِينَ

6936. 'Umar bin Al-Khaṭṭāb said: I heard Hishām bin Al-Ḥakīm reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ. I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. So I was about to jump over him during his *Ṣalāt* (prayer) but I waited till he finished his *Ṣalāt* (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, "Who has taught you this *Sūrah*?" He replied, "Allāh's Messenger ﷺ has taught it to me." I said (to him), "You have told a lie! By Allāh, Allāh's Messenger ﷺ has taught me this *Sūrah* which I have heard you reciting." So I dragged him to Allāh's Messenger ﷺ. I said, "O Allāh's Messenger I have heard this man reciting *Sūrat Al-Furqān* in a way in which you have not taught me, and you did teach me *Sūrat Al-Furqān*." On that Allāh's Messenger ﷺ said, "O 'Umar, release him! Recite, O

٦٩٣٦ - قالَ أبُو عَبْدِ اللهِ: وَقَالَ اللَّيْثُ: حدَّثَني يُونُسُ بْنُ يَزِيْدَ، عَنِ ابْنِ شِهابٍ قَالَ: أخْبرَني عُرْوَةُ بْنُ الزُّبَيرِ: أنَّ المِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ القارِيَّ أخْبرَاهُ: أنَّهُمَا سَمِعَا عُمَرَ بْنَ الخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الفُرْقَانِ في حَيَاةِ رَسُولِ اللهِ ﷺ، فاسْتَمَعْتُ لِقِرَاءَتِهِ فَإذا هُوَ يَقْرَؤُهَا عَلى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللهِ ﷺ كَذلكَ، فَكِدْتُ أُسَاوِرُهُ في الصَّلاةِ فَانْتَظَرْتُهُ حتى سَلَّمَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ أوْ بِرِدَائِي، فَقُلْتُ: مَنْ أقْرَأكَ هٰذِهِ السُّورَةَ؟ قالَ: أقْرَأنِيها رَسُولُ اللهِ ﷺ، قُلْتُ لَهُ، كَذَبْتَ، فَوَاللهِ إنَّ رَسُولَ اللهِ ﷺ أقْرَأنِي هٰذِهِ السُّورَةَ

(1) (Ch.8) Either of the two groups will consider (themselves) on the right and their opponents is on the wrong.

Hishām". So Hishām recited before him in the way as I had heard him reciting. Allāh's Messenger ﷺ said, "It has been revealed like this." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar". So I recited it. The Prophet ﷺ said, "It has been revealed like this." And then he added, "This Qur'ān has been revealed to be recited in seven different ways, so recite it whichever way is easier for you." [See Vol.6, *Hadīth* No.4992]

الَّتِي سَمِعْتُكَ تَقْرَؤُهَا، فَانْطَلَقْتُ أَقُودُهُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ لَهُ: يا رَسُولَ اللهِ، إِنِّي سَمِعْتُ هٰذا يَقْرَأُ بِسُورَةِ الْفُرْقانِ عَلى حُروفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقانِ، فَقالَ رَسُولُ اللهِ ﷺ: «أَرْسِلْهُ يا عُمَرُ، اقْرَأْ يا هِشَامُ»، فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَؤُهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «هٰكَذا أُنْزِلَتْ»، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اقْرَأْ يا عُمَرُ»، فَقَرَأْتُ. فَقالَ: «هٰكَذَا أُنْزِلَتْ»، ثُمَّ قالَ: «إِنَّ هٰذا الْقُرْآنَ أُنْزِلَ عَلى سَبْعَةِ أَحْرُفٍ. فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

6937. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse:

"It is those believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..." (V.6:82) was revealed, it was hard on the Companions of the Prophet ﷺ and they said, "Who among us has not wronged himself?" Allāh's Messenger ﷺ said, "The meaning of the Verse is not as you think, but it is as Luqmān said to his son, (as mentioned in the Qur'ān): '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.' " (V.31:13)

٦٩٣٧ - **وَحدَّثَنا** إِسحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ ح. وَحدَّثنا يَحْيَى، حدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذٰلِكَ عَلى أَصحَابِ النَّبِيِّ ﷺ وَقَالُوا: أَيُّنَا لَمْ يَظْلِمْ نَفسهُ فَقالَ رَسُولُ اللهِ ﷺ. «لَيْسَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قالَ لُقْمَانُ لِابْنِهِ: ﴿يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

6938. Narrated 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ came to me in the morning, and a man among us said,

٦٩٣٨ - **حدَّثنا** عَبْدانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ

الزُّهْرِيِّ: أَخْبَرَنِي مَحْمُودُ ابْنُ الرَّبِيعِ قالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ يَقُولُ: غَدا عليَّ رَسُولُ اللهِ ﷺ فَقالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقالَ رَجُلٌ مِنَّا ذلِكَ مُنافِقٌ، لا يُحِبُّ اللهَ وَرَسُولَهُ، فَقالَ النَّبِيُّ ﷺ: «أَلا تَقُولُونَهُ يَقُولُ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغِي بِذلِكَ وَجْهَ اللهِ؟» قالَ: بَلى. قالَ: «فَإِنَّهُ لا يُوافِي عَبْدٌ يَوْمَ القِيامَةِ بِهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ». [راجع: ٤٢٤]

"Where is Mālik bin Ad-Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allāh and His Messenger." The Prophet ﷺ said, "Don't say like that. Haven't you seen that he said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), for Allāh's sake only?" They replied, "Yes". The Prophet ﷺ said, "Nobody will meet Allāh with that saying on the Day of Resurrection, but Allāh will save him from the (Hell) Fire."

٦٩٣٩ - حَدَّثَنا مُوسَى بْنُ إِسْماعِيلَ حَدَّثَنا أَبُو عَوانَةَ، عَنْ حُصَيْنٍ، عَنْ فُلانٍ قالَ تَنازَعَ أَبُو عَبْدِ الرَّحْمٰنِ وَحِبَّانُ بْنُ عَطِيَّةَ فَقالَ أَبُو عَبْدِ الرَّحْمٰنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ مَا الَّذِي جَرَّأَ صاحِبَكَ عَلَى الدِّماءِ، يَعْنِي عَلِيًّا، قالَ: ما هُوَ لا أَبا لَكَ؟ قالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ، قالَ: ما هُوَ؟ قالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ والزُّبَيْرَ وَأَبَا مرثَدٍ وَكُلُّنا فارِسٌ، قالَ: «انْطَلِقُوا حتى تَأْتُوا رَوْضَةَ حاجٍ - قالَ أَبُو سَلَمَةَ: هٰكَذا قالَ أَبُو عَوانَةَ: حاجٍ - فَإِنَّ فِيها امْرَأَةً مَعَها صحيفَةٌ مِنْ حاطِبِ بْنِ أَبي بَلْتَعَةَ إِلَى المُشْرِكِينَ، فَأْتُونِي بِها». فَانْطَلَقْنا عَلى أَفْراسِنا حَتّى أَدْرَكْناها حَيْثُ قالَ

6939. Abū 'Abdur-Raḥmān and Ḥibbān bin 'Aṭiyya had a dispute. Abū 'Abdur-Raḥmān said to Ḥibbān, "You know what made your companion (i.e., 'Alī) dare to shed blood." Ḥibbān said, "Come on! What is that?" 'Abdur-Raḥmān said, "Something I heard him saying." The other said, "What was it?" 'Abdur-Raḥmān said: 'Alī said, "Allāh's Messenger ﷺ sent for me, Az-Zubair and Abū Marthad, and all of us were cavalrymen, and said: 'Proceed to Rauḍat-Ḥājj (Abū Salama said that Abū 'Awāna called it like this, i.e., Ḥājj[1]) where there is a woman carrying a letter from Ḥāṭib bin Abī Balta'a to *Al-Mushrikūn* (of Makkah). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allāh's Messenger ﷺ had told us. She was travelling on her camel. In that letter Ḥāṭib had written to the Makkans about the proposed attack of Allāh's Messenger ﷺ against them. We asked her: 'Where is the letter which is with you?' She replied: 'I

(1) (H.6939) In another narration it is called Rauḍat-Khākh.

haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said: 'We do not think that she has got a letter.' I said: 'We know that Allāh's Messenger ﷺ has not told a lie.' " Then 'Alī took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes (to search for the letter)." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allāh's Messenger ﷺ. 'Umar said, "O Allāh's Messenger! (Ḥāṭib) has betrayed Allāh, His Messenger and the believers; let me chop off his neck!" Allāh's Messenger ﷺ said, "O Ḥāṭib! What obliged you to do what you have done?" Ḥāṭib replied, "O Allāh's Messenger! Why (for what reason) should I not believe in Allāh and His Messenger? But I intended to do the (Makkan) people a favour by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) through whom Allāh protects his family and property." The Prophet ﷺ said, "He has said the truth, therefore, do not say anything to him except good." 'Umar again said, "O Allāh's Messenger! He has betrayed Allāh, His Messenger and the believers; let me chop his neck off!" The Prophet ﷺ said, "Isn't he from those (who fought the battle) of Badr? And what do you know, Allāh might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allāh and His Messenger know better."

لَنَا رَسُولُ اللهِ ﷺ تَسِيرُ عَلَى بَعِيرٍ لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللهِ ﷺ إِلَيْهِمْ، فَقُلْنَا: أَيْنَ الكِتَابُ الَّذِي مَعَكِ؟ قَالَتْ: مَا مَعِي كِتَابٌ، فَأَنَخْنَا بِهَا بَعِيرَهَا فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئاً، فَقَالَ صَاحِبِي: ما نَرَى مَعَها كِتاباً، قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا ما كَذَبَ رَسُولُ اللهِ ﷺ، ثُمَّ حَلَفَ عَلِيٌّ: وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الكِتَابَ أَوْ لَأُجَرِّدَنَّكِ، فَأَهْوَتْ إِلَى حُجْزَتِها وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولَ اللهِ ﷺ فَقالَ عُمَرُ: يا رَسُولَ اللهِ، قَدْ خَانَ اللهَ وَرَسُولَهُ وَالمُؤْمِنِينَ، دَعْنِي فَأَضْرِبَ عُنُقَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «يا حاطِبُ، ما حَمَلَكَ عَلى ما صَنَعْتَ؟» قالَ: يا رَسُولَ اللهِ، مَا لِي أَنْ لا أَكُونَ مُؤْمِناً بِاللهِ وَرَسُولِهِ، وَلٰكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ القَوْمِ يَدٌ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمالِي، وَلَيْسَ مِنْ أَصحَابِكَ أَحَدٌ إِلَّا لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ وَمالِهِ. قَالَ: «صَدَقَ، لا تَقُولُوا لَهُ إِلَّا خَيراً». قَالَ: فَعادَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ قَدْ خَانَ اللهَ وَرَسُولَهُ وَالمُؤْمِنِينَ، دَعْنِي فَلأَضْرِبَ عُنُقَهُ. قَالَ: «أَوَ لَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَما يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَيْهِمْ فَقالَ:

اعْمَلُوا ما شِئْتُمْ فَقَدْ أَوْجَبْتُ لَكُمُ
الجَنَّةَ؟» فَاغْرَوْرَقَتْ عَيْنَاهُ، فَقالَ: اللهُ
وَرَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]

قَالَ أَبُو عَبْدِ اللهِ: خَاخ أصح
وَلَكِن كَذَا قَالَ أَبُو عَوَانَة حاج وحاج
تَصْحِيْفٌ وَهُوَ مَوْضِعٌ وَهُشَيْم يَقُولُ:
خَاخٌ.

89 – THE BOOK OF *AL-IKRĀH* (COERCION) (i.e. SAYING SOMETHING UNDER COMPULSION]

٨٩ - كتاب الإكراه

The Statement of Allāh تعالى:

"Except him who is forced thereto and whose heart is at rest with Faith, but such as open their breast to disbelief, on them is wrath from Allāh, and theirs will be a great torment." (V.16:106)

And His Statement:

"...Except if you indeed fear a danger from them..." (V.3:28)

And Allāh also said:

"...Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): 'In what (condition) were you?' They reply: 'We were weak and oppressed on earth... (up to) ... And Allāh is Ever Oft-Pardoning, Oft-Forgiving." (V.4:97-99)

And Allāh also said:

"(And what is wrong with you that you fight not in the Cause of Allāh), and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: 'Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect, and raise for us from You, one who will help.' " (V.4:75)

Allāh excuses the weak who cannot refuse from leaving what Allāh has enjoined on him. The coerced person cannot be but weak and unable to refuse to do what he is ordered to do.

وَقَوْلُ اللهِ تَعالَى: ﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ وَلَـٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النحل: ١٠٦] وقالَ: ﴿إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً﴾ [آل عمران: ٢٨] وَهِيَ تَقِيَّةٌ، وَقالَ: ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿عَفُوًّا غَفُورًا﴾ [النساء: ٩٧-٩٩] وَقالَ: ﴿وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾ [النساء: ٧٥] فَعَذَرَ اللهُ المُسْتَضْعَفِينَ الَّذِينَ لا يَمْتَنِعُونَ مِنْ تَرْكِ ما أَمَرَ اللهُ بِهِ. وَالمُكْرَهُ لا يَكُونُ إِلَّا مُسْتَضْعَفاً غَيرَ مُمْتَنِعٍ مِنْ فِعْلِ مَا أُمِرَ بِهِ.

Al-Ḥasan said: *At-Taqiyya* (i.e., speaking against one's own beliefs lest his opponents put him in great danger) will remain till the Day of Resurrection." And Ibn 'Abbās said that if the thieves compelled someone to

وَقالَ الحَسَنُ: التَّقِيَّةُ إِلَى يَوْمِ القِيامَةِ. وَقالَ ابْنُ عَبَّاسٍ فِيمَنْ يُكْرِهُهُ اللُّصُوصُ فَيُطَلِّقُ: لَيْسَ بِشَيءٍ، وَبِهِ

قَالَ ابْنُ عُمَرَ وابْنُ الزُّبَيرِ وَالشَّعْبِيُّ وَالحَسَنُ. وَقالَ النَّبِيُّ ﷺ: «الأعْمالُ بِالنِّيَّةِ».

divorce his wife, the divorce would not be valid. And Ibn Az-Zubair, Ash-Sha'bi and Al-Ḥasan gave the same verdict.

The Prophet ﷺ said, "One's deeds are to be considered according to one's intentions."

٦٩٤٠ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ خالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أبي هِلالٍ، عَنْ هِلالِ بْنِ أُسَامَةَ: أنَّ أبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أخْبرَهُ عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ ﷺ كانَ يَدْعُو في الصَّلاةِ: «اللَّهُمَّ أنْجِ عَيَّاشَ بْنَ أبي رَبِيعَةَ، وَسَلَمَةَ بْنَ هِشَامٍ، وَالوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤمِنِينَ، اللَّهُمَّ اشْدُدْ وَطأتَكَ عَلى مُضَرَ، وَابْعَثْ عَلَيهِمْ سِنِينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

6940. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to invoke Allāh in his *Ṣalāt* (prayer), "O Allāh! Save 'Ayyāsh bin Abī Rabī'a and Salama bin Hishām and Al-Walīd bin Al-Walīd. O Allāh! Save the weak among the believers. O Allāh! Be hard upon the tribe of Muḍar and inflict years (of drought) upon them like the years (of drought) of (Prophet) Yūsuf (Joseph)."

(١) باب مَنِ اخْتَارَ الضَّرْبَ وَالقَتْلَ وَالهَوانَ عَلى الكُفْرِ

(1) CHAPTER. Whoever preferred to be beaten, killed and humiliated rather than to revert to *Kufr* (i.e., disbelief).

٦٩٤١ - حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوَةَ الإيمَانِ: أنْ يَكُونَ اللهُ وَرَسُولُهُ أحَبَّ إلَيْهِ مِمَّا سِوَاهُمَا، وَأن يُحِبَّ المَرْءَ لا يُحِبُّهُ إلَّا للهِ، وَأن يَكْرَهَ أنْ يَعُودَ في الكُفْرِ، كَما يَكْرَهُ أنْ يُقْذَفَ في النَّارِ». [راجع: ١٦]

6941. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever possesses the (following) three (qualities) will have the sweetness (delight) of Faith: (1) The one to whom Allāh and His Messenger (ﷺ) becomes dearer than anything else; (2) Who loves a person and he loves him only for Allāh's sake; (3) Who hates to revert to atheism (disbelief) as he hates to be thrown into the (Hell) Fire."

[See Vol. 1, *Ḥadīth* No. 16]

٦٩٤٢ - حدَّثنا سَعِيدُ بْنُ سُلَيمانَ: حدَّثنا عَبَّادٌ، عَنْ إسْماعِيلَ: سَمِعْتُ قَيْساً: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: لَقَدْ رَأَيْتُنِي وَإِنَّ عُمَرَ مُوثِقِي عَلَى الإسْلامِ، وَلَوِ انْقَضَّ أحَدٌ مِمَّا فَعَلْتُمْ بِعُثمانَ كانَ مَحْقُوقاً أنْ يَنْقَضَّ. [راجع: ٣٨٦٢]

6942. Narrated Qais: I heard Sa'īd bin Zaid saying, "I have seen myself tied and forced by 'Umar to leave Islām (before 'Umar himself embraced Islām). And if the mountain of Uḥud were to collapse for the evil which you people had done to 'Uthmān, then Uḥud would have the right to do so." (See Vol. 5, *Ḥadīth* No.3862)

٦٩٤٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ إسْماعِيلَ: حدَّثنا قَيْسٌ، عَنْ خَبَّابِ بْنِ الأَرَتِّ قالَ: شَكَوْنَا إلى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ في ظِلِّ الكَعْبَةِ، فَقُلْنَا: ألا تَسْتَنْصِرُ لَنا؟ ألا تَدْعُو لَنا؟ فَقالَ: «قَدْ كانَ مَنْ قَبْلَكُمْ يُؤخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ في الأرْضِ فَيُجْعَلُ فِيها، فَيُجاءُ بِالمِنْشارِ فَيُوضَعُ عَلى رَأْسِهِ فَيُجْعَلُ نِصْفَينِ، وَيُمْشَطُ بِأمْشَاطِ الحَدِيدِ مِنْ دُونَ لَحْمِهِ وعَظْمِهِ، فَمَا يَصُدُّهُ ذلك عَنْ دِينِهِ. وَاللهِ لَيَتِمَّنَّ هٰذا الأمْرُ حتى يَسيرَ الرَّاكِبُ مِنْ صَنْعاءَ إلى حَضْرَمَوتَ لا يَخَافُ إلَّا اللهَ والذِّئبَ عَلى غَنَمِهِ ولكِنَّكُمْ تَسْتَعْجِلُونَ». [راجع: ٣٦١٢]

6943. Narrated Khabbāb bin Al-Arat: We complained to Allāh's Messenger ﷺ (about our state) while he was leaning against his *Burda* (cloak) in the shade of the Ka'bah. We said, "Will you ask Allāh to help us? Will you invoke Allāh for us?" He said, "Among those who were before you, a (believer) used to be seized and a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allāh! This religion (Islām) will be completed (and triumph) till a rider (traveller) goes from Ṣan'ā' (the capital of Yemen) to Ḥaḍramout, fearing nobody except Allāh and the wolf, lest it should trouble his sheep, but you are impatient." (See Vol. 5, *Ḥadīth* No.3852)

(٢) بابٌ: في بَيْعِ المُكْرَهِ ونَحْوِهِ في الحَقِّ وَغيرِهِ

(2) CHAPTER. Selling (one's property) under coercion or other circumstances to repay a debt or the like.

٦٩٤٤ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ حدَّثَني اللَّيْثُ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبِيهِ عَنْ أبي هُرَيْرَةَ

6944. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the mosque, Allāh's Messenger ﷺ came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midrās [a

place where the *Taurāt* (Torah) used to be recited and all the Jews of the town used to gather]. The Prophet ﷺ stood up and addressed them, "O assembly of Jews! Embrace Islām and you will be safe!" The Jews replied, "O Abul-Qāsim! You have conveyed Allāh's Message to us." The Prophet ﷺ said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allāh's Message, O Abul-Qāsim." Then he said it for the third time and added, "You should know that the earth belongs to Allāh and His Messenger, and I want to exile you from this land, so whoever among you owns some property can sell it, otherwise you should know that the earth belongs to Allāh and His Messenger." (See Vol. 4, *Hadīth* No. 3167).

رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَما نَحْنُ في المَسْجِدِ إذْ خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ فَقالَ: «انْطَلِقُوا إلَى يَهُودَ» فَخَرَجْنَا مَعَهُ حتى جِئْنَا بَيْتَ المِدْرَاسِ فَقَامَ النَّبِيُّ ﷺ فَنادَاهُمْ: «يا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا»، فَقَالُوا: قَدْ بَلَّغْتَ يا أَبا القَاسِمِ. فقالَ: «ذلك أُرِيدُ»، ثُمَّ قالَها الثَّانِيَةَ فَقالُوا: قَدْ بَلَّغْتَ يا أَبَا القاسِمِ. ثُمَّ قالَ في الثَّالِثَةِ فَقالَ: «اعْلَمُوا أَنَّ الأَرْضَ للهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ، فمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئاً فَلْيَبِعْهُ وَإِلَّا فَاعْلَمُوا أَنَّما الأَرْضُ للهِ وَرَسُولِهِ».

[راجع: ٣١٦٧]

(3) CHAPTER. Marriage established under coercion is invalid.

(The Statement of Allāh تعالى:) "...And force not your maids to prostitution, if they desire chastity in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly)." (V.24:33)

(٣) بابُ لا يَجُوزُ نِكاحُ المُكْرَهِ،

﴿وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾ إلى قولِهِ ﴿غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣]

6945. Narrated Khansā' bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophet ﷺ, and he ﷺ declared that marriage invalid. (See Vol. 7, *Hadīth* No. 5138)

٦٩٤٥ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَي يَزِيدَ بْنِ جارِيَةَ الأنْصارِيِّ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأنْصارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَها وَهِيَ

ثَيِّبٌ فَكَرِهَتْ ذلكَ، فَأَتَتِ النَّبِيَّ ﷺ فَرَدَّ نِكاحَهَا. [راجع: ٥١٣٨]

٦٩٤٦ - حدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ أبي عَمْرٍو هُوَ ذَكْوانُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يا رَسُولَ اللهِ، يُسْتَأْمَرُ النِّساءُ في أَبْضَاعِهِنَّ؟ قالَ: «نَعَمْ»، قُلْتُ: فَإِنَّ البِكْرَ تُسْتَأْمَرُ فَتَسْتَحِي فَتَسْكُتُ، قالَ: «سُكاتُهَا إِذْنُهَا». [راجع: ٥١٣٧]

6946. Narrated 'Āishah رَضِيَ اللهُ عَنها: I asked the Prophet ﷺ, "O Allāh's Messenger! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

(٤) بابٌ إذا أُكْرِهَ حتى وَهَبَ عَبْداً أَوْ بَاعَهُ لَمْ يَجُزْ،

وَبِهِ قالَ بَعْضُ النَّاسِ قَالَ: فَإِنْ نَذَرَ المُشْتَرِي فِيهِ نَذْراً فَهُوَ جَائِزٌ بِزَعْمِهِ، وكَذلك إنْ دَبَّرَهُ.

(4) CHAPTER. If someone gives a slave as a present or sold him under coercion, his deed is invalid.

And some people said, "If the buyer of the slave (sold under coercion) makes a vow involving the slave or makes the slave a *Mudabbar* (i.e., a slave to be freed after the death of his master), the bargain is valid.

٦٩٤٧ - حدَّثَنا أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً مِنَ الأنْصارِ دَبَّرَ مَمْلُوكاً وَلَمْ يَكُنْ لَهُ مالٌ غَيْرُهُ، فَبَلَغَ ذلك رَسُولَ اللهِ ﷺ فَقالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيمُ بْنُ النَّحَّامِ بِثَمانِمِائَةِ دِرْهَمٍ. قَالَ: فَسَمِعْتُ جابِراً يَقُولُ: عَبْداً قِبْطِيّاً ماتَ عامَ أَوَّلَ. [راجع: ٢١٤١]

6947. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man from the *Anṣār* made his slave, a *Mudabbar* (i.e., a slave to be freed after the death of his master). And apart from that slave he did not have any other property. This news reached Allāh's Messenger ﷺ and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nah-ḥām bought him for 800 Dirham. Jābir added: It was a Coptic (Egyptian) slave who died that year.

(5) CHAPTER. (An example of hateful) compulsion (i.e., to do a thing against one's will is from being under coercion).

6948. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: regarding the Qur'ānic Verse:

"O you who believe! You are forbidden to inherit women against their will..." (V.4:19)

The custom (in the Pre-Islāmic Period of Ignorance) was that if a man died, his relatives used to have the right to inherit his wife; and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this (above mentioned) Verse was revealed concerning this matter.

(6) CHAPTER. If a woman is compelled to commit illegal sexual intercourse against her will, then no legal punishment is inflicted upon her, as is indicated in the Statement of Allāh تعالى:

"...But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly)." (V.24:33)

6949. And Ṣafiyya bint 'Ubaid said: "A governmental male-slave tried to seduce a slave-girl from the *Khumus* of the war booty

(٥) **بابٌ**: مِنَ الإِكْرَاهِ،

﴿كَرْهًا﴾ [النساء: ١٩] و﴿كُرْهًا﴾ [الأحقاف: ١٥]: وَاحِدٌ.

٦٩٤٨ - **حدَّثنا** حُسَيْنُ بْنُ مَنْصُورٍ حدَّثَنا أَسْباطُ بْنُ مُحَمَّدٍ: حدَّثَنا الشَّيْبانِيُّ سُلَيمانُ بْنُ فَيرُوزٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. وَقالَ الشَّيْبانِيُّ: وَحدَّثَني عَطاءٌ أَبُو الحَسَنِ السُّوائِيُّ، وَلا أَظُنُّهُ إِلَّا ذَكَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا﴾ الآيَةَ [النساء: ١٩] قالَ: كانُوا إذا ماتَ الرَّجُلُ كانَ أَوْلِيَاؤُهُ أَحَقَّ بامْرَأَتِهِ، إنْ شَاءَ بَعْضُهُمْ تَزَوَّجَها، وَإِنْ شَاؤُوا زَوَّجوهَا وَإِنْ شَاؤُوا لَمْ يُزَوِّجوها، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَنَزَلَتْ هٰذِهِ الآيَةُ في ذلِكَ.

[راجع: ٤٥٧٩]

(٦) **بابٌ** إذا اسْتُكْرِهَتِ المَرْأَةُ عَلى الزِّنا فَلا حَدَّ عَلَيها لِقَوْلِهِ تعالَى: ﴿وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾ [النور: ٣٣]

٦٩٤٩ - وَقالَ اللَّيْثُ: حدَّثَني نافِعٌ أَنَّ صَفِيَّةَ بِنْتَ أَبي عُبَيْدٍ أَخْبَرَتْهُ:

أنَّ عَبْداً مِنْ رَقِيقِ الإمَارَةِ وَقَعَ عَلى وَلِيدَةٍ مِنَ الخُمُسِ فَاسْتَكْرَهَها حَتّى اقْتَضَّهَا، فَجَلَدَهُ عُمَرُ الحَدَّ وَنَفاهُ، وَلَم يَجْلِدِ الوَلِيدَةَ مِنْ أجْلِ أنَّهُ اسْتَكْرَهَها. وَقالَ الزُّهْرِيُّ في الأمَةِ البِكْرِ يَفْتَرِعُها الحُرُّ: يُقِيمُ ذلكَ الحَكَمُ مِنَ الأمَةِ العَذْراءِ بِقَدْرِ ثَمَنِها ويُجْلَدُ، ولَيْسَ في الأمَةِ الثَّيِّبِ في قَضاءِ الأئِمَّةِ غُرْمٌ وَلٰكِنْ عَلَيْهِ الحَدُّ.

till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will."

Az-Zuhrī said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female-slave and the adulterer has to be flogged (according to the Islāmic Law); but if the slave woman is a matron, then, according to the verdict of the *Imām*, the adulterer is not fined but he has to receive the legal punishment (according to the Islāmic Law).

٦٩٥٠ - **حدَّثنا** أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «هاجَرَ إبْراهِيمُ بِسارَةَ دَخَلَ بِها قَرْيَةً فِيها مَلِكٌ مِنَ المُلُوكِ أوْ جَبَّارٌ مِنَ الجَبابِرَةِ، فَأرْسَلَ إلَيْهِ أنْ أرْسِلْ إلَيَّ بِها، فَأرْسَلَ بِها فَقامَ إلَيْها فَقامَتْ تَتَوَضَّأُ وتُصَلِّي، فقالَت: اللّهُمَّ إنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ فَلا تُسَلِّطْ عَلَيَّ الكافِرَ، فَغُطَّ حَتّى رَكَضَ بِرِجْلِهِ». [راجع: ٢٢١٧]

6950. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(The Prophet) Ibrāhīm (Abraham) migrated with his wife Sārah till he reached a town where there was a king from amongst the kings, or a tyrant from amongst the tyrants who sent a message to Ibrāhīm, ordering him to send Sārah to him. So when Ibrāhīm had sent Sārah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and offered *Ṣalāt* (prayer) and said, 'O Allāh! If I have believed in You and in Your Messenger, then do not empower this oppressor over me.' So he (the king) had an epileptic fit (or fell in a state of unconsciousness) and started moving his legs violently."

[See Vol.4, *Ḥadīth* No.3363).

(٧) **بابٌ** يَمِينِ الرَّجُلِ لِصاحِبِهِ: أنَّهُ أخُوهُ، إذا خافَ عَلَيْهِ القَتْلَ أوْ نَحْوَهُ،

(7) CHAPTER. The (false) oath of a man that his companion is his brother when he fears that his companion might be killed or harmed (if he did not take such an oath).

وَكَذلِكَ كُلُّ مُكْرَه يَخافُ فَإنَّهُ يَذُبُّ عَنْهُ المَظالِمَ وَيُقاتِلُ دُونَهُ وَلا

In the same way a Muslim should protect his coerced frightened companion and fight on his behalf and not leave him to the

oppressor; and if he fights for the sake of an oppressed person, he will not have to give compensation (in case he kills or injures the oppressor).

If somebody is ordered to drink wine or eat of a dead animal or sell his slave or admit to be in debt or present a gift or dissolve a contract (i.e., of marriage) or else his father or brother in Islām would be killed, he has the permission to do what he is ordered to do, for the Prophet ﷺ said, "A Muslim is a brother of another Muslim." And some people said, "If somebody is ordered to drink alcohol or eat of a dead animal or otherwise they would kill his son or father or a relative, then he should not do these things because he is not compelled by necessity." Then this statement was contradicted by the statement, "If a person is told that his father or son would be killed if he refused to sell his slave or admit to be in debt or offer some gift, and he fulfils one of these orders, his deed will be irrevocable by *Qiyās*(1). Yet, following the principle of *Istiḥsān*(2), we say that any bargain, offering of a gift or any contract is invalid (when done under coercion)." Such people differentiate between a relative and other persons without confirming their opinion with anything from the Qur'ān or the *Sunna* of the Prophet ﷺ.

And the Prophet ﷺ said, "Abrāhīm (Ibraham) said about his wife (Sārah), "She is my sister," i.e., his sister in Allāh's religion." And An-Nakha'ī said, "If the one who demands that his opponent take an oath which is unjust, the oath will be judged according to the intention of the one who

يَخْذُلُهُ، فَإِنْ قَاتَلَ دُونَ الْمَظْلُومِ فَلا قَوَدَ عَلَيْهِ وَلا قِصَاصَ، وَإِنْ قِيلَ لَهُ: لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَبِيعَنَّ عَبْدَكَ، أَوْ لَتُقِرَّ بِدَيْنٍ، أَوْ تَهَبُ هِبَةً، أَو تَحُلُّ عُقْدَةً؛ أَوْ لَنَقْتُلَنَّ أَبَاكَ أَوْ أَخَاكَ فِي الإِسْلامِ، وَمَا أَشْبَهَ ذَلِكَ، وَسِعَهُ ذلك لِقَوْلِ النَّبِيِّ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ». وَقَالَ بَعْضُ النَّاسِ: لَوْ قِيلَ لَهُ: لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ أَوْ ذَا رَحِمٍ مَحْرَمٍ لَمْ يَسَعْهُ، لِأَنَّ هٰذا لَيْسَ بِمُضْطَرٍّ. ثُمَّ نَاقَضَ فَقَالَ: إِنْ قِيلَ لَهُ: لَتَقْتُلَنَّ أَبَاكَ أَوِ ابْنَكَ أَوْ لَتَبِيعَنَّ هٰذا الْعَبْدَ، أَوْ لَتُقِرَّنَّ بِدَيْنٍ، أَوْ تَهَبُ يَلْزَمُهُ فِي الْقِيَاسِ، وَلٰكِنَّا نَسْتَحْسِنُ وَنَقُولُ: الْبَيْعُ، وَالْهِبَةُ وكُلُّ عُقْدَةٍ فِي ذلك بَاطِلٌ، فَرَّقُوا بَيْنَ كُلِّ ذِي رَحِمٍ مَحْرَمٍ وَغَيْرِهِ بِغَيْرِ كِتَابٍ وَلا سُنَّةٍ، وقال النَّبِيُّ ﷺ: «قَالَ إِبْراهِيمُ لِامْرَأَتِهِ هٰذهِ أُخْتِي، وذلك فِي اللهِ»، وَقَالَ النَّخَعِيُّ: إِذا كانَ الْمُسْتَحْلِفُ ظَالِماً فَنِيَّةُ الحالِفِ، وَإِنْ كانَ مَظْلُوماً فَنِيَّةُ الْمُسْتَحْلِفِ.

---

(1) (Ch.7) *Qiyās*: See the glossary.

(2) (Ch.7) *Istiḥsān*: i.e., to give a verdict with a proof from one's heart only with satisfaction and one cannot express it. (It is only Abū Ḥanifa and his pupils who say so, but the rest of Muslim religious scholars of *Sunna*, and they are the majority, do not agree to it).

takes it, but if the former is the wronged one, the oath will be judged according to his intentions."

٦٩٥١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ: أَنَّ سَالِماً أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «المُسْلِمُ أَخُو المُسْلِمِ لا يَظْلِمُهُ ولا يُسْلِمُهُ، وَمَنْ كانَ في حاجَةِ أَخِيهِ كانَ اللهُ في حاجَتِهِ». [راجع: ٢٤٤٢]

6951. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allāh will fulfil his needs."

٦٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حدَّثَنا سَعِيدُ بْنُ سُلَيمانَ: حدَّثَنا هُشَيْمٌ: أَخْبَرَنا عُبَيْدُ اللهِ بْنُ أَبي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اُنْصُرْ أَخاكَ ظالِماً أَوْ مَظْلُوماً»، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أَنْصُرُهُ إِذا كانَ مَظْلُوماً، أَفَرَأَيْتَ إِذا كانَ ظالِماً، كَيْفَ أَنْصُرُهُ؟ قالَ: «تَحْجُزُه أَو تَمْنَعُه مِنَ الظُّلْمِ، فَإِنَّ ذلكَ نَصْرُهُ». [راجع: ٢٤٤٣]

6952. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Help your brother, whether he is an oppressor or an oppressed." A man asked, "O Allāh's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet ﷺ said, "By preventing him from oppressing (others), for that is how to help him."

90 – THE BOOK OF TRICKS

٩٠ - كتاب الحيل

(1) CHAPTER. Avoiding the use of tricks. And everybody will get (the reward) according to his intention in taking oaths and other things.

(١) بابٌ: في تَرْكِ الحِيَلِ، وَأَنَّ لِكُلِّ امرِئٍ ما نَوَى في الأَيمانِ وَغَيرِهَا

6953. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whosoever emigrates for Allāh and His Messenger, then his emigration will be for Allāh and His Messenger, and whosoever emigrates to take worldly benefit or for a woman to marry, then his emigration will be for what he emigrated for." (See H. 1)

٦٩٥٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَخْطُبُ قالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يا أَيُّهَا النَّاسُ إنَّمَا الأَعْمَالُ بِالنِّيَّةِ، وإنَّمَا لِامْرِئٍ ما نَوَى. فَمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ. وَمَنْ هاجَرَ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى ما هاجَرَ إِلَيْهِ». [راجع: ١]

(2) CHAPTER. (Tricks) in *Aṣ-Ṣalāt* (the prayer).

(٢) بابٌ: في الصَّلاةِ

6954. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh does not accept *Ṣalāt* (prayer) of anyone of you if he does (small) *Ḥadath* (passes wind, etc.) till he performs the ablution (anew)."

٦٩٥٤ - حَدَّثَنَا إِسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقْبَلُ اللهُ صَلاةَ أَحَدِكُمْ إذا أَحْدَثَ حتَّى يَتَوَضَّأَ». [راجع: ١٣٥]

(3) CHAPTER. (Tricks) in *Zakāt* and (the order that) one should neither divide property into various portions nor collect various portions together in order to avoid *Zakāt*.

(٣) بابٌ: في الزَّكاةِ وأَنْ لا يُفَرَّقَ بَيْنَ مُجْتَمِعٍ، وَلا يُجْمَعَ بَينَ مُتَفَرِّقٍ خَشْيَةَ الصَّدَقَةِ

٦٩٥٥ - حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ: حدَّثني أبي: حدَّثني ثُمامَةُ بْنُ عَبْدِ اللهِ بْنِ أَنَسٍ: أنَّ أنساً حدَّثَهُ: أنَّ أبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتي فَرَضَ رَسُولُ اللهِ ﷺ، «وَلا يُجْمَعُ بَينَ مُتَفَرِّقٍ، وَلا يُفَرَّقُ بَينَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ». [راجع: ١٤٤٨]

6955. Narrated Anas that Abū Bakr رَضِيَ اللهُ عَنْهُ wrote for him (regarding) *Zakāt* regulations which Allāh's Messenger ﷺ had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying *Zakāt*.

٦٩٥٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ: عَنْ أبي سُهَيْلٍ، عَنْ أبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ: أنَّ أعْرَابِيّاً جاءَ إلَى رَسُولِ اللهِ ﷺ ثائِرَ الرأسِ فَقالَ: يا رَسُولَ اللهِ أخْبِرْني مَاذا فَرَضَ اللهُ عَلَيَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَوَاتِ الخَمْسَ إلَّا أنْ تَطَّوَّعَ شَيْئاً»، فَقالَ: أخْبِرني بِمَا فَرَضَ اللهُ عَلَيَّ مِنَ الصِّيَامِ؟ قالَ: «شَهْرَ رَمَضَانَ إلَّا أنْ تَطَّوَّعَ شَيْئاً». قالَ: أخْبِرني بِمَا فَرَضَ اللهُ عَلَيَّ مِنَ الزَّكاةِ؟ قالَ: فَأخْبَرَهُ رَسُولُ اللهِ ﷺ بِشَرَائِعَ الإسْلامِ. قالَ: وَالَّذي أكْرَمَكَ لا أتَطَوَّعُ شَيْئاً وَلا أنْقُصُ مِمَّا فَرَضَ اللهُ عَلَيَّ شَيْئاً. فَقالَ رَسُولُ اللهِ ﷺ: «أفْلَحَ إنْ صَدَقَ، أوْ دَخَلَ الجَنَّةَ إنْ صَدَقَ».

وَقالَ بَعْضُ النَّاسِ: في عِشْرِينَ وَمائَةِ بَعِيرٍ: حِقَّتَانِ، فَإنْ أهْلَكَهَا

6956. Narrated Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ: A bedouin with unkempt hair came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Tell me what Allāh has enjoined on me as regards *Aṣ-Ṣalāt* (the prayers)." The Prophet ﷺ said, "You have to offer (perfectly) the five (compulsory) *Ṣalāt* (prayers) (in a day and a night i.e., 24 hours), (*Iqāmat-aṣ-Ṣalāt*)(1) except if you want to offer the *Nawāfil* (optional) prayers." The bedouin said, "Tell me what Allāh has enjoined on me as regards *Aṣ-Siyām* (the fasting)." The Prophet ﷺ said, "You have to observe, fasting during the month of Ramaḍān, except if you want to offer *Nawāfil* fast." The bedouin said, "Tell me what Allāh has enjoined on me as regards *Zakāt*." The Prophet ﷺ then told him the Islāmic Laws and regulations whereupon the bedouin said, "By Him Who has honoured you, I will not perform any optional deeds of worship and I will not leave anything of what Allāh has enjoined on me." Allāh's Messenger ﷺ said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." And some people said, "The *Zakāt* for one hundred and twenty camels is two *Ḥiqqa*(2), and if the

(1) (H.6956) *Iqamat-aṣ-Ṣalāt*: See the glossary.
(2) (H.6956) *Al-Ḥiqqa* is a she-camel that has completed its third year in age.

مُتَعَمِّداً، أو وَهَبَها، أوِ احْتالَ فِيهَا فِرَاراً مِنَ الزَّكاةِ، فَلا شَيْءَ عَلَيْهِ. [راجع: ٤٦]

Zakāt payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the *Zakāt*, then there is no harm (in it) for him." (See H. 46)

٦٩٥٧ - حدَّثني إسحاقُ: أخْبَرَنَا عَبْدُ الرَّزَّاقِ: أخْبَرنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَكُونُ كَنْزُ أحَدِكُمْ يَوْمَ القِيَامَةِ شُجَاعاً أقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ وَيَقُولُ: أنَا كَنْزُكَ، قَالَ: واللهِ لَن يَزَالَ يَطْلُبُهُ حتَّى يَبْسُطَ يَدَهُ فَيُلْقِمَها فاهُ». [راجع: ١٤٠٣]

6957. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the Day of Resurrection, the *Kanz* (treasure or wealth of which *Zakāt* has not been paid) of anyone of you will appear in the shape of a *Shuja'ā Aqrā'* (bald-headed poisonous male snake with two black spots over its eyes or two poisonous glands in its mouth and its owner will run away from it, but it will follow him and say, 'I am your *Kanz*'." The Prophet ﷺ added, "By Allāh, that snake will keep on following him until he stretches out his hand and let the snake swallow it." (See. H. 1403)

٦٩٥٨ - وَقالَ رَسُولُ اللهِ ﷺ: «إذا ما رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّها تُسَلَّطُ عَلَيْهِ يَوْمَ القِيَامَةِ فَتَخْبِطُ وَجْهَهُ بِأخْفَافِهَا». وقَالَ بَعْضُ النَّاسِ في رَجُلٍ لَهُ إبِلٌ فخاف أنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ فَبَاعَها بِإبِلٍ مِثْلِهَا أوْ بِغَنمٍ أوْ بِبَقَرٍ أوْ بِدَرَاهِمَ فِرَاراً مِنَ الصَّدَقَةِ بِيَوْمٍ احْتِيَالاً: فَلا شيء عَلَيْهِ وَهُوَ يَقُولُ: إنْ زَكّى إبِلَهُ قَبْلَ أنْ يَحُولَ الحَوْلُ بِيَوْمٍ أوْ بِسَنَةٍ جازَتْ عَنْهُ. [راجع: ١٤٠٢]

6958. Allāh's Messenger ﷺ added, "If the owner of camels does not pay their *Zakāt*, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves."

Some people said: Concerning a man who has camels, and is afraid that *Zakāt* will be due so he sells those camels for similar camels or for sheep or cows or money one day before *Zakāt* becomes due, in order to avoid payment of their *Zakāt* cunningly! "He has not to pay anything." The same scholar said, "If one pays *Zakāt* of his camels one day or one year prior to the end of the year (by the end of which *Zakāt* becomes due), his *Zakāt* will be valid."

[See *Fath Al-Barī*].

٦٩٥٩ - حدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ

6959. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Sa'd bin 'Ubāda Al-Anṣārī sought the verdict of Allāh's Messenger ﷺ regarding a vow made by his mother who had died before fulfilling it. Allāh's Messenger ﷺ said,

مَسْعُودٍ عَنِ ابْنِ عَبَّاسٍ قالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الأنْصارِيُّ رَسُولَ اللهِ ﷺ في نَذْرٍ كانَ عَلى أُمِّهِ تُوُفِّيَتْ قَبْلَ أنْ تَقْضِيَهُ. فَقالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنها».

وَقالَ بَعْضُ النَّاسِ: إذا بَلَغَتِ الإبِلُ عِشْرِينَ فَفِيهَا أرْبَعُ شِياهٍ، فَإنْ وَهَبَها قَبْلَ الحَوْلِ أوْ بَاعَها فِراراً أو احْتِيَالاً لإسْقاطِ الزَّكاةِ فَلا شَيءَ عَلَيْهِ، وكَذلكَ إنْ أتْلَفَها فَماتَ فَلا شَيءَ في مَالِهِ. [راجع: ٢٧٦١]

"Fulfil it on her behalf."

Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as *Zakāt*; and if their owner gives them as a gift or sells them in order to escape the payment of *Zakāt* cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no *Zakāt* is to be taken from his property."

(٤) بابُ الحِيلَةِ في النِّكاحِ

(4) CHAPTER. Tricks in marriages.

٦٩٦٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى بْنُ سَعيدٍ، عَنْ عُبَيْدِ اللهِ: حدَّثَنِي نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ الشِّغارِ، قُلْتُ لِنَافِعٍ: ما الشِّغارُ؟ قالَ: يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيرِ صَداقٍ، وَيَنكِحُ أُخْتَ الرَّجُلِ وَيُنْكِحُهُ أُخْتَهُ بِغَيرِ صَداقٍ. وَقالَ بَعْضُ النَّاسِ: إنِ احْتالَ حتى تَزَوَّجَ عَلى الشِّغارِ فَهُوَ جائِزٌ والشَّرْطُ بَاطِلٌ. وَقالَ في المُتْعَةِ: النِّكاحُ فَاسِدٌ والشَّرْطُ بَاطِلٌ. وَقالَ بَعْضُهُم: المُتْعَةُ وَالشِّغارُ جَائِزَانِ، وَالشَّرْطُ بَاطِلٌ. [راجع: ٥١١٢]

6960. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Nāfi' narrated to me that 'Abdullāh رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ forbade *Ash-Shighār*. I asked Nāfi', "What is *Ash-Shighār*?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without *Mahr* (in both cases); or to marry the sister of a man and marry one's own sister to that man without *Mahr*." Some people said, "If one, by a trick, marries on the basis of *Shighār*, the marriage is valid but its condition is illegal."

The same scholar said regarding *Al-Mut'a*[1], "The marriage is invalid and its condition is illegal."

Some others said, "The *Mut'a* and the *Shighār* are permissible but the condition is illegal."

٦٩٦١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

6961. Narrated Muḥammad bin 'Alī: 'Alī رَضِيَ اللهُ عَنْهُ was told that Ibn 'Abbās did not see

(1) (H.6961) *Al-Mut'a*: See the glossary.

يَحْيَى، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حدَّثنا الزُّهْرِيُّ، عَنِ الحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أبِيهِمَا: أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ قِيلَ لَهُ: إنَّ ابْنَ عَبَّاسٍ لا يَرَى بِمُتْعَةِ النِّسَاءِ بَأساً. فَقالَ: إنَّ رَسُولَ اللهِ ﷺ نَهى عَنها يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الحُمُرِ الإنْسِيَّةِ. وَقالَ بَعْضُ النَّاسِ: إنِ احْتَالَ حتى تَمَتَّعَ فَالنِّكاحُ فاسِدٌ. وَقالَ بَعْضُهُم: النِّكاحُ جائِزٌ وَالشَّرْطُ بَاطِلٌ. [راجع: ٤٢١٦]

any harm in the *Mut'a* marriage. 'Ali said, "Allāh's Messenger ﷺ forbade the *Mut'a* marriage on the day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

(٥) بابٌ ما يُكْرَهُ مِنَ الاحْتِيَالِ في البُيُوعِ، وَلا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلَإِ

(5) CHAPTER. What tricks are disliked in bargains. One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus grass.

٦٩٦٢ - **حدَّثَنَا** إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ أبي الزِّنَادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلَإِ». [راجع: ٢٣٥٣]

6962. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass."

(٦) بابُ ما يُكْرَهُ مِنَ التَّنَاجُشِ

(6) CHAPTER. What is hated as regards *At-Tanājush*[1].

٦٩٦٣ - **حدَّثَنَا** قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مالكٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ نَهى عَنِ النَّجْشِ. [راجع: ٢١٤٢]

6963. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the practice of *An-Najsh*[1].

(٧) بابُ ما يُنْهى مِنَ الخِداعِ في البُيُوعِ،

(7) CHAPTER. What is forbidden as regards cheating in bargains.

---

(1) (Ch.6) *At-Tanājush* or *Najsh* means the trick of offering a very high price for a thing to allure somebody else to buy it although it is not worth such a high price.

Ayyūb said, "They cheat Allāh as if they were cheating a human being. It would be less repulsive for me if such people took openly what they take deceitfully."

وَقالَ أيُّوبُ: يُخَادِعُونَ اللهَ كَأَنَّمَا يُخَادِعُونَ آدَمِيّاً، لَوْ أتَوُا الأمْرَ عِيَاناً كانَ أهْوَنَ عَلَيَّ.

6964. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: A man mentioned to the Prophet ﷺ that he had always been cheated in bargains. The Prophet ﷺ said, "Whenever you do bargain, say, 'No cheating'."

٦٩٦٤ - حدَّثنا إسْماعِيلُ: حدَّثنا مالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَجُلاً ذَكَرَ لِلنَّبِيِّ ﷺ أنَّهُ يُخْدَعُ في البُيُوعِ فَقالَ: «إذا بَايَعْتَ فَقُلْ: لا خِلَابَةَ». [راجع: ٢١١٧]

(8) CHAPTER. What is forbidden as regards the playing of tricks by the guardian of an attractive orphan-girl, and he does not pay her, her full *Mahr*.

(٨) بابُ ما يُنهى عَنِ الاحْتِيَالِ لِلْوَلِيِّ في اليَتِيمَةِ المَرْغُوبَةِ، وَأنْ لا يُكَمِّلَ لها صَداقَها

6965. Narrated 'Urwa that he asked 'Āishah رضي الله عنها regarding the Verse:

"If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice..." (V.4:3)

'Āishah رَضِيَ اللهُ عَنْها said, "It is about an orphan-girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with *Mahr* less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full *Mahr*. Then the people sought the verdict of Allāh's Messenger ﷺ for such cases, whereupon Allāh revealed:

"They ask your legal instruction concerning women..." (V.4:127)

(The subnarrator then mentioned the *Hadīth*.)

٦٩٦٥ - حدَّثَنا أبُو اليَمانِ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ عُرْوَةُ يُحَدِّثُ أنَّهُ سَألَ عائِشَةَ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾ [النساء: ٣] قالَتْ: هِيَ اليَتِيمَةُ في حَجْرِ وَلِيِّها فَيرْغَبُ في مالِهَا وجَمَالِها فَيُرِيدُ أنْ يَتَزَوَّجَها بِأدْنَى مِنْ سُنَّةِ نِسَائِهَا، فَنُهوا عَنْ نِكاحِهِنَّ إلَّا أنْ يُقْسِطُوا لَهُنَّ في إكمَالِ الصَّداقِ. ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدُ، فَأنْزَلَ اللهُ ﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ﴾ [النساء: ١٢٧] فَذَكَرَ الحَديثَ. [راجع: ٢٤٩٤]

(9) CHAPTER. If somebody kidnaps a slave-girl and then claims that she is dead whereupon he is obliged by law to pay the price of the dead slave-girl, but then her master finds her (alive), then she is for him

(٩) بابُ إذا غَصَبَ جارِيَةً فَزَعَمَ أنَّها ماتَتْ، فَقُضِيَ بِقِيمَةِ الجَارِيَةِ المَيِّتَةِ، ثُمَّ وَجَدَها صَاحِبُها فَهِيَ لَهُ،

and the money is to be returned and should not be regarded as a price.

Some people said, "The slave-girl is for the kidnapper because the previous master has taken the price." In this there is a trick for whoever desires the slave-girl of another man who refuses to sell her, so he kidnaps her and tells her master that she is dead and when her master takes her price, the kidnapper then has a legal right to have the slave-girl of somebdy else. The Prophet ﷺ said, "(O Muslims!) Your properties are sacred to each other, and for every treacherous betrayer (perfidious person) there will be a flag (to expose him) on the Day of Resurrection."

وَتُرَدُّ القِيمَةُ، وَلا تَكُونُ القِيمَةُ ثَمَناً،

وَقالَ بَعْضُ النَّاسِ: الجارِيَةُ لِلْغاصِبِ لأخْذِهِ القِيمَةَ مِنْهُ. وَفي هٰذا احْتِيالٌ لِمَنِ اشْتَهى جارِيَةَ رَجُلٍ لا يَبِيعُها فَغَصَبَها واعْتَلَّ بِأنَّها ماتَتْ حَتَّى يَأخُذَ رَبُّها قِيمَتَها فَتَطِيبُ لِلْغاصِبِ جارِيَةُ غَيْرِهِ. قالَ النَّبِيُّ ﷺ: «أمْوالُكُمْ عَلَيْكُمْ حَرامٌ، وَلِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيامَةِ».

6966. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "For every treacherous betrayer (perfidious person) there will be a flag by which he will be recognized on the Day of Resurrection."

[See *Hadīth* No.7111].

٦٩٦٦ - حَدَّثَنا أبُو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيامَةِ يُعْرَفُ بِهِ». [راجع: ٣١٨٨]

(10) CHAPTER.

(١٠) بابٌ:

6967. Narrated Umm Salama رَضِيَ الله عَنها: The Prophet ﷺ said, "I am only a human being, and you people have disputes. May be someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgement in his favour according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only given him a piece of (Hell) Fire." (See Vol.3, *Hadīth* No.2458)

٦٩٦٧ - حَدَّثَنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيانَ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّما أنا بَشَرٌ وَإنَّكُمْ تَخْتَصِمُونَ، وَلَعَلَّ بَعْضَكُمْ أنْ يَكُونَ ألْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، وَأقْضِي لَهُ عَلَى نَحْوِ مِمَّا أسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أخِيهِ شَيْئاً فَلا يَأخُذْ فَإنَّما أقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ». [راجع: ٢٤٥٨]

(11) CHAPTER. (To play tricks) in marriage.

(١١) بابٌ: في النِّكاحِ

6968. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not." It was asked, "O Allāh's Messenger! How will she (the virgin) express her consent?" He said, "By keeping silent."

Some people said, "If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

٦٩٦٨ - حدَّثنا مُسْلِمُ بْنُ إبْرَاهِيمَ: حدَّثنا هِشَامٌ: حَدَّثنا يَحْيَى بْنُ أبي كَثيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تُنْكَحُ البِكْرُ حتَّى تُسْتَأذَنَ، وَلا الثَّيِّبُ حتى تُسْتَأمَرَ»، فَقِيلَ: يا رَسُولَ اللهِ، كَيْفَ إذْنُهَا؟ قالَ: «إذا سَكَتَتْ». وَقالَ بَعْضُ النَّاسِ: إنْ لَمْ تُسْتَأذَنِ البِكْرُ وَلَمْ تَزَوَّجْ فاحْتالَ رَجُلٌ فَأقامَ شاهِدَينِ زُوْرًا أنَّهُ تَزَوَّجَهَا بِرِضاهَا، فَأثْبَتَ القَاضِي نِكاحَهَا، وَالزَّوْجُ يَعْلَمُ أنَّ الشَّهادَةَ باطِلَةٌ، فَلا بَأسَ أنْ يَطَأهَا، وَهُوَ تَزْوِيجٌ صَحِيحٌ.

[راجع: ٥١٣٦]

6969. Narrated Al-Qāsim: A woman from the offspring of Ja'far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the *Anṣār*, 'Abdur-Raḥmān and Mujammi', the two sons of Jāriya, and they said to her, "Don't be afraid, for Khansā' bint Khidām was given by her father in marriage against her will, then the Prophet ﷺ cancelled that marriage."

[See *Ḥadīth* No.6945]

٦٩٦٩ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا يَحْيَى بْنُ سَعيدٍ، عَنِ القاسِمِ: أنَّ امْرَأةً مِنْ وَلَدِ جَعْفَرٍ تَخَوَّفَتْ أن يُزَوِّجَها وَلِيُّهَا وَهِيَ كارِهَةٌ، فَأرْسَلَتْ إلَى شَيْخَيْنِ مِنَ الأنْصارِ: عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَي جارِيَةَ. قالا: فَلا تَخْشَيْنَ فَإنَّ خَنْسَاءَ بِنْتَ خِدَامٍ أنْكَحَهَا أبُوهَا وَهِيَ كارِهَةٌ. فَرَدَّ النَّبِيُّ ﷺ ذلكَ. قالَ سُفْيَانُ: وَأمَّا عَبْدُ الرَّحْمٰنِ فَسَمِعْتُهُ يَقولُ عَنْ أبيهِ، إنَّ خَنْسَاءَ.

[راجع: ٥١٣٨]

6970. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A lady-slave should not be given in marriage until she is

٦٩٧٠ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ،

consulted, and a virgin should not be given in marriage until her permission is taken." The people said, "How will she express her permission?" The Prophet ﷺ said, "By keeping silent (when asked her consent)."

Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as a husband."

عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُول اللهِ ﷺ: «لا تُنْكَحُ الأيِّمُ حتّى تُسْتَأمَرَ، وَلا تُنْكَحُ البِكْرُ حتّى تُسْتَأذَنَ»، قالُوا: كَيْفَ إذْنُها؟ قالَ: «أنْ تَسْكُتَ». وَقالَ بَعْضُ النَّاسِ: إنِ احْتالَ إنْسانٌ بِشاهِدَيْ زُورٍ عَلى تَزْوِيجِ امْرَأةٍ ثَيِّبٍ بِأمْرِها، فَأثْبَتَ القاضِي نِكاحَها إيَّاهُ، وَالزَّوْجُ يَعْلَمُ أنَّهُ لَمْ يَتَزَوَّجْها قَطُّ، فَإنَّهُ يَسَعُهُ هٰذا النِّكاحُ، وَلا بَأسَ بِالمُقامِ لَهُ مَعَها. [راجع: ٥١٣٦]

6971. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy (how will she give her conscent)." The Prophet ﷺ said, "Her silence means her consent."

Some people said, "If a man falls in love with an orphan slave-girl or a virgin and she refuses (to marry him) and then he plays a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

٦٩٧١ - **حدَّثَنا** أبُو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ ذَكْوانَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «البِكْرُ تُسْتَأذَنُ»، قُلْتُ: إنَّ البِكْرَ تَسْتَحِي؟ قالَ: «إذْنُها صُماتُها». وَقالَ بَعْضُ النَّاسِ: إنْ هَوِيَ إنْسانٌ جارِيَةً يَتِيمَةً أوْ بِكْراً فَأبَتْ فاحْتالَ فَجاءَ بِشاهِدَيْ زُورٍ عَلى أنَّهُ تَزَوَّجَها فَأدْرَكَتْ فَرَضِيَتِ اليَتِيمَةُ. فَقَبِلَ القاضِي بِشَهادَةِ الزُّورِ، وَالزَّوْجُ يَعْلَمُ بِبُطْلانِ ذٰلِكَ: حَلَّ لَهُ الوَطْءُ. [راجع: ٥١٣٧]

(12) CHAPTER. What is hated regarding the trick played by a woman with her husband and the other wives of her husband and what was revealed to the Prophet ﷺ in this respect.

(١٢) بابُ ما يُكْرَهُ مِنِ احْتِيالِ المَرْأةِ مَعَ الزَّوْجِ والضَّرائِرِ، وما نَزَلَ عَلى النَّبِيِّ ﷺ في ذٰلكَ

6972. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to like sweet

٦٩٧٢ - **حدَّثَنا** عُبَيْدُ اللهِ بْنُ

edible things and also used to like honey, and whenever he finished the *'Asr* prayer, he used to visit his wives and stay with them. Once, he visited Ḥafṣa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather-skin containing honey as a present, and she gave some of it to Allāh's Messenger ﷺ to drink." I said, "By Allāh, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet ﷺ) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allāh's Messenger! Have you eaten *Maghāfir*?[1] He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allāh's Messenger ﷺ that a bad smell should be found on his body. He will say, 'Ḥafṣa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the *Al-'Urfuṭ* (a foul smelling flower).' I too, will tell him the same. And you, O Ṣafiyya, say the same."

So when the Prophet ﷺ entered upon Sauda. Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate, because of fear from you. But when Allāh's Messenger ﷺ came near to me, I said to him, 'O Allāh's Messenger! Have you eaten *Maghāfir*?' He replied, 'No.' I said, 'What about this smell?' He said, 'Ḥafṣa has given me a drink of honey.' I said, 'Its bees must have sucked *Al-'Urfuṭ* from'." When he entered upon me, I told him the same and when he entered upon Ṣafiyya, she, too, told him the same. So when he visited Ḥafṣa again, she said to him, "O Allāh's Messenger! Shall I give you a

إسماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ الحَلْواءَ، وَيُحِبُّ العَسَلَ، وَكانَ إذا صَلَّى العَصْرَ أجازَ عَلى نِسائِهِ فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلى حَفْصَةَ، فَاحْتَبَس عِنْدَهَا أكْثَرَ مِمَّا كانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذلكَ، فَقِيلَ لي: أهْدَتْ لَها امْرَأةٌ مِنْ قَوْمِها عُكَّةَ عَسَلٍ فَسَقَتْ رَسُولَ اللهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أمَا واللهِ لَنَحْتالَنَّ لَهُ، فَذَكَرْتُ ذلكَ لِسَودَةَ. وَقُلْتُ لَها: إذا دَخَلَ عَلَيْكِ فَإنَّهُ سَيَدْنُو مِنْكِ، فَقُولي لَهُ: يا رَسُولَ اللهِ، أكَلْتَ مَغافِيرَ؟ فَإنَّهُ سَيَقُولُ: لا، فَقُولي لَهُ: ما هٰذِهِ الرِّيحُ؟ وَكانَ رَسُولُ اللهِ ﷺ يَشْتَدُّ عَلَيْهِ أنْ يُوجَدَ مِنْهُ الرِّيحُ، فَإنَّهُ سَيَقُولُ: سَقَتْني حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولي لَهُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ، وَسَأقُولُ ذلكَ، وَقُولِيهِ أنْتِ يا صَفِيَّةُ. فَلَمَّا دَخَلَ عَلى سَوْدَةَ قُلْتُ: تَقُولُ سَوْدَةُ: والَّذِي لا إلٰهَ إلَّا هُوَ لَقَدْ كِدْتُ أنْ أُبادِئَهُ بِالَّذِي قُلْتِ لي وَإنَّهُ لَعَلَى البابِ فَرَقاً مِنْكِ، فَلَمَّا دَنا رَسُولُ اللهِ ﷺ قُلْتُ لَهُ: يا رَسُولَ اللهِ، أكَلْتَ مغافِيرَ؟ قالَ: «لا». قُلْتُ: فَما هٰذِهِ الرِّيحُ؟ قالَ: «سَقَتْني حَفْصَةُ شَرْبَةَ

(1) (H.6972) *Maghāfir* is a bad smelling resin of a tree.

drink of it (honey)?" He said, "I have no desire for it." Sauda said, "*Subḥān Allāh*! We have deprived him of it (honey)." I said to her, "Be quiet!"

عَسَلٍ»، قُلْتُ: جَرَسَتْ نَحْلُهُ العُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذلك، ودَخَلَ على صَفِيَّةَ فقالَتْ لَهُ مِثْلَ ذلكَ. فَلَمَّا دَخَلَ على حَفْصَةَ قَالَتْ لَهُ: يا رَسُولَ اللهِ، ألا أسْقِيكَ مِنْهُ؟ قالَ: «لا حاجَةَ لي بِهِ»، قالَتْ: تَقُولُ سَوْدَةُ: سُبْحَانَ اللهِ لَقَدْ حَرَمْناهُ، قالَتْ: قُلْتُ لَها: اسْكُتِي.

[راجع: ٤٩١٢]

(13) CHAPTER. What is hated as regards playing tricks in order to run away from the disease of plague.

(١٣) بابُ ما يُكْرَهُ مِنَ الاحْتِيَالِ في الفِرَارِ مِنَ الطَّاعُونِ

6973. Narrated 'Abdullāh bin 'Āmir bin Rabī'a: 'Umar bin Al-Khaṭṭāb left for Shām, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Shām. Then 'Abdur-Raḥmān bin 'Auf told him that Allāh's Messenger ﷺ said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place; and if the epidemic (plague) breaks out in a place while you are present in it, do not leave that place to escape from the epidemic." So 'Umar returned from Sargh.

٦٩٧٣ - حدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عامِرِ بْنِ رَبِيعَةَ: أنَّ عُمَرَ بْنَ الخَطَّابِ خَرَجَ إلَى الشَّامِ، فَلَمَّا جاءَ بِسَرْغَ بَلَغَهُ أنَّ الوَباءَ وَقَعَ بِالشَّامِ، فَأخْبَرَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا سَمِعْتُمْ بِهِ بِأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وَإذا وَقَعَ بِأرْضٍ وَأنْتُمْ بِهَا فَلا تَخْرُجُوا فِرَاراً مِنْهُ». فَرَجَعَ عُمَرُ مِنْ سَرْغَ. [راجع: ٥٧٢٩]

وَعَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أنَّ عُمَرَ إنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ.

6974. Narrated 'Āmir bin Sa'd bin Abī Waqqāṣ that he heard Usāma bin Zaid speaking to Sa'd, saying, "Allāh's Messenger ﷺ mentioned the plague and said, 'It is a means of punishment with which

٦٩٧٤ - حدَّثَنَا أبُو اليمانِ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَنا عامِرُ بْنُ سَعْدِ بْنِ أبي وَقَّاصٍ أنَّهُ

سَمِعَ أُسامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْداً: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ الوَجَعَ فَقالَ: «رِجْزٌ أَوْ عَذابٌ عُذِّبَ بِهِ بَعْضُ الأُمَمِ، ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ فَيَذْهَبُ المَرَّةَ وَيَأْتِي الأُخْرَى. فَمَنْ سَمِعَ بِهِ بِأَرْضٍ فَلا يُقْدِمَنَّ عَلَيْهِ، وَمَنْ كانَ بِأَرْضٍ وَقَعَ بِها فَلا يَخْرُجْ فِراراً مِنْهُ».

[راجع: ٣٤٧٣]

some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not leave that land, to escape from it (plague).

(١٤) بابٌ: في الهِبَةِ والشُّفْعَةِ،

(14) CHAPTER. (Tricks played in cases of) gift-giving and pre-emption.

وَقالَ بَعْضُ النَّاسِ: إنْ وَهَبَ هِبَةً أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ حَتّى مَكَثَ عِنْدَهُ سِنِينَ وَاحْتَالَ في ذٰلِكَ ثُمَّ رَجَعَ الوَاهِبُ فِيهَا، فَلا زَكاةَ عَلى وَاحِدٍ مِنْهُما. فَخالَفَ الرَّسُولَ ﷺ في الهِبَةِ وَأَسْقَطَ الزَّكاةَ.

And some people said, "If some person gave to another person one hundred Dirham or more as a gift and then that amount remained with the latter for years, and then the former took it back from the latter by means of a trick, then neither of the two persons would have to pay *Zakāt* (of that amount). In this case the giver has gone against the orders of Allāh's Messenger ﷺ as regards (the taking back of) the gift, but he has rendered the payment of *Zakāt* unnecessary.

٦٩٧٥ - حَدَّثَنَا أَبُو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «العَائِدُ في هِبَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ، لَيْسَ لَنا مَثَلُ السَّوْءِ».

[راجع: ٢٥٨٩]

6975. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example."

٦٩٧٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قالَ:

6976. Narrated Jābir bin 'Abdullāh: The Prophet ﷺ has decreed that pre-emption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no pre-emption. A man

said, "Pre-emption is only for the neighbour," and then he makes invalid what he has confirmed. He said, "If someone wants to buy a house and being afraid that the neighbour (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbour can only have the right of pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

إنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ في كُلِّ ما لَمْ يُقْسَمْ، فَإذا وَقَعَتِ الحُدُودُ وَصُرِّفَتِ الطُّرُقُ فَلا شُفْعَةَ.

وقالَ بَعْضُ النَّاسِ: الشُّفْعَةُ لِلجِوارِ، ثُمَّ عَمَدَ إلَى ما شَدَّدَهُ فأبْطَلَهُ. وَقالَ: إنِ اشْتَرَى داراً فَخافَ أنْ يَأْخُذَهَا الجَارُ بِالشُّفْعَةِ فَاشْتَرَى سَهْماً مِنْ مِائَةِ سَهْمٍ، ثُمَّ اشْتَرَى البَاقِيَ، وَكانَ لِلجَارِ الشُّفْعَةُ في السَّهْمِ الأوَّلِ وَلا شُفْعَةَ لَهُ في باقِي الدَّارِ، وَلَهُ أنْ يَحْتَالَ في ذلكَ.

[راجع: ٢٢١٣]

6977. Narrated 'Amr bin Ash-Sharīd: Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abū Rāfi' said to Al-Miswar, "Won't you order this (i.e., Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than four hundred in instalments over a fixed period." Abū Rāfi' said, "I was offered five hundred cash but I refused. Had I not heard the Prophet ﷺ saying, 'A neighbour is more entitled to receive the care of his neighbour,' I would not have sold it to you." The narrator said to Sufyān: Ma'mar did not say so. Sufyān said, "But he did say so to me."

Some people said, "If someone wants to sell a house and deprived somebody of the right of pre-emption, he has the right to play a trick to render the pre-emption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the pre-emptor

٦٩٧٧ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ إبْرَاهِيمَ بْنِ مَيْسَرَةَ قالَ: سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ قالَ: جاءَ المِسْوَرُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلى مَنْكِبِي فانْطَلَقْتُ مَعَهُ إلَى سَعْدٍ، فَقالَ أبُو رافِعٍ لِلمِسْوَرِ: ألا تَأْمُرُ هٰذا أنْ يَشْتَرِيَ مِني بَيْتِي الَّذِي في دارِي؟ فَقالَ: لا أزِيدُهُ عَلى أرْبَعِمائَةٍ، إمَّا مُقَطَّعَةٍ وإمَّا مُنَجَّمَةٍ. قالَ: أُعْطِيتُ خَمْسَمِائَةٍ نَقْداً فَمَنَعْتُهُ، وَلَوْلا أنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «الجَارُ أحَقُّ بِسَقَبِهِ» ما بِعْتُكَهُ أوْ قالَ: ما أعْطَيْتُكَهُ. قُلْتُ لِسُفْيانَ: إنَّ مَعْمَراً لَمْ يَقُلْ هٰكذا، قالَ: لٰكِنَّهُ قَالَهُ لي هٰكذا. وَقالَ بَعْضُ النَّاسِ: إذا أرَادَ أنْ يَبِيعَ الشُّفْعَةَ فَلَهُ أنْ يَحْتالَ

حتّى يُبْطِلَ الشُّفْعَةَ. فَيَهَبُ البائِعُ لِلْمُشْتَرِي الدّارَ وَيَحُدُّها وَيَدْفَعُها إلَيْهِ. ويُعَوِّضُهُ المُشْتَرِي أَلْفَ دِرْهَمٍ، فَلا يَكُونُ لِلشَّفِيعِ فِيها شُفْعَةٌ.

[راجع: ٢٢٥٨]

loses his right of pre-emption."

٦٩٧٨ - حدَّثنا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ إبْراهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أبي رَافِعٍ: أن سَعْداً ساوَمَهُ بَيْتاً بأرْبَعِمائَةِ مِثْقالٍ، فَقالَ: لَوْلا أنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الجَارُ أحَقُّ بِسَقَبِهِ لَمَا أعْطَيْتُكَهُ.

وَقالَ بَعْضُ النَّاسِ: إن اشْتَرَى نَصِيبَ دارٍ فَأرَادَ أن يُبْطِلَ الشُّفْعَةَ وَهَبَ مَا اشْتَرَاهُ لابْنِهِ الصغيرِ، وَلا يَكُونُ عَلَيْهِ يَمِينٌ. [راجع: ٢٢٥٨]

6978. Narrated 'Amr bin Ash-Sharid: Abū Rāfi' said that Sa'd offered him four hundred *Mithqāl* of gold for a house. Abū Rāfi' said, "If I had not heard Allāh's Messenger ﷺ saying, 'A neighbour has more right to be taken care of by his neighbour,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath."

(١٥) بابُ احْتِيَالِ العامِلِ لِيُهْدَى لَهُ

(15) CHAPTER. The playing of tricks by an official person in order to obtain presents.

٦٩٧٩ - حدَّثنا عُبَيْدُ بْنُ إسْماعِيلَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ قالَ: اسْتَعْمَلَ رَسُولُ اللهِ ﷺ رَجُلاً عَلى صَدَقاتِ بَنِي سُلَيمٍ يُدْعَى ابْنَ اللُّتْبِيَّةِ. فَلَمَّا جاءَ حاسَبَهُ قالَ: هٰذا مالُكُمْ وهٰذا هَدِيَّةٌ. فَقالَ رَسُولُ اللهِ ﷺ: «فَهَلَّا جَلَسْتَ في بَيْتِ أبِيكَ وأُمِّكَ حتّى تَأْتِيَكَ هَدِيَّتُكَ إنْ كُنْتَ صادِقاً؟» ثُمَّ خَطَبَنَا فَحَمِدَ

6979. Narrated Abū Humaid As-Sā'idī: Allāh's Messenger ﷺ appointed a man called Ibn Al-Lutabiya to collect the *Zakāt* from Banī Sulaim's tribe. When he returned, the Prophet ﷺ called him to account. He said (to the Prophet ﷺ), "This is your money (collected from *Zakāt*), and this has been given to me as a gift." On that, Allāh's Messenger ﷺ said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet ﷺ addressed us, and after praising and glorifying Allāh, he said, " *'Ammā Ba'dū,* I employ a man from among you to manage

some affair of what Allāh has put under my custody, and then he comes to me and says, 'This is your money, and this has been given to me as a gift.' Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allāh, not anyone of you takes a thing unlawfully but he will meet Allāh on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands till the whiteness of his armpits became visible, and he said, "O Allāh! Haven't I conveyed (Your Message)?"

The narrator added: My eyes witnessed and my ears heard (that *Hadīth*).

اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى العَمَلِ مِمَّا وَلَّانِي اللهُ فَيَأْتِي فَيَقُولُ: هٰذا مالُكُمْ وَهٰذا هَدِيَّةٌ أُهْدِيَتْ لِي. أَفَلا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ؟ وَاللهِ لا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئاً بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللهَ يَحْمِلُهُ يَوْمَ القِيَامَةِ، فَلأَعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيراً لَهُ رُغاءٌ، أَوْ بَقَرَةً لَها خُوارٌ، أَوْ شاةً تَيْعَرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَياضُ إِبْطِهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

[راجع: ٩٢٥]

6980. Narrated Abū Rāfi': The Prophet ﷺ said, "The neighbour has more right to be taken care of by his neighbour (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirham then there is no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirham but paying to the seller only 9,999 Dirham in cash and then agree with the seller to pay only one Dīnār in cash for the rest of the price (i.e., 10,001 Dirham). If the pre-emptor offers 20,000 Dirham for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirham and one Dīnār, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer

٦٩٨٠ - حَدَّثَنا أَبُو نُعَيْمٍ: حَدَّثَنا سُفْيانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ قالَ: قالَ لَنا النَّبِيُّ ﷺ: «الجَارُ أَحَقُّ بِسَقَبِهِ». وَقالَ بَعْضُ النَّاسِ: إِنِ اشْتَرَى دَاراً بِعِشْرِينَ أَلْفَ دِرْهَمٍ فَلا بَأْسَ أَنْ يَحْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَيَنْقُدَهُ تِسْعَةَ آلافِ دِرْهَمٍ وَتِسْعَمائَةِ دِرْهَمٍ وتِسْعَةً وَتِسْعِينَ، وَيَنْقُدَهُ دِيناراً بِمَا بَقِيَ مِنَ العِشْرِينَ أَلْفَ. فَإِنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ وإِلَّا فَلا سَبِيلَ لَهُ عَلَى الدَّارِ، فَإِنِ اسْتُحِقَّتِ الدَّارُ رَجَعَ المُشْتَرِي عَلَى البَائِعِ بِمَا دَفَعَ إِلَيْهِ وَهُوَ تِسْعَةُ آلافِ دِرْهَمٍ

may return it and receive 20,000 Dirham (instead of 9,999 Dirham plus one Dīnār) which he actually paid." Abū 'Abdullāh said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet ﷺ said, 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things'."

وَتِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ دِرْهَماً وَدِينارٌ، لأَنَّ البَيْعَ حِينَ اسْتُحِقَّ انْتَقَضَ الصَّرْفُ في الدَّارِ، فَإِنْ وَجَدَ بِهٰذِهِ الدَّارِ عَيْباً ولَمْ تُسْتَحَقَّ فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفاً. قالَ: فَأَجازَ هٰذا الخِداعَ بَيْنَ المُسْلِمِينَ، قَالَ: قالَ النَّبِيُّ ﷺ: «بَيعُ الْمُسْلِمِ لا داءَ وَلا خِبْثَةَ وَلا غائِلَةَ». [راجع: ٢٢٥٨]

6981. Narrated 'Amr bin Ash-Sharīd: Abū Rāfi' sold a house to Sa'd bin Mālik for four hundred *Mithqāl* of gold, and said, "If I had not heard the Prophet ﷺ saying, 'The neighbour has more right to be taken care of by his neighbour (than anyone else),' then I would not have sold it to you."

٦٩٨١ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَني إِبْراهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ: أَنَّ أَبَا رَافِعٍ ساوَمَ سَعْدَ بْنَ مالِكٍ بَيْتاً بِأَرْبَعِمائَةِ مِثْقَالٍ، قالَ: وَقالَ: لَوْلا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولَ: «الجَارُ أَحَقُّ بِسَقَبِهِ» ما أَعْطَيْتُكَ. [راجع: ٢٢٥٨]

٩١ - كتاب التعبير

91 – THE BOOK OF THE INTERPRETATION OF DREAMS

(١) **بابٌ**: أَوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الوَحْيِ الرُّؤْيَا الصَّالِحَةُ

٦٩٨٢ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ.

وَحدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: قالَ الزُّهْرِيُّ: فَأَخْبرني عُرْوَةُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّها قالَتْ: أَوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ ﷺ مِنَ الوَحْيِ الرُّؤْيَا الصَّادِقَةُ في النَّوْمِ، فَكانَ لا يَرَى رُؤْيا إلَّا جاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ. فَكانَ يَأْتي حِراءَ فَيَتَحَنَّثُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيالِيَ ذَواتِ العَدَدِ. وَيَتَزَوَّدُ لذلكَ ثُمَّ يَرْجِعُ إلى خَدِيجَةَ فَتُزَوِّدُهُ لِمِثْلِهَا حتَّى فَجِئَهُ الحَقُّ وَهُوَ في غارِ حِرَاءٍ، فَجاءَهُ المَلَكُ فِيهِ فَقالَ: اقْرَأْ، فَقالَ لَهُ النَّبِيُّ ﷺ: «ما أَنَا بِقارِئٍ. فَأَخَذَني فَغَطَّني حتَّى بَلَغَ مِنِّي الجُهْدُ، ثُمَّ أَرْسَلَنِي فَقالَ: اقْرأْ، فَقُلْتُ: ما أَنا بِقارِئٍ، فَأَخَذَني فَغَطَّني الثَّانِيَةَ حتّى بَلَغَ مِنِّي الجُهْدُ، ثُمَّ أَرْسَلَنِي فقال: اقرأْ، فَقُلْتُ: ما أَنا بقارِئٍ، فَأَخَذَني فَغَطَّني الثَّالِثَةَ حتَّى بَلَغَ مني الجُهْدُ، ثم أَرْسلَني فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي

(1) CHAPTER. The commencement of the Divine Revelation to Allāh's Messenger ﷺ was in the form of good (righteous) dreams.

6982. Narrated 'Āishah رَضِيَ اللهُ عَنها: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight. (And then the love of seclusion was bestowed upon him). He used to go in seclusion (in the cave of) Ḥirā where he used to worship (Allāh Alone) continuously for many (days and) nights. He used to take with him the journey-food for that (stay) and then come back to (his wife) Khadīja to take his food likewise again (for another period to stay), till suddenly the Truth descended upon him while he was in the cave of Ḥirā. The angel came to him in it and asked him to read. The Prophet ﷺ replied, "I do not know how to read." (The Prophet ﷺ added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read (or, what shall I read?).' Thereupon he caught me for the third time and pressed me and then released me and said, 'Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is Most Generous... upto... that which he knew not."' (V.96:5) Then Allāh's Messenger ﷺ returned with the Revelation, and with his heart beating severely till he entered upon

Khadīja and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadīja, what is wrong with me?" Then he told her everything that had happened and said, "I fear that something may happen to me." Khadīja رضي الله عنها said, "Never! By Allah! But have the glad tidings, for by Allāh, Allāh will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones." Khadīja then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul-'Uzza bin Qusaī. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the pre-Islāmic period became a Christian and used to write the Arabic writing and used to write of the Gospel in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said to him, "O my cousin! Listen to what your nephew has to say." Waraqa asked, "O my nephew! What have you seen?" The Prophet ﷺ described whatever he had seen. Waraqa said, "This is the same *Nāmūs* [i.e., Jibrīl (Gabriel), whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out," Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet ﷺ became so sad as we have heard that he intended several times to throw himself from the tops of high

خَلَقَ﴾ حتّى بَلَغَ ﴿مَا لَمْ يَعْلَمْ﴾» فَرَجَعَ بِهَا تَرْجُفُ بَوادِرُهُ حتّى دَخَلَ عَلَى خَدِيجَةَ فَقالَ: «زَمِّلُوني زَمِّلُوني»، فَزَمَّلوهُ حتّى ذَهَبَ عَنْهُ الرَّوْعُ فَقالَ: «يا خَدِيجَةُ، ما لي؟» وأَخبرَها الخَبرَ وَقالَ: «قَدْ خَشِيتُ عَلى نَفْسي» فَقالَتْ لَهُ: كَلّا أَبْشِرْ. فَوَاللهِ لا يُخْزِيكَ اللهُ أَبَداً، إنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الحَدِيثَ، وتَحْمِلُ الكَلَّ وتَقْرِي الضَّيْفَ، وَتُعِينُ عَلى نَوائِبِ الحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حتى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ العُزَّى بْنِ قُصَيٍّ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أَبِيها، وكانَ امْرَأً تَنَصَّرَ في الجاهِلِيَّةِ وكانَ يَكْتُبُ الكِتابَ العَرَبِيَّ. فَيَكْتُبُ بِالعَرَبِيَّةِ مِنَ الإنجيل ما شَاءَ اللهُ أَنْ يَكْتُبَ، وكانَ شَيْخاً كَبِيراً قَدْ عَمِيَ، فَقالَتْ لَهُ خَدِيجَةُ: أَيِ ابْنَ عَمِّ، اسمَعْ مِنِ ابْنِ أَخِيكَ، فَقالَ وَرَقَةُ: ابْنَ أَخِي، ماذا تَرَى؟ فَأَخبرَهُ النَّبِيُّ ﷺ ما رَأى، فَقالَ وَرَقَةُ: هٰذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلى مُوسَى، يا لَيْتَنِي فِيها جَذَعاً أَكونُ حَيّاً حِينَ يُخرِجُكَ قَوْمُكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» فَقالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إلَّا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً. ثُمَّ لَمْ

mountains and everytime he went up the top of a mountain in order to throw himself down, Jibrīl would appear before him and say, "O Muḥammad (ﷺ)! You are indeed Allāh's Messenger in truth", whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibrīl would appear before him and say to him what he had said before.

[Ibn 'Abbās said regarding the meaning of 'Cleaver of the daybreak' (V.6:96), that *Al-Isbāḥ* means the light of the sun during the day and the light of the moon at night].

يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الوَحْيُ فَتْرَةً حتى حَزِنَ النَّبِيُّ ﷺ فِيما بَلَغَنا حُزْناً عَدا مِنْهُ مِرَاراً كَيْ يَتَرَدَّى مِنْ رُؤُسِ شَوَاهِقِ الجِبَالِ، فَكُلَّما أَوْفَى بِذِرْوَةِ جَبَلٍ لِكَيْ يُلْقِيَ مِنْهُ نَفْسَهُ تَبَدَّى لَهُ جِبرِيلُ فَقالَ: يا مُحَمَّدُ، إنَّكَ رَسُولُ اللهِ حَقّاً. فَيَسْكُنُ لذلك جَأْشُهُ وتَقِرُّ نَفْسُهُ فَيَرْجِعُ. فَإذا طالَتْ عَلَيْهِ فَتْرَةُ الوَحْيِ، غَدا لِمِثْلِ ذلك، فَإذا أَوْفَى بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبرِيلُ فَقالَ لَهُ مِثْلَ ذلِكَ. [راجع: ٣]

وَقالَ ابْنُ عَبَّاسٍ: ﴿فَالِقُ الْإِصْبَاحِ﴾: ضَوْءُ الشَّمْسِ بِالنَّهارِ، وَضَوْءُ القَمَرِ بِاللَّيْلِ.

(2) CHAPTER. The dreams of righteous people (faithful believers)

And the Statement of Allāh تعالى:

"Indeed Allāh shall fulfil the true vision which He showed to His Messenger [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions having their (head) hair shaved and cut short] in very truth! Certainly, you shall enter *Al-Masjid Al-Ḥarām* if Allāh wills, secure (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He (Allāh) knew what you knew not, and He granted besides that, a near victory. (V.48:27)

(٢) باب رُؤْيَا الصَّالِحِينَ،

وَقَوْلِهِ تَعالَى: ﴿لَقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ﴾ إلَى قَوْلِهِ: ﴿فَتْحًا قَرِيبًا﴾ [الفتح: ٢٧].

6983. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A good dream (that comes true) of a righteous man is one of forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٣ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إسْحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ:

«الرُّؤيَا الحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [انظر: ٦٩٩٤]

(3) CHAPTER. Good dreams are from Allāh.

(٣) باب الرُّؤيَا مِنَ اللهِ

6984. Narrated Abū Qatāda: The Prophet ﷺ said, "A true good dream is from Allāh, and a bad dream is from Satan."

٦٩٨٤ - حدَّثنا أحْمَدُ بْنُ يُونُسَ: حدَّثنا زُهَيرٌ: حدَّثنا يَحْيَى هُوَ ابْنُ سَعيدٍ قالَ: سَمِعْتُ أبا سَلَمَةَ قالَ: سَمِعْتُ أبا قَتادَةَ عَنِ النَّبيِّ ﷺ قالَ: «الرُّؤيَا الصَّادِقَةُ مِنَ اللهِ، وَالحُلْمُ مِنَ الشَّيْطانِ». [راجع: ٣٢٩٢]

6985. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you sees a dream that he likes, then it is from Allāh, and he should thank Allāh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allāh from its evil, and he should not mention it to anybody, for it will not harm him."

٦٩٨٥ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثني ابْنُ الهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّهُ سَمِعَ النَّبيَّ ﷺ يَقُولُ: «إذا رَأى أحَدُكُمْ رُؤيَا يُحِبُّها فإنَّما هِيَ مِنَ اللهِ، فَلْيَحْمَدِ اللهَ عَلَيها وَلْيُحَدِّثْ بِها وَإذا رَأى غَيرَ ذلكَ مِمَّا يَكْرَهُ فإنَّما هِيَ مِنَ الشَّيْطانِ، فَلْيَسْتَعِذْ مِنْ شَرِّها وَلا يَذْكُرْها لأحَدٍ فإنها لا تَضُرُّهُ».

(4) CHAPTER. "A righteous good dream that comes true is one of the forty-six parts of *An-Nubuwwa* (Prophethood)."

(٤) بابٌ: الرُّؤيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأرْبَعينَ جُزْءاً مِنَ النُّبُوَّةِ

6986. Narrated Abū Qatāda: The Prophet ﷺ said, "A righteous good dream that comes true is from Allāh, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allāh from Satan and should spit on the left, for the bad dream will not harm him."

٦٩٨٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللهِ بْنُ يَحْيَى بْنِ أبي كَثيرٍ - وأثْنى عَلَيْهِ خيراً، لَقِيتُهُ باليَمامَةِ - عَنْ أبيهِ: حدَّثنا أبُو سَلَمَةَ، عَنْ أبي قَتادَةَ عَنِ النَّبيِّ ﷺ قالَ: «الرُّؤيَا الصَّالِحَةُ مِنَ

اللهِ، والحُلْمُ مِنَ الشَّيْطانِ، فَإذا حَلَمَ أحَدُكُمْ فَلْيَتَعَوَّذْ مِنْهُ وَلْيَبْصُقْ عَنْ شِمالِهِ فَإنَّها لا تَضُرُّهُ». [راجع: ٣٢٩٢]

وعَنْ أبيهِ قَالَ: حدَّثَنا عَبْدُ اللهِ بْنُ أبي قَتَادَةَ، عَنْ أبيهِ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

6987. Narrated 'Ubāda bin As-Ṣāmit: The Prophet ﷺ said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٧ - حدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ، حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ ابْنِ مالكٍ، عَنْ عُبادَةَ بْنِ الصَّامِتِ عَنِ النَبيِّ ﷺ قالَ: «رُؤْيَا المُؤمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

رواه ثابتٌ وحميدٌ وإسحاقُ بن عبدِ اللهِ وشُعيبٌ عنْ أنَسٍ عن النَّبيِّ ﷺ.

6988. Narrated Abū Hurairah رَضِيَ اللهُ عنه: Allāh's Messenger ﷺ said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٨ - حدَّثَنا يَحْيَى بْنُ قَزَعَةَ: حدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعيدِ ابْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «رُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [انظر: ٧٠١٧]

6989. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "A good dream is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٩ - حدَّثَني إبْرَاهِيمُ بْنُ حَمْزَةَ: حدَّثَني ابْنُ أبي حازِمٍ والدَّراوَرْدِيُّ، عَنْ يَزِيدَ ابْنِ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ».

(5) CHAPTER. ***Al-Mubashshirāt*** **(glad tidings).**

(٥) باب المُبَشِّرَاتِ

6990. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : I heard Allāh's Messenger ﷺ saying, "Nothing is left from *An-Nubuwwa* (Prophethood) except *Al-Mubashshirāt*." They asked, "What are *Al-Mubashshirāt*?" He replied, "A righteous good dream (that conveys glad tidings)."

٦٩٩٠ - حدَّثَني أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النُّبُوَّةِ إلَّا المُبَشِّرَاتُ»، قَالُوا: وَما المُبَشِّرَاتُ؟ قالَ: «الرُّؤْيا الصَّالِحَةُ».

(6) CHAPTER. The vision of (Prophet) Yūsuf (Joseph).

And the Statement of Allāh تعالى:

"(Remember) when Yūsuf (Joseph) said to his father, 'O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon; — I saw them prostrating themselves to me.' He (the father) said, 'O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitān* (Satan) is to man an open enemy.' Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers Ibrāhīm (Abraham) and Isḥāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise." (V.12: 4-6)

And also the Statement of Allāh تعالى:

"...O my father! This is the interpretation of my dream aforetime. My Lord has made it come true! He was indeed good to me, when He took me out of prison and brought you (all here) out of the bedouin-life after *Shaitān* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He!

(٦) باب رُؤْيا يُوسُفَ،

وَقَوْلِهِ تَعالَى: ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ﴾ إلَى قَوْلِهِ ﴿عَلِيمٌ حَكِيمٌ﴾ [يوسف: ٤-٦] وَقَوْلِهِ تَعالَى: ﴿يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰيَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾ إلَى قَوْلِهِ ﴿وَأَلْحِقْنِي بِٱلصَّٰلِحِينَ﴾ [يوسف: ١٠٠-١٠١] قَالَ أبو عبدِ اللهِ: فَاطِرٌ وَالبَدِيعُ وَالْمُبْدِعُ وَالبارِئُ والخَالِقُ وَاحِدٌ، مِنَ البَدْءِ وبَادِئِهِ.

Only He is the All-Knowing, the All-Wise. My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams. The (only) Creator of the heavens and the earth, You are my *Walī* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter; cause me to die (as a Muslim) (the one submitting to Your Will), and join me with the righteous." (V.12:100,101)

(٧) **بابُ** رُؤْيَا إِبْرَاهِيمَ،

وَقَوْلُهُ تَعالَى: ﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ﴾ إِلَى قَوْلِهِ ﴿نَجْزِى ٱلْمُحْسِنِينَ﴾ [الصافات: ١٠٢-١٠٥] قَالَ مُجاهِدٌ: أَسْلَمَا سَلَّمَا ما أُمِرَا بِهِ. وَتَلَّهُ: وَضَعَ وَجْهَه بِالأَرْضِ.

(7) CHAPTER. The dream (vision) of Ibrāhīm (Abraham) عليه السلام.

And the Statement of Allāh تعالى:

"And, when (his son) was old enough to walk with him, he [Ibrāhīm (Abraham)] said, 'O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh), so look what do you think?' He said, 'O my father! Do that which you are commanded, *In shā, Allāh* (if Allāh wills)! you shall find me of *Aṣ-Ṣābirūn* (the patient).' Then, when they had both submitted themselves (to the Will of Allāh) and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), and We called out to him, 'O Ibrāhīm! You have fulfilled the dream!" Verily! Thus do We reward the *Muhsinūn* (good-doers)." (V.37: 102-105)

(٨) **بابُ** التَّوَاطُىءِ عَلى الرُّؤْيَا

(8) CHAPTER. If a number of persons have the same dream.

٦٩٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّ أُناساً أُرُوهَا لَيْلَةَ القَدْرِ في السَّبْعِ الأَوَاخِرِ، وَأَنَّ أُناساً أُرُوهَا أَنَّهَا في

6991. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Some people were shown the Night of *Qadr* as being in the last seven nights (of the month of Ramaḍān). The Prophet ﷺ said, "Seek it in the last seven nights (of Ramaḍān)."

الْعَشْرِ الأَوَاخِرِ. فَقَالَ النَّبِيُّ ﷺ: «الْتَمِسُوهَا فِي السَّبْعِ الأَوَاخِرِ».

[راجع: ١١٥٨]

(٩) بابُ رُؤْيَا أَهْلِ السُّجُونِ وَالفَسَادِ وَالشِّرْكِ،

لِقَوْلِهِ تَعالَى: ﴿وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ﴾ إِلَى قَوْلِهِ ﴿ٱرْجِعْ إِلَىٰ رَبِّكَ﴾ [يوسف: ٣٦-٥٠] وَقالَ الفُضَيْلُ لِبَعْضِ الأَتْبَاعِ: يا عَبْدَ اللهِ أأرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللهُ الوَاحِدُ القَهَّارُ. وَادَّكَرَ: افْتَعَلَ، مِنْ ذَكَرْتُ، بعد أُمَّةٍ: قَرْنٍ، وَيُقْرَأُ: أَمَهٍ: نِسْيَانٍ، وَقَالَ ابْنُ عَبَّاسٍ: يَعْصِرُونَ الأَعْنَابَ وَالدُّهْنَ. تُحْصِنُونَ: تَحْرُسُونَ.

(9) CHAPTER. The dreams of prisoners, evil-doers and *Mushrikūn*.

The Statement of Allāh تعالى:

"And there entered with him two young men in the prison. One of them said: 'Verily, I saw myself (in a dream) pressing wine.' The other said: 'Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.' (They said): 'Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good).

He said: 'No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e., the *Kan'ānyyūn* of Egypt who were polytheists and used to worship sun and other false deities).'

'And I have followed the religion of my fathers, Ibrāhīm (Abraham), Isḥāq (Isaac) and Ya'qūb (Jacob), and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e., they neither believe in Allāh, nor worship Him).'

'O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?'

'You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him

(i.e., His Monotheism), that is the (true) straight religion, but most men know not.'

'O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.'

And he said to the one whom he knew to be saved: 'Mention me to your lord (i.e., your king, so as to get me out of the prison).' But *Shaitān* (Satan) made him forget to mention it to his lord [or *Shaitān* made (Yūsuf) to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So (Yūsuf) stayed in prison a few (more) years.

And the king (of Egypt) said: 'Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring — and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.'

They said: 'Mixed up false dreams, and we are not skilled in the interpretation of dreams.'

Then the man who was released (one of the two who were in prison), now at length remembered and said: 'I will tell you its interpretation, so send me forth.'

(He said): 'O Yūsuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.'

(Yūsuf) said: 'For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) — except a little of it which you may eat.'

'Then will come after that seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).'

'Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).'

And the king said: 'Bring him to me.' But when the messenger came to him, (Yūsuf) said: 'Return to your lord ...' " (V.12:36-50)

٦٩٩٢ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حدَّثنا جُوَيْرِيَةُ، عَنْ مالكٍ، عَنِ الزُّهْرِيِّ: أنَّ سَعِيدَ بْنَ المُسَيَّبِ وَأَبَا عُبَيْدٍ أخبَرَاهُ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ ثُمَّ أتاني الدَّاعي لأَجَبْتُهُ». [راجع: ٣٣٧٢]

6992. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I stayed in prison as long as (Prophet) Yūsuf (Joseph) stayed and then the messenger[1] came, I would respond to his call (to go out of the prison)."

(١٠) بابُ مَنْ رَأى النَّبِيَّ ﷺ في المَنامِ

(10) CHAPTER. Whoever saw the Prophet ﷺ in a dream.

٦٩٩٣ - حدَّثنا عَبْدانُ: أخبرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: حدَّثَني أبُو سَلَمَةَ: أنَّ أبَا هُرَيْرَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ رَآني في المَنامِ فَسَيرانِي في اليَقَظَةِ، وَلا يَتَمَثَّلُ الشَّيْطانُ بي». قالَ أبُو عَبْدِ اللهِ: قالَ ابْنُ سِيرِينَ: إذَا رآهُ في صورَتِهِ. [راجع: ١١٠]

6993. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever sees me in a dream will see me in his wakefulness[2], and *Shaitān* (Satan) cannot impersonate (imitate) me in shape."

Abū 'Abdullāh said, "Ibn Sīrīn said, 'Only if he sees the Prophet ﷺ in his (real) shape.' " (See H. 110)

---

(1) (H.6992) The message of the king of Egypt came to Prophet Yūsuf (Joseph) to free him from the prison but Prophet Yūsuf refused to go out of the prison until his innocence was declared by the confession of the wife of 'Azīz. See the Qur'ān (V.12:36-50).

(2) (H.6993) Wakefulness, i.e., in the Hereafter.

6994. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever has seen me in a dream, then no doubt, he has seen me, for *Shaitān* (Satan) cannot impersonate (imitate) my shape. And a (good) dream of a believer is one of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٩٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا ثابِتٌ البُنَانِيُّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي في المَنامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُ بِي، وَرُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ». [راجع: ٦٩٨٣]

6995. Narrated Abū Qatāda: The Prophet ﷺ said, "A righteous good dream is from Allāh, and a bad dream is from Satan. So whoever has seen (in a dream) something he disliked, then he should spit without saliva, thrice on his left and seek refuge with Allāh from Satan, for it will not harm him, and Satan cannot appear in my shape."

٦٩٩٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بْنِ أَبي جَعْفَرٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، عَنْ أَبي قَتَادَةَ قالَ: قالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ، وَالحُلْمُ مِنَ الشَّيْطانِ، فَمَنْ رَأَى شَيْئاً يَكْرَهُهُ فَلْيَنْفِثْ عَنْ شِمالِهِ ثَلاثاً وَلْيَتَعَوَّذْ مِنَ الشَّيْطانِ فَإِنَّهَا لا تَضُرُّهُ، وإِنَّ الشَّيْطانَ لا يَتَراآى بِي». [راجع: ٣٢٩٢]

6996. Narrated Abū Qatāda: The Prophet ﷺ said, "Whoever sees me (in a dream) then he indeed has seen the truth."

٦٩٩٦ - حَدَّثَنَا خالِدُ بْنُ خَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ: قالَ أَبُو سَلَمَةَ: قالَ أَبُو قَتَادَةَ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ». تَابَعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ. [راجع: ٣٢٩٢]

6997. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape."

٦٩٩٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ: سَمِعَ النَّبِيَّ ﷺ

يَقُولُ: «مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ، فَإِنَّ الشَّيْطَانَ لا يَتَكَوَّنُنِي».

(11) CHAPTER. Night dreams.

(١١) بابُ رُؤْيَا اللَّيْلِ،

This has been narrated by Samura.

رَوَاهُ سَمُرَةُ.

6998. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I have been given the keys of eloquent speech; and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand."

Abū Hurairah added: Allāh's Messenger left (this world) and now you people are shifting those treasures from place to place.

٦٩٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ العِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «أُعْطِيتُ مَفَاتِيحَ الكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ البَارِحَةَ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ حَتَّى وُضِعَتْ فِي يَدَي». قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللهِ ﷺ وَأَنْتُمْ تَنْتَقِلُونَهَا. [راجع: ٢٩٧٧]

6999. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "I saw myself (in a dream) near the Ka'bah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion, having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the *Ṭawāf* around the Ka'bah while he was leaning on two men, or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Maryam (Mary).' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) *Al-Masiḥ-Ad-Dajjāl*.' "

٦٩٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَانِي اللَّيْلَةَ عِنْدَ الكَعْبَةِ، فَرَأَيْتُ رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا تَقْطُرُ مَاءً، مُتَّكِئاً عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالبَيْتِ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقِيلَ: المَسِيحُ بْنُ مَرْيَمَ، وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرِ العَيْنِ اليُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هٰذَا؟ فَقِيلَ: المَسِيحُ الدَّجَّالُ». [راجع: ٣٤٤٠]

7000. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, about a man who came to Allāh's Messenger and said, "I was shown in a dream last night..." Then Ibn 'Abbās mentioned the narration. (See H. 7046)

٧٠٠٠ - **حدَّثنا** يَحْيَى: حدَّثنا اللَّيْثُ، عَنِ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ: أَنَّ ابْنَ عَبَّاسٍ كانَ يُحَدِّثُ أَنَّ رَجُلاً أتى النَّبِيَّ ﷺ فَقالَ: إنِّي أُرِيتُ اللَّيْلَةَ في المَنامِ.. وَساقَ الحَدِيثَ. وتَابَعَهُ سُلَيمانُ بْنُ كَثِيرٍ وَابْنُ أخِي الزُّهْرِيِّ وَسُفْيَانُ بْنُ حُسَينٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاس عَنِ النَّبِيِّ ﷺ.

وَقالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ: أَنَّ ابنَ عَبَّاسٍ أَوْ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَقالَ شُعَيْبٌ وَإسحاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ: كانَ أبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ.

وَكانَ مَعْمَرٌ لا يُسْنِدُهُ حتّى كانَ بَعْدُ. [انظر: ٧٠٤٦]

(12) CHAPTER. Dreams (while sleeping) in the daytime.

(١٢) **بابُ الرُّؤْيا بالنَّهارِ**،

And Ibn Sīrīn said, "The dreams during the day are similar to the dreams at night."

وَقالَ ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ: رُؤْيَا النَّهارِ مِثْل رُؤْيَا اللَّيْلِ.

7001. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milḥān, and she was the wife of 'Ubāda bin Aṣ-Ṣāmit. One day the Prophet ﷺ visited her and she provided him with food and started looking for lice in his head[1]. Then Allāh's Messenger slept and afterwards woke up smiling.

٧٠٠١ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أخبَرَنَا مالكٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مالكٍ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ عَلى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، وَكانَتْ تَحْتَ عُبادَةَ بْنِ

(1) (H.7001) The Prophet ﷺ was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.

الصَّامِتِ، فَدَخَلَ عَلَيهَا يَوْماً فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنامَ رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. [راجع: ٢٧٨٨]

٧٠٠٢ - قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هٰذَا البَحْرِ مُلوكاً عَلى الأسِرَّةِ، أَوْ مِثْلَ المُلوكِ عَلى الأسِرَّةِ»، شَكَّ إسحاقُ قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا لَهَا رَسُولُ اللهِ ﷺ. ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «أُنَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ» كما قالَ في الأُولَى، قَالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَنِي مِنهُمْ قالَ: «أَنْتِ مِنَ الأَوَّلِينَ»، فَرَكِبَتِ البَحْرَ في زَمانِ مُعاوِيَةَ بْنِ أبي سُفْيانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ. [راجع: ٢٧٨٩]

7002. [H. 7001 contd.) Umm Ḥarām asked, "What makes you smile, O Allāh's Messenger?" He said, "Some of my followers were presented before me in my dream as fighters in Allāh's Cause, sailing in the middle of the sea like kings on the thrones, or like kings sitting on their thrones." (The narrator Isḥāq is not sure as to which expression was correct). Umm Ḥarām added: I said, "O Allāh's Messenger! Invoke Allāh, to make me one of them." So Allāh's Messenger invoked Allāh for her and then laid his head down (and slept again). Then he woke up smiling (again). (Umm Ḥarām added): I said, "What makes you smile, O Allāh's Messenger?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allāh's Cause." He said the same as he had said before. I said, "O Allāh's Messenger! Invoke Allāh to make me from them." He said, "You are among the first ones." Then Umm Ḥarām sailed over the sea during the caliphate of Mu'āwiya bin Abū Sufyān, and she fell down from her riding animal after coming ashore, and died.

(١٣) بابُ رُؤْيَا النِّسَاءِ

(13) The dreams of women.

٧٠٠٣ - حدَّثنا سَعِيدُ بْنُ عُفَيرٍ: حدَّثَنِي اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أخْبَرَنِي خارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أنَّ أُمَّ العَلاءِ، امْرَأَةً مِنَ الأنْصارِ، بَايَعَتْ رَسُولَ اللهِ ﷺ:

7003. Narrated Khārija bin Zaid bin Thābit: Umm Al-'Alā', an *Anṣārī* woman who had given *Bai'a* (pledge) to Allāh's Messenger ﷺ told me: The *Muhājirūn* (emigrants) were distributed amongst us by drawing lots, and we got 'Uthmān bin Maẓ'ūn in our share. We made him stay with us in our house. Then he suffered from a

أَخْبَرَتْه أَنَّهُمُ اقْتَسَمُوا الْمُهَاجِرِينَ قُرْعَةً، قالَتْ: فَطارَ لَنا عُثمانُ بْنُ مَظْعونٍ وَأَنْزَلْناهُ في أَبْياتِنا، فَوَجِعَ وَجَعَهُ الَّذي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ غُسِّلَ وَكُفِّنَ في أَثْوابِهِ، دَخَلَ رَسُولُ اللهِ ﷺ قَالَتْ: فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أَبَا السَّائِبِ فَشَهادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللهُ، فَقالَ رَسُولُ اللهِ ﷺ: «وَما يُدْرِيكِ أَنَّ اللهَ أَكْرَمَهُ؟» فَقُلْتُ: بِأَبي أَنْتَ يا رَسُولَ اللهِ، فَمَتَى يُكْرِمُهُ اللهُ؟ فَقالَ رَسُولُ اللهِ ﷺ: أَمَّا هُوَ فَوَاللهِ لَقَدْ جاءَهُ الْيَقِينُ، وَاللهِ إِنِّي لأَرْجُو لَهُ الْخَيرَ، وَوَاللهِ ما أَدْرِي وَأَنَا رَسُولُ اللهِ ماذَا يُفْعَلُ بي». فَقالَتْ: وَاللهِ لا أُزَكِّي بَعْدَهُ أَحَداً أَبَداً.

[راجع: ١٢٤٣]

disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allāh's Messenger ﷺ came, I said, (addressing the dead body), "O Abā As-Sā'ib! May Allāh be Merciful to you! I testify that Allāh has honoured you." Allāh's Messenger ﷺ said, "How do you know that Allāh has honoured him?" I replied, "Let my father be sacrificed for you, O Allāh's Messenger! On whom else shall Allāh bestow His Honour?" Allāh's Messenger ﷺ said, "As for him, by Allāh, death has come to him. By Allāh, I wish him all good (from Allāh). By Allāh, in spite of the fact that I am Allāh's Messenger, I do not know what Allāh will do to me[1]." Umm Al-'Alā' added, "By Allāh, I will never attest the righteousness of anybody after that."

٧٠٠٤ - حَدَّثَنَا أَبُو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ بِهٰذا، وَقالَ: «ما أَدْرِي ما يُفْعَلُ بِهِ؟» قالَتْ: وَأَحْزَنَنِي فَنِمْتُ، فَرَأَيْتُ لِعُثمانَ عَيْناً تَجْرِي، فَأَخْبَرْتُ رَسُولَ اللهِ ﷺ فَقالَ: «ذٰلِكَ عَمَلُهُ». [راجع: ١٢٤٣]

7004. Narrated Az-Zuhrī regarding the above narration: The Prophet ﷺ said, "I do not know what Allāh will do to him ('Uthmān bin Maẓ'ūn)." Umm Al-'Alā' said, "I felt very sorry for that, and then I slept and saw in a dream a flowing spring for 'Uthmān bin Maẓ'ūn, and told Allāh's Messenger ﷺ of that, and he said, 'That flowing spring symbolizes his good deeds.' "

(١٤) بابٌ: الْحُلْمُ مِنَ الشَّيْطانِ وَإِذا حَلَمَ فَلْيَبْصُقْ عَنْ يَسارِهِ وَلْيَسْتَعِذْ بِاللهِ عَزَّ وَجَلَّ

(14) A bad dream is from Satan, and if anyone has a bad dream, then he should spit on his left and seek refuge with Allāh عَزَّ وَجل.

٧٠٠٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيرٍ:

7005. Abū Qatāda Al-Anṣārī, a

(1) (H.7003) This was said by the (Prophet ﷺ) in general but he knew definitely that he will be in Paradise; or it is a mistake in the conveying of the wording of the *Ḥadīth* (See *Ḥadīth* No.7004). So one should not say about the piety of anybody and leave it for Allāh to decide about that.

حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أبي سَلَمَةَ: أنَّ أبَا قَتَادَةَ الأنْصَارِيَّ وكانَ مِنْ أصحابِ النَّبيِّ ﷺ وَفُرْسانِه قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللهِ، وَالحُلْمُ مِنَ الشَّيْطانِ، فَإذَا حَلَمَ أحَدُكُمُ الحُلُمَ يَكْرَهُهُ فَلْيَبْصُقْ عَنْ يَسارِهِ، وَلْيَسْتَعِذْ بِاللهِ مِنْهُ فَلَنْ يَضُرَّهُ».

[راجع: ٣٢٩٢]

Companion of the Prophet ﷺ and one of his cavalrymen narrated: I heard Allāh's Messenger ﷺ saying, "A good dream is from Allāh, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allāh from it, for it will not harm him."

(١٥) بابُ اللَّبَنِ

(15) CHAPTER. The milk (seen in a dream).

٧٠٠٦ - حدَّثَنا عَبدانُ: أخْبَرَنَا عبدُ اللهِ: أخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أخْبَرَني حَمْزَةُ بْنُ عَبْدِ اللهِ: أنَّ ابْنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حتّى إنِّي لأَرَى الرِّيَّ يَخْرُجُ فِي أظَافِيرِي، ثُمَّ أعْطَيْتُ فَضْلِي - يَعْنِي - عُمَرَ»، قَالوا: فَما أوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ».

[راجع: ٨٢]

7006. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it (to my fill) until I noticed its wetness coming out of my nails, and then I gave the rest of it to 'Umar." They (the people) asked, "What have you interpreted (about the dream), O Allāh's Messenger?" He said, "(It is religious) knowledge."

(١٦) بابٌ إذَا جَرَى اللَّبَنُ في أطْرَافِهِ أوْ أظافِيرِهِ

(16) CHAPTER. (If one sees in a dream) that milk is flowing in his limbs or nails.

٧٠٠٧ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حدَّثَني حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: أنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ

7007. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to 'Umar bin Al-Khaṭṭāb." The persons sitting around him, asked, "What have you interpreted (about the dream), O Allāh's Messenger?"

He said, "(It is religious) knowledge."

اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حتّى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ مِنْ أَطْرَافِي، فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». فَقالَ مَنْ حَوْلَهُ: فَما أَوَّلْتَ ذلكَ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

(17) CHAPTER. (The seeing of) a shirt in a dream.

(١٧) بابُ القَمِيصِ في المَنامِ

7008. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, 'Umar bin Al-Khaṭṭāb wearing a shirt he was dragging it (on the ground behind him)." They (the people) asked, "What have you interpreted (about the dream), O Allāh's Messenger?" He said, "The religion."

٧٠٠٨ - **حدَّثَنَا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حدَّثَنِي أَبي إِبْرَاهِيم، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حدَّثَنِي أَبُو أُمامَةَ بْنُ سَهْلٍ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنما أَنا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيهِمْ قُمُصٌ، مِنهَا ما يَبْلُغُ الثَّدْيَ وَمِنهَا ما يَبْلُغُ دونَ ذلك، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ» وَعَلَيهِ قَمِيصٌ يَجُرُّهُ»، قَالُوا: ما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «الدِّينَ». [راجع: ٢٣]

(18) CHAPTER. What is said as regards dragging (a long shirt) on the ground in a dream.

(١٨) بابُ جَرِّ القَمِيصِ في المَنامِ

7009. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then 'Umar bin Al-Khaṭṭāb was displayed before me and he was wearing a shirt which he was dragging

٧٠٠٩ - **حدَّثَنَا** سَعِيدُ بْنُ عُفَيرٍ: حدَّثَني اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبرَني أَبُو أُمامَةَ بْنُ سَهْلٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ

عُرِضُوا عَلَيَّ وَعَلَيهِم قُمُصٌ، فمِنهَا ما يَبْلُغُ الثُّدِيَ وَمِنهَا ما يَبْلُغُ دُونَ ذلكَ. وَعُرِضَ عَلَيَّ عُمَرُ بنُ الخَطَّابِ، وَعَلَيهِ قَمِيصٌ يَجْتَرُّهُ»، قَالُوا: فَما أوَّلْتَهُ يا رَسُولَ اللهِ؟ قَالَ: «الدِّينَ». [راجع: ٢٣]

(behind him)." They asked, "What have you interpreted (about the dream), O Allāh's Messenger?" He said, "The religion."

(١٩) بابُ الخُضرِ في المَنامِ وَالرَّوْضَةِ الخَضْرَاءِ

(19) CHAPTER. (The seeing of) green colour in a dream, and (the seeing of) a green garden (in a dream).

٧٠١٠ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا الحَرَمِيُّ بنُ عُمارَةَ: حدَّثنا قُرَّةُ ابنُ خالِدٍ، عَنْ مُحَمْدِ بنِ سِيرِينَ: قالَ قَيْسُ بنُ عُبَادٍ: كُنْتُ في حَلْقَةٍ فِيها سَعْدُ بنُ مالِكٍ وَابنُ عُمَرَ، فَمَرَّ عَبْدُ اللهِ بنُ سَلامٍ فَقالُوا: هٰذا رَجُلٌ مِنْ أهْلِ الجَنَّةِ، فَقُلْتُ لَهُ: إنَّهُم قالُوا كذا وكذا، قالَ: سُبْحانَ اللهِ، ما كانَ يَنْبَغِي لَهُمْ أنْ يَقُولُوا ما لَيسَ لَهُمْ بِهِ عِلْمٌ إنَّمَا رَأَيْتُ كأنَّمَا عَمُودٌ وُضِعَ في رَوْضَةٍ خَضْرَاءَ فَنُصِبَ فِيهَا وَفي رَأسِهَا عُرْوَةٌ وَفي أسْفَلِها مِنْصَفٌ، - وَالمِنْصَفُ: الوَصِيفُ - فَقِيلَ: ارْقَهْ، فَرَقِيتُ حتى أخَذْتُ بالعُرْوَةِ. فَقَصَصْتُهَا عَلى رَسُولِ اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ: «يَمُوتُ عَبْدُ اللهِ وَهُوَ آخِذٌ بِالعُرْوَةِ الوُثْقَى». [راجع: ٣٨١٣]

7010. Narrated Qais bin 'Ubāda: I was sitting in a gathering in which there was Sa'd bin Mālik and Ibn 'Umar. 'Abdullāh bin Salām passed in front of them and they said, "This man is from the people of Paradise." I said to 'Abdullāh bin Salām, "They said so-and-so." He replied, "*Subḥān Allāh*! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I caught hold of the handhold." Then I narrated this dream to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ said, " 'Abdullāh will die while still holding the firm reliable handhold (i.e., Islām)."

(20) CHAPTER. Removing the veil of a woman in a dream.

(٢٠) **بابُ كَشْفِ المَرْأَةِ في المَنامِ**

7011. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, 'She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allāh, then it must happen.' "

٧٠١١ - **حدَّثني** عُبَيْدُ بْنُ إسْماعِيلَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ في المَنامِ مَرَّتَينِ إذا رَجُلٌ يَحمِلُكِ في سَرَقَةٍ مِنْ حَرِيرٍ فَيَقُولُ: هٰذِهِ امْرَأَتُكَ، فَأَكْشِفُها فَإذا هِيَ أنْتِ، فَأَقُولُ: إنْ يَكُنْ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [راجع: ٣٨٩٥]

(21) CHAPTER. The seeing of silken garments in a dream.

(٢١) **بابُ ثِيابِ الحَرِيرِ في المَنامِ**

7012. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allāh, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allāh, then it must happen.' "

٧٠١٢ - **حدَّثنا** مُحَمَّدٌ: أخْبَرَنا أبُو مُعاوِيَةَ: أخْبَرَنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ قَبْلَ أنْ أتَزَوَّجَكِ مَرَّتَينِ، رَأيْتُ المَلَكَ يَحمِلُكِ في سَرَقَةٍ مِنْ حَرِيرٍ، فَقُلْتُ لَهُ: اكْشِفْ، فَكَشَفَ فَإذَا هِيَ أنْتِ، فَقُلْتُ: إنْ يَكُنْ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ، ثُمَّ أُرِيتُكِ يَحمِلُكِ في سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ: اكْشِفْ، فَكَشَفَ فَإذَا هِيَ أنْتِ، فَقُلْتُ: إنْ يَكُ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [راجع: ٣٨٩٥]

(22) CHAPTER. The seeing of keys in one's hand (in a dream).

(٢٢) **بابُ المَفاتِيحِ في اليَدِ**

7013. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "I have

٧٠١٣ - **حدَّثنا** سَعيدُ بْنُ عُفَيرٍ:

حَدَّثَنَا اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدِي»، قَالَ أَبُو عبدِ اللهِ: وَبَلَغَنِي أَنَّ جَوَامِعَ الْكَلِمِ أَنَّ اللهَ يَجْمَعُ الأُمُورَ الْكَثِيرَةَ الَّتِي كَانَتْ تُكْتَبُ فِي الْكُتُبِ قَبْلَهُ فِي الأَمْرِ الْوَاحِدِ وَالأَمْرَيْنِ أَوْ نَحْوُ ذَلِكَ. [راجع: ٢٩٧٧]

been sent with *Jawāmi' Al-Kalim* (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (cast into the hearts of the enemy), and while I was sleeping, (in my dream I saw) the keys of the treasures of the earth were brought to me and were put in my hand."

Muhammad said, *Jawāmi'Al-Kalim* means that Allāh expresses in one or two Statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet ﷺ.

(٢٣) بابُ التَّعْلِيقِ بِالْعُرْوَةِ والْحَلْقَةِ

(23) CHAPTER. Taking hold or handhold or a ring.

٧٠١٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ ح. وحدَّثَنِي خَلِيفَةُ: حدَّثَنا مُعاذٌ: حدَّثَنا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ: حدَّثَنا قَيْسُ بْنُ عُبادٍ، عَنْ عَبْدِ اللهِ ابْنِ سَلامٍ قالَ: رأَيْتُ كَأَنِّي فِي رَوْضَةٍ، وَسَطَ الرَّوْضَةِ عَمُودٌ، فِي أَعْلَى الْعَمُودِ عُرْوَةٌ، فَقِيلَ لِي: ارْقَهْ، قُلْتُ: لا أَسْتَطِيعُ، فَأَتَانِي وَصِيفٌ فَرَفَعَ ثِيابِي فَرَقِيتُ فَاسْتَمْسَكْتُ بِالْعُرْوَةِ، فَانْتَبَهْتُ وأَنَا مُسْتَمْسِكٌ بِهَا فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقالَ: «تِلْكَ الرَّوْضَةُ رَوْضَةُ الإِسْلامِ، وَذَلِكَ الْعَمُودُ عَمُودُ الإِسْلامِ، وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُثْقَى، لا تَزَالُ

7014. Narrated 'Abdullāh bin Salām: (In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet ﷺ who said, "The garden symbolizes the garden of Islām, and the handhold is the firm Islāmic handhold which indicates that you will be adhering firmly to Islām until you die."

مُسْتَمْسِكاً بالإسْلامِ حتّى تَمُوتَ».

[راجع: ٣٨١٣]

(24) CHAPTER. (To see) a pole of a tent under one's cushion or pillow (in a dream).

(٢٤) بابُ عَمُودِ الفُسْطاطِ تَحتَ وِسادَتِهِ

(25) CHAPTER. (Seeing) *Al-Istabraq* (a kind of thick silk) (in a dream) and entering Paradise.

(٢٥) بابُ الإسْتَبْرَقِ، وَدُخُولِ الجَنَّةِ في المَنامِ

7015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Ḥafṣa.

٧٠١٥ - **حدَّثنا** مُعَلَّى بْنُ أَسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأَيْتُ في المَنامِ كأنّ في يَدِي سَرَقَةً مِنْ حَرِيرٍ لا أَهْوِي بِهَا إلَى مكانٍ في الجَنَّةِ إلّا طارَتْ بي إلَيْهِ، فَقَصَصْتُهَا عَلى حَفْصَةَ. [راجع: ٤٤٠]

7016. [H. 7015 contd.] And she told it to the Prophet ﷺ who said, (to Ḥafṣa), "Indeed, your brother is a righteous man," or, "Indeed, 'Abdullāh is a righteous man."

٧٠١٦ - فَقَصَّتْهَا حَفْصَةُ عَلى النَّبِيِّ ﷺ فَقالَ: «إنَّ أخاكَ رَجُلٌ صَالِحٌ، أَوْ: إنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ». [راجع: ١١٢٢]

(26) CHAPTER. (Seeing) oneself fettered in a dream.

(٢٦) بابُ القَيْدِ في المَنامِ

7017. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nubuwwa* (Prophethood) and whatever belongs to *An-Nubuwwa* can never be false." Muḥammad bin Sīrīn said, "But I say this." He said, "It used to be said, 'There are three types of dreams: (1) The reflection of one's thoughts and experiences one has during wakefulness, (2) what is suggested by Satan to frighten the dreamer, (3) or glad tidings from Allāh. So, if someone has a

٧٠١٧ - **حدَّثَنا** عَبْدُ اللهِ بْنُ صَبَّاحٍ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ عَوْفاً قالَ: حدَّثَنا مُحَمَّدُ بْنُ سِيرِينَ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يَقُولُ: قالَ رَسُول اللهِ ﷺ: «إذا اقْتَرَبَ الزَّمانُ لَمْ تَكَدْ رُؤْيا المُؤْمِنِ تَكْذِبُ، وَرُؤْيا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ وما كانَ مِنَ النُّبُوَّةِ فَإِنَّهُ لا يَكْذِبُ». قالَ مُحَمَّدٌ: وَأَنَا أَقُولُ هٰذِهِ، قالَ:

وكانَ يقال: الرُّؤيَا ثلاثٌ: حديثُ النفسِ، وتَخْويفُ الشَّيْطانِ، وبُشْرَى مِنَ اللهِ، فمَن رَأى شَيْئاً يَكْرَهُهُ فَلا يَقُصُّهُ عَلى أحَدٍ وَلْيَقُمْ فَلْيُصَلِّ، قالَ: وكانَ يكْرَهُ الغُلَّ في النَّوْمِ وكانَ يُعْجِبُهُمُ القَيْدُ وَيُقالُ: القَيْدُ ثَباتٌ في الدِّينِ. وَرَوَاهُ قَتادَةُ وَيُونُسُ وهشامٌ وأبُو هِلالٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. وَأدْرَجَهُ بَعْضُهُمْ كُلَّهُ في الحَديثِ، وَحَديثُ عَوْفٍ أبْيَنُ. وَقالَ يُونُسُ: لا أحْسِبُهُ إلَّا عَنِ النَّبيِّ ﷺ في القَيْدِ. قَالَ أبو عَبْدِ اللهِ: لا تَكُونُ الأغْلالُ إلَّا في الأعْناقِ.

dream which he dislikes, he should not tell it to others, but get up and offer a *Ṣalāt* (prayer)." He added, "He (Abū Hurairah) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherance to religion". And Abū 'Abdullāh said, "*Aghlāl* (plural of Ghul) are used only for necks."

(٢٧) بابُ العَينِ الجَارِيَةِ في المَنامِ

(27) CHAPTER. (Seeing) a flowing spring in a dream.

٧٠١٨ - حدَّثنا عَبْدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ خارِجَةَ ابْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أُمِّ العَلاءِ وَهِيَ امْرَأةٌ مِنْ نِسائِهِمْ بَايَعَتْ رَسُولَ اللهِ ﷺ قالَتْ: طارَ لَنَا عُثمانُ بْنُ مَظْعُونٍ في السُّكْنى حِينَ اقْتَرَعتِ الأنْصارُ عَلى سُكْنى المُهاجِرِينَ، فَاشْتَكى فَمَرَّضْناهُ حتى تُوُفِّيَ، ثُمَّ جَعَلْناهُ في أثْوابِهِ فَدَخَلَ عَلَيْنا رَسُولُ اللهِ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أبَا السَّائِبِ، فَشَهادَتِي عَلَيْكَ لَقَدْ أكْرَمَكَ اللهُ. قالَ: «وما

7018. Narrated Khārija bin Zaid bin Thābit: Umm Al-'Alā', an *Anṣārī* woman who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ said, " 'Uthmān bin Maẓ'ūn came in our share when the *Anṣār* drew lots to distribute the emigrants (to dwell) among themselves. He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allāh's Messenger ﷺ came to us, I (addressing the dead body) said, 'May Allāh be Merciful to you, O Abā As-Sā'ib! I testify that Allāh has honoured you." The Prophet ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'I do not know, by Allāh.' He said, 'As for him, death has come to him and I wish him all good from Allāh. By Allāh, though I am Allāh's Messenger, I neither

know what will happen to me[1] nor to you.' Umm Al-'Alā' added, "By Allāh, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for 'Uthmān. So I went to Allāh's Messenger ﷺ and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' "

يُدْرِيكِ؟» قُلْتُ: لا أَدْرِي واللهِ، قالَ: «أَمَّا هُوَ فَقَدْ جاءَهُ اليَقِينُ، إِنِّي لأَرْجُو لَهُ الخَيرَ مِنَ اللهِ، وَاللهِ ما أَدْرِي وَأَنَا رَسُولُ اللهِ ما يُفْعَلُ بِهِ وَلا بِكُمْ». قالَتْ أُمُّ العَلاءِ: فَوَاللهِ لا أُزَكِّي أَحداً بَعْدَهُ. قالَتْ: وَرَأَيْتُ لِعُثْمانَ في النَّوْمِ عَيْناً تَجْرِي فَجِئْتُ رَسُولَ اللهِ ﷺ فَذَكَرْتُ ذلكَ لَهُ فَقالَ: «ذاكِ عَمَلُهُ يَجْرِي لَهُ». [راجع: ١٢٤٣]

(28) CHAPTER. Drawing water from a well till everybody's thirst is quenched

Abū Hurairah narrated this from the Prophet ﷺ.

(٢٨) بابُ نَزْعِ المَاءِ مِنَ البِئرِ حتى يَرْوَى النَّاسُ، رَوَاهُ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

7019. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abū Bakr and 'Umar came to me. Abū Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allāh forgave him. Then Ibn Al-Khaṭṭāb took the bucket from Abū Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as 'Umar did, till the people drank (to their satisfaction) and watered their camels to their fill and then (after quenching their thirst) they (the camels) sat near the water." (See Vol. 5, *Ḥadīth* No.3664).

٧٠١٩ - حدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حدَّثَنا شُعَيْبُ بْنُ حَرْبٍ: حدَّثَنا صَخْرُ بْنُ جُوَيْرِيَةَ: حدَّثَنا نَافِعٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما حدَّثَهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا عَلى بِئرٍ أَنْزِعُ مِنهَا إِذْ جاءَ أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ وَفي نَزْعِهِ ضَعْفٌ فَغَفَرَ اللهُ لَهُ، ثُمَّ أَخَذَها عُمَرُ بْنُ الخَطَّابِ مِنْ يَدِ أَبي بَكْرٍ فَاسْتَحالَتْ في يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرْيَهُ حتى ضَرَبَ النَّاسُ بِعَطَنٍ». [راجع: ٣٦٣٤]

(29) CHAPTER. Drawing one or two buckets full of water from a well with weakness.

(٢٩) باب نَزْعِ الذَّنُوبِ وَالذَّنُوبَيْنِ مِنَ البِئرِ بِضَعْفٍ

(1) (H.7018) See the footnote of *Ḥadīth* No.7003.

7020. Narrated Sālim's father about the Prophet's ﷺ dream in which he has seen Abū Bakr and 'Umar: The Prophet ﷺ said, "I saw (in a dream) that the people had gathered. Then Abū Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling — may Allāh forgive him. Then Ibn Al-Khaṭṭāb stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people drank (to their satisfaction) and watered their camels to their fill, and then (after quenching their thirst) they (the camels) sat near the water."

٧٠٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عقبة، عَنْ سالِمٍ، عَنْ أبيهِ، عَنْ رُؤْيَا النَّبيِّ ﷺ في أبي بَكْرٍ وَعُمَرَ، قالَ: «رَأَيْتُ النَّاسَ اجْتَمَعُوا فَقامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، وَفي نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ. ثُمَّ قامَ ابْنُ الخَطَّابِ فَاسْتَحالَتْ غَرْباً، فَما رَأَيْتُ في النَّاسِ مَنْ يَفْري فَرْيَهُ حتّى ضَرَبَ النَّاسُ بِعَطَنٍ». [راجع: ٣٦٣٤]

7021. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, (in my dream) I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allāh wished, and then Ibn Abī Quḥāfa (Abū Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull — may Allāh forgive him. Then the bucket turned into a very large one and 'Umar bin Al-Khaṭṭāb took it. I have never seen any strong man among the people, drawing water with such strength as 'Umar did, till the people drank (to their satisfaction) and watered their camels to their fill; and then (after quenching their thirst) they (the camels) sat near the water."

٧٠٢١ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهابٍ: أَخْبَرَنِي سَعِيدٌ أَنَّ أَبا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَا أَنا نائِمٌ رَأَيْتُنِي عَلى قَلِيبٍ وَعَلَيها دَلْوٌ فَنَزَعْتُ مِنها ما شاءَ اللهُ، ثُمَّ أَخَذَها ابْنُ أَبي قُحافَةَ فَنَزَعَ مِنها ذَنُوباً أَوْ ذَنُوبَيْنِ وَفي نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ. ثُمَّ اسْتَحالَتْ غَرْباً فَأَخَذَها عُمَرُ بْنُ الخَطَّابِ فَلَمْ أَرَ عَبْقَرِياً مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بنِ الخَطَّابِ حتى ضَرَبَ النَّاسُ بِعَطَنٍ».

[راجع: ٣٦٦٤]

(30) CHAPTER. To take rest in a dream.

(٣٠) بابُ الاسْتِراحَةِ في المَنامِ

7022. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, (in my dream) I saw myself standing over a tank (well) giving water to the people to drink. Then Abū Bakr came to me and

٧٠٢٢ - حَدَّثَنَا إسحاقُ بْنُ إِبْراهِيمَ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ

رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنِّي عَلَى حَوْضٍ أَسْقِي النَّاسَ، فَأَتَانِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرِيحَنِي فَنَزَعَ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللهُ يَغْفِرُ لَهُ، فَأَتَى ابْنُ الخَطَّابِ فَأَخَذَ مِنْهُ فَلَمْ يَزَلْ يَنْزِعُ حتى تَوَلَّى النَّاسُ وَالحَوْضُ يَتَفَجَّرُ». [راجع: ٣٦٦٤]

took the bucket from me in order to relieve me, and he pulled out one or two full buckets, and there was weakness in his pulling — may Allāh forgive him. Then Ibn Al-Khaṭṭāb took it from him and went on drawing water till the people left (after being satisfied) while the tank was overflowing with water."

(٣١) بابُ القَصْرِ في المَنامِ

(31) CHAPTER. (Seeing) a palace in a dream.

٧٠٢٣ - حدَّثنا سَعيدُ بْنُ عُفَيرٍ: حدَّثَنِي اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابْنِ شِهابٍ: أَخْبرَني سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ قالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ ﷺ قالَ: «بَيْنَا أنا نَائِمٌ، رَأَيْتُنِي في الجَنَّةِ، فَإِذا امْرَأَةٌ تَتَوَضَّأُ إلَى جانِبِ قَصْرٍ، قُلْتُ: لِمَنْ هٰذا القَصْرُ؟ قالُوا: لِعُمَرَ بْنِ الخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِراً»، قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ بْنُ الخَطَّابِ ثُمَّ قالَ: أَعَلَيْكَ بِأَبي أَنْتَ وَأُمِّي يا رَسُولَ اللهِ أَغارُ؟. [راجع: ٣٢٤٢]

7023. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with Allāh's Messenger ﷺ he said, "While I was sleeping, (in my dream) I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, "For whom is this palace?" They (the angels) replied, "It is for 'Umar bin Al-Khaṭṭāb."

Then I remembered 'Umar's *Ghaira*[1] and went back hurriedly." On hearing that, 'Umar started weeping and said, "Let my father and mother be sacrificed for you. O Allāh's Messenger! How dare I think of my *Ghaira* being offended by you?"

٧٠٢٤ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا مُعْتَمِرُ بْنُ سُلَيمانَ: حدَّثنا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قالَ:

7024. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' "

(1) (H.7023) *Ghaira*: See the glossary.

قَالَ رَسُولُ اللهِ ﷺ: «دَخَلْتُ الجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هٰذا؟ فَقالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ، فَما مَنَعَنِي أَنْ أَدْخُلَهُ يا ابْنَ الخَطَّابِ إِلَّا ما أَعْلَمُ مِنْ غَيْرَتِكَ»، قالَ: وَعَلَيْكَ أَغارُ يا رَسُولَ اللهِ؟. [راجع: ٣٦٧٩]

The Prophet ﷺ added, "O Ibn Al-Khaṭṭāb! Nothing stopped me from entering it except your *Ghaira*." 'Umar said, "How dare I think of my *Ghaira* being offended by you, O Allāh's Messenger?"

(٣٢) بابُ الوُضُوءِ في المَنامِ

(32) CHAPTER. Performing ablution in a dream.

٧٠٢٥ - حدَّثني يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قالَ: بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ ﷺ قالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذا القَصْرُ؟ فَقالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِراً»، فَبَكَى عُمَرُ وَقالَ: عَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يا رَسُولَ اللهِ أَغارُ؟. [راجع: ٣٢٤٢]

7025. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with Allāh's Messenger ﷺ, he said, "While I was sleeping, (in my dream) I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They (the angels) replied, 'For 'Umar.' Then I remembered the *Ghaira* of 'Umar and returned immediately." 'Umar wept (on hearing that) and said, "Let my father and mother be sacrificed for you, O Allāh's Messenger! How dare I think of my *Ghaira* being offended by you."

(٣٣) بابُ الطَّوافِ بِالكَعْبَةِ في المَنامِ

(33) CHAPTER. The performance of *Ṭawāf* around the Ka'bah in a dream.

٧٠٢٦ - حدَّثَنا أَبُو اليمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سالِمُ بْنُ عَبْدِ اللهِ ابْنِ عُمَرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ فَإِذا رَجُلٌ آدَمُ

7026. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, (in my dream) I saw myself performing the *Ṭawāf* of the Ka'bah. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Maryam (Mary).' Then I turned

(1) (H.7025) See the glossary.

my face to see another man with red complexion, big body, curly hair, and blind in the right eye, which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is *Ad-Dajjāl*.' Ibn Qaṭan resembles him more than anybody else among the people and Ibn Qaṭan was a man from Banī Al-Muṣṭaliq from Khuzā'a."

سَبِطُ الشَّعَرِ بَينَ رَجُلَينِ يَنْطِفُ رَأْسُهُ ماءً، فَقُلْتُ: مَنْ هٰذا؟ قالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلتَفِتُ فَإذا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأسِ أَعْوَرُ العَينِ اليُمْنى كأَنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ، قُلْتُ: مَنْ هٰذا؟ قالُوا: الدَّجّالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ». وَابْنُ قَطَنٍ رَجُلٌ مِنْ بَني المُصْطَلِقِ مِنْ خُزاعَةَ.

[راجع: ٣٤٤٠]

(34) CHAPTER. If someone gives the remaining of one's drink to another person in a dream.

(٣٤) بابٌ إذا أعْطى فَضْلَهُ غَيرَهُ في النَّوْمِ

7027. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (in my dream) I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to 'Umar." They asked, "O Allāh's Messenger! What have you interpreted (about the dream)?" He said, "(It is religious) knowledge." [See *Hadīth* No.7006]

٧٠٢٧ - **حدَّثَنا** يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ: أَخْبرَني حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حتّى إنِّي لأَرَى الرِّيَّ يَجْرِي، ثُمَّ أَعْطَيْتُ فَضْلَهُ عُمَرَ»، قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ».

[راجع: ٨٢]

(35) CHAPTER. The feeling of security and the disappearance of fear in dream.

(٣٥) بابُ الأمْنِ وَذَهابِ الرَّوْعِ في المَنامِ

7028. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: Men from the Companions of Allāh's Messenger ﷺ used to see dreams during the lifetime of Allāh's Messenger ﷺ and they used to narrate those dreams to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ would interpret them as Allāh wished him to interpret them. I was a young man and

٧٠٢٨ - **حدَّثني** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حدَّثَنا عَفّانُ بْنُ مُسْلِمٍ: حدَّثَنا صخْرُ بْنُ جُوَيْرِيَةَ: حدَّثَنا نَافِعٌ أَنَّ ابْنَ عُمَرَ قالَ: إنَّ رِجالاً مِنْ أَصحابِ رَسُولِ اللهِ ﷺ كانُوا يَرَوْنَ الرُّؤْيَا عَلى

used to stay in the mosque before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So, when I went to bed one night I said, "O Allāh! If You see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allāh, 'O Allāh! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only offer *Ṣalāt* (prayer) more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side.

عَهْدِ رَسُولِ اللهِ ﷺ فَيَقُصُّونَهَا عَلى رَسُولِ اللهِ ﷺ فَيَقولُ فِيها رَسُولُ اللهِ ﷺ ما شاءَ اللهُ وَأَنَا غلامٌ حَدِيثُ السِّنِّ وَبَيْتِي المَسْجِدُ قَبْلَ أَنْ أَنْكِحَ، فَقُلْتُ في نَفْسِي: لَوْ كانَ فِيكَ خَيرٌ لَرَأَيْتَ مِثْلَ ما يَرَى هٰؤلاءِ، فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ فِيَّ خيراً فَأَرِنِي رُؤْيَا، فَبَيْنا أنَا كذلك إذْ جاءَنِي مَلَكانِ في يَدِ كلِّ وَاحِدٍ مِنهُما مِقْمَعَةٌ مِنْ حَدِيدٍ يُقْبِلان بي إلى جَهَنَّمَ، وَأَنَا بَيْنَهُمَا أدْعُو اللهَ: اللَّهُمَّ أعُوذ بِكَ مِنْ جَهَنَّمَ. ثُمَّ أُرَانِي لَقِيَنِي مَلَكٌ في يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقالَ: لم تُرَعْ، نِعْمَ الرَّجُلُ أَنْتَ لَوْ تُكْثِرُ الصَّلاةَ. فانْطَلَقُوا بي حتّى وَقَفُوا بِي عَلى شَفِيرِ جَهَنَّمَ فَإذَا هِيَ مَطْوِيَّة كَطَيِّ البِئرِ لَهُ قُرُونٌ كَقَرْنِ البِئرِ، بَينَ كُلِّ قَرْنَينِ مَلَكٌ بِيَدِهِ مِقْمَعَة مِنْ حَدِيدٍ. وَأَرَى فِيهَا رِجالاً مُعَلَّقِينَ بِالسَّلاسِلِ رُؤُسُهُمْ أسْفَلَهُمْ، عَرفْتُ فِيهَا رِجالاً مِنْ قُرَيْشٍ، فَانْصَرَفُوا بِي عَنْ ذاتِ اليمِينِ. [راجع: ٤٤٠]

7029. [H. 7028 contd.] I narrated this dream to (my sister) Ḥafṣa and she told it to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ said, "No doubt, 'Abdullāh is a good man." (Nāfi' said, "Since then 'Abdullāh bin 'Umar used to offer *Ṣalāt* much."

٧٠٢٩ - فَقَصَصْتُهَا عَلى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلى رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ عَبْدَ اللهِ رَجلٌ صَالِحٌ». فَقالَ نَافِعٌ: لَمْ يَزَلْ بَعْدَ ذلك يُكْثِرُ الصَّلاةَ. [راجع: ١١٢٢]

(36) CHAPTER. To be taken to the right side in a dream.

(٣٦) بابُ الأخْذِ عَلى اليَمِينِ في النَّوْمِ

7030. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهما: I was a young unmarried man during the lifetime of the Prophet ﷺ. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet ﷺ. I said, "O Allāh! If there is any good for me with You, then show me a dream so that Allāh's Messenger ﷺ may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people, some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Ḥafṣa.

٧٠٣٠ - حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بْنُ يُوسُفَ: أخبرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ قالَ: كُنْتُ غُلاماً شاباً عَزَباً في عَهْدِ النَّبِيِّ ﷺ وَكُنْتُ أبِيتُ في المَسْجِدِ، وَكانَ مَنْ رَأى مَناماً قَصَّهُ عَلى النَّبِيِّ ﷺ فَقُلْتُ: اللَّهُمَّ إنْ كانَ لي عِنْدَكَ خَيرٌ فَأرِني مَناماً يُعَبِّرُهُ لِي رَسُولُ اللهِ ﷺ، فَنِمْتُ فَرَأيْتُ مَلَكَينِ أتَيانِي فَانْطَلَقا بي فَلَقِيَهُما مَلَكٌ آخَرُ فَقالَ لي: لَنْ تُراعَ، إنَّكَ رَجُلٌ صالِحٌ. فَانْطَلَقا بي إلَى النَّارِ فَإذا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ، فَإذَا فِيهَا ناسٌ قَدْ عَرَفْتُ بَعْضَهُمْ فَأخَذاني ذَاتَ اليمِينِ فَلَمّا أصبَحْتُ ذَكَرْتُ ذلك لِحَفْصَةَ. [راجع: ٤٤٠]

7031. [H. 7030 contd.): Ḥafṣa told me that she had mentioned it to the Prophet ﷺ and he said, " 'Abdullāh is a righteous man if he only offers (*Tahajjud*) *Ṣalāt* (prayer) more at night." (See H. 1121, 1122)

Az-Zuhrī said, "After that, 'Abdullāh used to offer *Ṣalāt* more at night."

٧٠٣١ - فَزَعَمَتْ حَفْصَةُ أنَّها قَصَّتْها عَلى النَّبِيِّ ﷺ فَقالَ: «إنَّ عَبدَ اللهِ رَجُلٌ صالِحٌ لَوْ كانَ يُكْثِرُ الصَّلاةَ مِنَ اللَّيْلِ». قالَ الزُّهْرِيُّ: وكانَ عَبْدُ اللهِ بَعْدَ ذلك يُكْثِرُ الصَّلاةَ مِنَ اللَّيْلِ. [راجع: ١١٢٢]

(37) CHAPTER. (Seeing) a bowl (cup) in a dream.

(٣٧) بابُ القَدَحِ في النَّوْمِ

7032. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهما: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (in my dream) I saw

٧٠٣٢ - حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ

شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ عَنْ عبدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ». قالُوا: فَما أَوَّلْتَهُ يا رَسُولَ اللهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

that a cup full of milk was brought to me and I drank of it and gave the remaining of it to 'Umar bin Al-Khaṭṭāb." They asked, "What have you interpreted (about the dream), O Allāh's Messenger?" The Prophet ﷺ said, "(It is religious) knowledge."

(٣٨) بابٌ إِذَا طارَ الشَّيءُ في المَنامِ

(38) CHAPTER. If something flies in a dream.

٧٠٣٣ - حدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ أَبُو عبدِ اللهِ الجرمي: حدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حدَّثَنا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ قالَ: قالَ عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ: سَأَلْتُ عَبْدَ اللهِ بْنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنْ رُؤْيَا رَسُولِ اللهِ ﷺ الَّتِي ذَكَرَ. [راجع: ٣٦٢٠]

7033. Narrated Ubaidullah bin Abdullah: I asked Ibn Abbas about the dream of Allah's Messenger which he mentioned. (See H. 7034)

٧٠٣٤ - فَقالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُظِعْتُهُما وَكَرِهْتُهُما، فَأُذِنَ لِي فَنَفَخْتُهُما فَطارَا، فَأَوَّلْتُهُما كَذَّابَيْنِ يَخْرُجَانِ». فَقالَ عُبَيْدُ اللهِ: أَحَدُهُمَا العَنْسِيُّ الَّذِي قَتَلَهُ فَيرُوزٌ بِاليَمَنِ، وَالآخَرُ مُسَيْلِمَةُ. [راجع: ٣٦٢١]

7034. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, (I saw in my dream) two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, (and when I blew them) they flew away. I interpret it as a symbol of two liars who will appear."

'Ubaidullāh said, "One of them was Al-'Ansī who was killed by Fairūz at Yemen and the other was Musailima (at Najd)."

(٣٩) بابٌ إِذَا رَأَى بَقَراً تُنْحَرُ

(39) CHAPTER. If one sees (in a dream) cows being slaughtered.

٧٠٣٥ - حدَّثَنِي مُحَمَّدُ بْنُ

7035. Narrated Abū Mūsa: The Prophet ﷺ said, "I saw in a dream that I was

العَلاءِ، حدَّثنا أبُو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ جدِّهِ أبي بُرْدَةَ، عَنْ أبي مُوسَى، أُرَاهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأَيْتُ في المَنامِ أنِّي أُهاجِرُ مِنْ مَكَّةَ إلى أرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إلَى أنَّهَا اليَمَامَةُ أوِ الْهَجَرِ، فَإذَا هِيَ المَدِينَةُ يَثْرِبُ. وَرَأَيْتُ فِيها بَقَراً، واللهُ خَيرٌ، فَإذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ. وَإذا الخَيرُ ما جاءَ اللهُ مِنَ الخَيرِ وَثَوابِ الصِّدْقِ الَّذِي آتانَا اللهُ بِهِ بَعْدَ يَوْمِ بَدْرٍ». [راجع: ٣٦٢٢]

emigrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of Al-Yamāma or Hajar, but behold, it turned out to be Yathrib (i.e., Al-Madīna). And I saw cows (being slaughtered) there, but the reward given by Allāh is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uḥud, and the good (which I saw in the dream) was the good and the reward and the truth which Allāh bestowed upon us after the Day (of the battle) of Badr Battle, (or the battle of Uḥud and that was the victory bestowed by Allāh in the battle of Khaibar and the conquest of Makkah).

(٤٠) بابُ النَّفْخِ في المَنامِ

(40) CHAPTER. To blow out in a dream.

٧٠٣٦ - حدَّثني إسحاقُ بْنُ إبْراهِيمَ الحَنْظَلِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قالَ: هٰذا ما حدَّثنا بِهِ أبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ». [راجع: ٢٣٨]

7036. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)."

٧٠٣٧ - وَقالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أنَا نَائِمٌ إذْ أُتِيتُ خَزَائِنَ الأرْضِ، فَوَضَعَ في يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَكَبُرَ عَلَيَّ وأهَمَّاني، فَأُوحِيَ إلَيَّ أنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأوَّلْتُهُما الكَذَّابَيْنِ اللَّذَيْنِ أنا بَيْنَهُما: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ اليَمَامَةِ». [راجع: ٣٦٢١]

7037. [H. 7036 (contd.)] Allāh's Messenger ﷺ further said, "While sleeping, (I saw in my dream that) I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of Ṣan'ā' and the one of Yamāma)."

(٤١) بابُ إذَا رَأى أنَّهُ أخْرَجَ الشَّيْءَ مِنْ كُوَّةٍ فَأسْكَنَهُ مَوْضِعاً آخَرَ

(41) CHAPTER. If one sees in a dream that he takes something out of some place and places it at another place.

٧٠٣٨ - حدَّثَنَا إسْماعِيلُ بْنُ عَبْدِ اللهِ: حدَّثَنِي أخِي عَبْدُ الحَمِيدِ، عَنْ سُلَيمانَ بْنِ بِلالٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ، عَنْ أبِيهِ: أنَّ النَّبِيَّ ﷺ قالَ: «رَأيْتُ كأنَّ امْرَأةً سَوْداءَ ثائِرَةَ الرَّأسِ خَرَجَتْ مِنَ المَدِينَةِ حتَّى قامَتْ بِمَهْيَعَةَ، وَهِيَ الجُحْفَةُ. فَأوَّلْتُ أنَّ وَبَاءَ المَدِينَةِ نُقِلَ إلَيها». [انظر: ٧٠٣٩، ٧٠٤٠]

7038. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya'a, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madīna being transferred to that place (Al-Juḥfa)."

(٤٢) بابُ المَرْأةِ السَّوْداءِ

(42) CHAPTER. (To see) a black woman (in a dream).

٧٠٣٩ - حدَّثَنَا أبُو بَكْرٍ المُقَدَّمِيُّ: حدَّثَنا فُضَيْلُ بْنُ سُلَيمان: حدَّثَنا مُوسَى: حدَّثَنِي سالِمُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ في رُؤْيا النَّبِيِّ ﷺ في المَدِينَةِ: «رَأيْتُ امْرَأةً سَوْدَاءَ ثَائِرَةَ الرَّأسِ خَرَجَتْ مِنَ المَدِينَةِ حتَّى نَزَلَتْ بِمَهْيَعَةَ فَتَأوَّلْتُها أنَّ وَبَاءَ المَدِينَةِ نُقِلَ إلَى مَهْيَعَةَ» وَهِيَ الجُحْفَةُ. [راجع: ٧٠٣٨]

7039. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما concerning the dream of the Prophet ﷺ in Al-Madīna: The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya'a, I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahya'a, i.e., Al-Juḥfa."

(٤٣) بابُ المَرْأةِ الثَّائِرَةِ الرَّأسِ

(43) CHAPTER. (Seeing) a lady with unkempt hair (in a dream).

٧٠٤٠ - حدَّثَنِي إبْرَاهِيمُ بْنُ المُنْذِرِ: حدَّثَنِي أبُو بَكْرِ بْنُ أبي أُوَيْسٍ: حدَّثَنِي سُلَيمانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ سالِمٍ، عَنْ أبِيهِ: أنَّ النَّبِيَّ ﷺ قالَ: «رَأيْتُ امْرَأةً سَوْداءَ ثائِرَةَ الرَّأسِ خَرَجَتْ مِنَ المَدِينَةِ حتَّى

7040. Narrated Sālim's father: The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling in Mahya'a. I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahya'a, i.e., Al-Juḥfa."

قَامَتْ بِمَهْيَعَةَ، فَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ يُنْقَلُ إِلَى مَهْيَعَةَ» وَهِيَ الْجُحْفَةُ. [راجع: ٧٠٣٨]

(44) CHAPTER. If someone waves a sword in a dream.

(٤٤) بابٌ إذا هَزَّ سَيْفاً في الْمَنَامِ

7041. Narrated Abū Mūsa: The Prophet ﷺ said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uḥud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Makkah) which Allāh brought about and the gathering of the believers."

٧٠٤١ - حدَّثنا مُحَمَّدُ بْنُ الْعَلاءِ: حدَّثنا أَبُو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى أُرَاهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفاً فَانْقَطَعَ صَدْرُهُ فَإِذا هُوَ ما أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى، فعادَ أَحْسَنَ ما كانَ، فَإِذَا هُوَ ما جاءَ اللهُ بِهِ مِنَ الْفَتْحِ واجْتِماعِ الْمُؤْمِنِينَ». [راجع: ٣٦٢٢]

(45) CHAPTER. Whoever tells a lie by narrating a dream which he did not see.

(٤٥) بابُ مَنْ كَذَبَ في حُلُمِهِ

7042. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do."

٧٠٤٢ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كارِهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ في أُذُنِهِ الآنُكُ يَوْمَ الْقِيامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ».

قالَ سُفْيانُ: وَصَلَهُ لَنا أَيُّوبُ.

وَقالَ قُتَيْبَةُ: حدَّثنا أبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ، قَوْلَهُ: مَنْ كَذَبَ في رُؤْياهُ. وَقالَ شُعْبَةُ، عَنْ أبي هاشِمٍ الرُّمَّانِيِّ: سَمِعْتُ عِكْرِمَةَ: قالَ أبُو هُرَيْرَةَ، قَوْلَهُ: مَنْ صَوَّرَ صُورَةً وَمَنْ تَحَلَّمَ وَمَنِ اسْتَمَعَ. حدَّثنا إسحاقُ: حدَّثنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: مَنِ اسْتَمَعَ وَمَنْ تَحَلَّمَ وَمَنْ صَوَّرَ. نَحْوَهُ. تابَعَهُ هِشامٌ، عن عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ. [راجع: ٢٢٢٥]

٧٠٤٣ - حدَّثنا عَلِيُّ بْنُ مُسْلِمٍ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بنِ دِينارٍ مَوْلَى ابْنِ عُمَرَ، عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مِنْ أفْرَى الفِرَى أنْ يُرِيَ عَيْنَهُ ما لَمْ تَرَ».

7043. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The worst lie is that a person claims to have seen a dream which he has not seen."

(٤٦) بابٌ إذَا رَأى ما يَكْرَهُ فَلا يُخْبِرْ بِهَا وَلا يَذْكُرْهَا

(46) CHAPTER. If someone saw a bad dream which he disliked, he should not tell it to anybody, nor mention it.

٧٠٤٤ - حدَّثنا سَعِيدُ بْنُ الرَّبِيعِ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ قالَ: سَمِعْتُ أبَا سَلَمَةَ يَقُولُ: لَقَدْ كُنْتُ أرَى الرُّؤْيَا فَتُمْرِضُنِي حتَّى سَمِعْتُ أبَا قَتادَةَ يَقُولُ: وَأنَا كُنْتُ أرَى الرُّؤْيَا تُمْرِضُنِي حتَّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا الحَسَنَةُ مِنَ اللهِ، فَإذا رَأى أحَدُكُمْ ما

7044. Narrated Abū Salama: I used to see a dream which would make me sick till I heard Abū Qatāda saying, "I, too, used to see a dream which would make me sick till I heard the Prophet ﷺ saying, 'A good dream is from Allāh, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allāh from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to

anybody, for it will not harm him.' "

7045. Narrated Abū Sa'īd Al-Khudrī: I heard Allāh's Messenger ﷺ saying, "If anyone of you saw a dream which he liked, then that was from Allāh, and he should thank Allāh for it and tell it to others; but if he saw something else, i.e., a dream which he did not like, then that is from Satan and he should seek refuge with Allāh from it and should not tell it to anybody, for it will not harm him."

(47) CHAPTER. Whoever considers the interpretation of the first interpreter of one's dream as not valid if he does not interpret it correctly.

7046. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to Allāh's Messenger ﷺ and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abū Bakr said, "O Allāh's Messenger! Let my

يُحِبُّ فَلا يُحَدِّثْ بِهِ إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى ما يَكْرَهُ فَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفِلْ ثَلاثاً وَلا يُحَدِّثْ بِهَا أَحَداً فَإِنَّهَا لَنْ تَضُرَّهُ». [راجع: ٣٢٩٢]

٧٠٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَإِنَّهَا مِنَ اللهِ، فَلْيَحْمَدِ اللهَ عَلَيها، وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيرَ ذلكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلا يَذْكُرْهَا لأَحدٍ فَإِنَّهَا لَنْ تَضُرَّهُ».

(٤٧) بابُ مَنْ لَمْ يَرَ الرُّؤْيَا لأَوَّلِ عابِرٍ إِذَا لَمْ يُصِبْ

٧٠٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما كانَ يُحَدِّثُ أَنَّ رَجُلاً أَتى رَسُولَ اللهِ ﷺ فَقالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ في المَنامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالعَسَلَ. فَأَرَى النَّاسَ يتكَفَّفُونَ مِنها فالمُسْتَكْثِرُ وَالمُسْتَقِلُّ، وَإِذَا سَبَبٌ واصِلٌ مِنَ

father be sacrificed for you! Allow me to interpret this dream." The Prophet ﷺ said to him, "Interpret it." Abū Bakr said, "The cloud with shade symbolizes Islām, and the butter and honey dropping from it, symbolizes the Qur'ān, its sweetness dropping and some people learning much of the Qur'ān and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allāh will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allāh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet ﷺ replied, "You are right in some of it and wrong in some." Abū Bakr said, "O Allāh's Prophet! By Allāh, you must tell me in what I was wrong." The Prophet ﷺ said, "Do not swear."

الأرْضِ إلى السَّماءِ فَأرَاكَ أخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أخَذَ بِهِ رَجُلٌ آخَرُ فَعَلا بِهِ، ثُمَّ أخَذَ بِهِ رَجُلٌ آخَرُ فَعَلا بِهِ، ثُمَّ أخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ. فَقالَ أبُو بَكْرٍ: يا رَسُولَ اللهِ بِأبي أنْتَ وَاللهِ لَتَدَعَنِّي فَأعْبُرَها، فَقالَ النَّبِيُّ ﷺ لَهُ: «اعْبُرْها». قالَ: أمَّا الظُّلَّةُ فَالإسْلامُ، وَأمَّا الَّذي يَنْطِفُ مِنَ العَسَلِ وَالسَّمْنِ فَالقُرْآنُ، حَلاوَتُهُ تَنْطِفُ، فَالمُسْتَكْثِرُ مِنَ القُرْآنِ وَالمُسْتَقِلُّ. وَأمَّا السَّبَبُ الوَاصِلُ مِنَ السَّماءِ إلَى الأرْضِ فَالحَقُّ الَّذي أنْتَ عَلَيهِ تَأخُذُ بِهِ فَيُعْلِيكَ اللهُ، ثُمَّ يَأخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ، ثُمَّ يَأخُذُ بِهِ رَجُلٌ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ. فَأخْبِرْني يا رَسُولَ اللهِ بِأبي أنْتَ: أصَبْتُ أمْ أخْطَأتُ؟ قالَ النَّبِيُّ ﷺ: «أصَبْتَ بَعْضاً وَأخْطَأتَ بَعْضاً»، قالَ: فَوَاللهِ لَتُحَدِّثَنِّي بِالَّذي أخْطَأتُ، قالَ: «لا تُقْسِمْ».

(48) CHAPTER. The interpretation of dreams after the *Fajr* prayer.

(٤٨) بابُ تَعْبِيرِ الرُّؤْيا بَعْدَ صَلاةِ الصُّبْحِ

7047. Narrated Samura bin Jundub رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ very often used to ask his Companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allāh willed to relate. One morning the Prophet ﷺ said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I

٧٠٤٧ - حدَّثَنا مُؤَمَّلُ بْنُ هِشامٍ أبُو هِشامٍ: حدَّثَنا إسْماعِيلُ بْنُ إبْراهِيمَ: حدَّثَنا عَوْفٌ: حدَّثَنا أبُو رَجاءٍ: حدَّثَنا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ

set out with them and we came across a man, lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, '*Subḥān Allāh*! Who are these two persons?' They said, 'Proceed! Proceed!' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, '*Subḥān Allāh*! Who are these two persons?' They said to me, 'Proceed! Proceed!' So we proceeded and came across something like a *Tannūr* (a kind of baking oven, a pit usually clay-lined for baking bread)." (Samura bin Jundub said) I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed! Proceed!' And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet ﷺ added, "And behold, in the river there was a

يعني مِمَّا يُكْثِرُ أنْ يَقُولَ لأصحَابِهِ: «هَلْ رَأى أحدٌ مِنْكُمْ مِنْ رُؤْيَا؟» قالَ: فَيَقُصُّ عَلَيْهِ مَا شاءَ اللهُ أنْ يُقُصَّ، وَإنَّهُ قالَ ذَاتَ غَداةٍ: «إنَّهُ أتَانِي اللَّيْلَةَ آتِيَانِ، وَإنَّهُمَا ابْتَعَثَانِي وَإنَّهُمَا قالا لي: انْطَلِقْ، وَإنِّي انْطَلَقْتُ مَعَهُما. وَإنَّا أتَيْنَا على رَجُلٍ مُضْطَجِعٍ وَإذا آخَرُ قائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإذَا هُوَ يَهْوِي بالصَّخْرَةِ لِرَأسِهِ فَيَثْلَغُ رَأسَهُ فَيَتَدَهْدَهُ الحَجَرُ هَاهُنا، فَيَتْبَعُ الحَجَرَ فَيَأخُذُهُ فَلا يَرْجِعُ إلَيْهِ حتّى يَصِحَّ رَأسُهُ كما كانَ، ثُمَّ يَعُودُ عَلَيهِ فَيَفْعَلُ بِهِ مِثْلَ ما فَعَلَ مَرَّةَ الأولى، قالَ: قُلْتُ لَهُمَا: سُبْحانَ اللهِ، ما هٰذانِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، فَانْطَلَقْنَا فأتَيْنَا على رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإذا آخَرُ قائِمٌ عَلَيهِ بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإذا هُوَ يَأتِي أحَدَ شِقَّي وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إلى قَفَاهُ، وَمَنْخِرَهُ إلَى قَفَاهُ، وَعَيْنَهُ إلى قَفاهُ - قالَ: وَرُبَّمَا قالَ أبُو رَجاءٍ: فَيَشُقُّ - قالَ: ثُمَّ يَتَحَوَّلُ إلَى الجانِبِ الآخَرِ فَيَفْعَلُ بِهِ مِثْلَ ما فَعَلَ بالجانِبِ الأوَّلِ، فَمَا يَفْرُغُ مِنْ ذلكَ الجانِبِ حتَّى يَصِحَّ ذلكَ الجانِبُ كما كانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ ما فَعَلَ المَرَّةَ الأُولى، قالَ: قُلْتُ: سُبْحَانَ اللهِ، ما هٰذانِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ،

فانْطلقْنَا فأتَيْنَا عَلى مِثْلِ التَّنُّورِ – قالَ: وَأحْسِبُ أنَّهُ كانَ يَقُولُ: – فَإذَا فِيهِ لَغَطٌ وَأصْوَاتٌ، قالَ: فاطَّلَعْنَا فِيهِ فَإذَا فِيهِ رِجالٌ وَنِساءٌ عُرَاةٌ، وَإذا هُمْ يَأتِيهِمْ لَهَبٌ مِنْ أسْفَلَ مِنْهُمْ، فَإذَا أتَاهُمْ ذلكَ اللَّهَبُ ضَوْضَوْا، قالَ: قُلْتُ لَهُمَا: ما هٰؤلاءِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، قالَ: فَانْطَلَقْنَا فَأتَيْنَا عَلى نَهَرٍ – حَسِبْتُ أنَّهُ كانَ يَقُولُ: – أحْمَرَ مِثْلِ الدَّمِ، وَإذَا فِي النَّهَرِ رَجُلٌ سابِحٌ يَسْبَحُ، وَإذَا عَلى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجارَةً كَثِيرَةً، وإذَا ذلكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأتِي ذلكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الحِجَارَةَ فَيَفْغَرُ لَهُ فاهُ فَيُلْقِمُهُ حَجَراً فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إلَيْهِ، كُلَّما رَجَعَ إلَيْهِ فَغَرَ لَهُ فَاهُ فَألْقَمَهُ حَجَراً، قالَ: قُلْتُ لَهُمَا: ما هٰذانِ؟ قالَ: قالا لِي: انْطَلِقِ انْطَلِقْ، قالَ: فَانْطَلَقْنَا فَأتَيْنَا عَلى رَجُلٍ كَرِيهِ المَرْآةِ كَأكْرَهِ ما أنْتَ رَاءٍ رَجُلاً مَرْآةً، فَإذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قالَ: قُلْتُ لَهُمَا: ما هٰذا؟ قالَ: قالا لِي: انْطَلِقِ انْطَلِقْ، فانْطَلَقْنَا فَأتَيْنَا عَلى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، وَإذَا بَيْنَ ظَهْرَي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لا أكادُ أرَى رَأسَهُ طولاً فِي السَّماءِ، وَإذَا حَوْلَ الرَّجُلِ مِنْ أكْثَرِ

man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and everytime the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance. The most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of of spring colour. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and I ascended up". The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men

وِلْدانٍ رَأَيْتُهُمْ قَطُّ، قالَ: قُلْتُ لَهُما: ما هٰذا؟ ما هؤلاءِ؟ قالَ: قالا لي: انْطَلِقِ انْطَلِقْ، قالَ: فَانْطَلَقْنا فَانْتَهَيْنا إلى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنها وَلا أَحْسَنَ، قالَ: قالا لي: ارْقَ، فارْتَقَيْتُ فِيهَا، قالَ: فَارْتَقَيْنا فِيها فَانْتَهَيْنا إلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنا بَابَ المَدِينَةِ فاسْتَفْتَحْنا فَفُتِحَ لَنا فَدَخَلْناها فَتَلَقَّانَا فِيهَا رِجالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ ما أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ ما أَنْتَ راءٍ، قالَ: قالا لَهُمْ: اذْهَبُوا فَقَعُوا في ذلكَ النَّهَرِ، قالَ: وَإذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ ماءَهُ المَحْضُ مِنَ البَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إلَيْنا قَدْ ذَهَبَ ذلكَ السُّوءُ عَنهُمْ فَصَارُوا في أَحْسَنِ صُورَةٍ، قالَ: قالا لي: هٰذِهِ جَنَّةُ عَدْنٍ وهذَاكَ مَنْزِلُكَ، قالَ: فَسَمَا بَصَرِي صُعُداً فَإذَا قَصْرٌ مِثْلُ الرَّبَابَةِ البَيْضَاءِ، قالَ: قالا لي: هذَاكَ مَنْزِلُكَ، قالَ: قُلْتُ لَهُمَا: بَارَكَ اللهُ فِيكُما، ذَرَانِي فَأَدْخُلَهُ، قالا: أَمَّا الآنَ فَلا وَأَنْتَ دَاخِلُهُ، قالَ: قُلْتُ لَهُما: فَإنِّي قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَباً، فَما هٰذا الَّذِي رَأَيْتُ؟ قالَ: قالا لي: أَمَا إنَّا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي

to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet ﷺ further added, "My two companions (angels) said to me, 'This place is the *'Adn* Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allāh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he symbolises the one who studies the Qur'ān and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined *Ṣalāt* (prayers). As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of *Ribā* (usury)[1] and the ugly looking man whom you saw near the fire, kindling it and going round it, is Mālik, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrāhīm (Abraham) and the children around him are those children who die with *Al-Fiṭrah* (the Islāmic Faith of

(1) (H.7047) *Ribā*: See the glossary.

Monotheism).' " The narrator added: Some Muslims asked the Prophet ﷺ, "O Allāh's Messenger! What about the children of *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ)?" The Prophet ﷺ replied, "And also the children of *Al-Mushrikūn*. The Prophet ﷺ added, "And my two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.' "

أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ القُرْآنَ فَيَرْفِضُهُ وَيَنامُ عَنِ الصَّلاةِ المَكْتُوبَةِ، وَأَمَّا الَّذي أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفاهُ وَمَنْخِرُهُ إلى قَفاهُ وَعَيْنُهُ إِلَى قَفاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الكَذْبَةَ تَبْلُغُ الآفاقَ، وَأَمَّا الرِّجالُ وَالنِّساءُ العُرَاةُ الَّذِينَ في مِثْلِ بِناءِ التَّنُّورِ فَهُمُ الزُّناةُ وَالزَّوانِي، وَأَمَّا الرَّجُلُ الَّذي أَتَيْتَ عَلَيْهِ يَسْبَحُ في النَّهَرِ وَيُلْقَمُ الحِجَارَةَ فَإِنَّهُ آكِلُ الرِّبَا. وَأَمَّا الرَّجُلُ الكَرِيهُ المَرْآةِ الذي عِنْدَ النَّارِ يَحُشُّها وَيَسْعَى حَوْلَها فَإِنَّهُ مالِكٌ خازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الذي في الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ ﷺ. وَأَمَّا الوِلْدانُ الذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ ماتَ عَلى الفِطْرَةِ». قالَ: فَقالَ بَعْضُ المُسْلِمِينَ: يا رَسُولَ اللهِ، وَأَوْلادُ المُشْرِكِينَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «وَأَوْلادُ المُشْرِكِينَ. وَأَمَّا القَوْمُ الَّذِينَ كانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْراً مِنْهُم قَبِيحٌ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلاً صالِحاً وآخَرَ سَيِّئاً، تَجاوَزَ اللهُ عَنهُمْ».

92 – THE BOOK OF *AL-FITAN* (Trials and afflictions)

٩٢ - كتاب الفتن

(1) CHAPTER. Statement of Allāh تعالى: "And fear the *Fitnah* (trial and affliction) which affects not in particular (only) those among you who do wrong..." (V.8:25).

And the warning of the Prophet ﷺ against *Al-Fitan*.

(١) باب ما جاءَ في قَوْلِ اللهِ تَعالى: ﴿وَٱتَّقُواْ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً﴾ [الأنفال: ٢٥] وما كانَ النَّبِيُّ ﷺ يُحَذِّرُ مِنَ الفِتَنِ

7048. Narrated Asmā': The Prophet ﷺ said, "I will be at my *Ḥauḍ* — Tank (*Al-Kauthar*) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know, they turned apostates as renegades (deserted their religion).' "

Ibn Abī Mulaika said, "O Allāh, we seek refuge with You from turning on our heels from the (Islāmic) religion and from being put to trial." (See H. 6587)

٧٠٤٨ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بْنُ السَّرِيِّ: حدَّثَنا نافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبي مُلَيْكَةَ قالَ: قالَتْ أَسْماءُ عَنِ النَّبِيِّ ﷺ قالَ: «أنا عَلى حَوْضِي أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ، فَيُؤخَذُ بِناسٍ مِنْ دُوني فَأَقُولُ: أُمَّتي، فَيُقالُ: لا تَدْري مَشَوْا عَلى القَهْقَرى».

قالَ ابْنُ أبي مُلَيْكَةَ: اللَّهُمَّ إنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلى أَعْقابِنا أَوْ نُفْتَنَ. [راجع: ٦٥٩٣]

7049. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "I am your predecessor at the *Al-Ḥauḍ* — Tank (*Al-Kauthar*) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' It will be said to me, 'You do not know what they did after you left, they introduced new things (heresies) in the religion after you.' "

٧٠٤٩ - حدَّثَنا مُوسَى بْنُ إسْماعِيلَ: حدَّثَنا أَبُو عَوانَةَ، عَنْ مُغِيرَةَ، عَنْ أَبي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِيُّ ﷺ: «أنا فَرَطُكُمْ عَلى الحَوْضِ، فَلَيُرْفَعَنَّ إلَيَّ رِجالٌ مِنْكُمْ حَتَّى إذا أَهْوَيْتُ لِأُناوِلَهُمْ اخْتُلِجُوا دُوني، فَأَقُولُ: أَيْ رَبِّ، أَصْحابي، فَيَقُولُ: لا تَدْري ما أَحْدَثُوا بَعْدَكَ». [راجع: ٦٥٧٥]

7050, 7051. Narrated Sahl bin Sa'd: I heard the Prophet ﷺ saying, "I am your predecessor at *Al-Ḥauḍ* — Tank (*Al-*

٧٠٥٠، ٧٠٥١ - حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا يَعْقُوبُ بْنُ عَبْدِ

Kauthar), and whoever will come to it will drink from it; and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them."

Abū Sa'īd Al-Khudrī added that the Prophet ﷺ further said, "I will say those people are from me (i.e., they are my followers). It will be said, 'You do not know what new changes and new things (heresies) they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed, did new things in (the religion) after me!' "

الرَّحْمٰنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهُ أَبَداً، لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ ويَعْرِفُونَنِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هٰذَا فَقَالَ: هٰكَذَا سَمِعْتَ سَهْلاً؟ فَقُلْتُ: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ: قَالَ: «إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا بَدَّلُوا بَعْدَكَ، فَأَقُولُ: سُحْقاً سُحْقاً لِمَنْ بَدَّلَ بَعْدِي». [راجع: ٦٥٨٣، ٦٥٨٤]

(2) CHAPTER. The statement of the Prophet ﷺ : "After me you will see things which you will disapprove of."

(٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «سَتَرَوْنَ بَعْدِي أُمُوراً تُنْكِرُونَها»،

Narrated 'Abdullāh bin Zaid: The Prophet ﷺ said, "Be patient till you meet me at *Al-Ḥauḍ* — Tank (*Al-Kauthar*)."

وَقَالَ عَبْدُ اللهِ بْنُ زَيْدٍ: قَالَ النَّبِيُّ ﷺ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوْضِ».

7052. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allāh's Messenger (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your rights from Allāh."

٧٠٥٢ - حدَّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ القَطَّانُ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُوراً تُنْكِرُونَهَا». قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللهِ؟ قَالَ: «أَدُّوا

إِلَيهِمْ حَقَّهُمْ وسَلُوا اللهَ حَقَّكُمْ».
[راجع: ٣٦٠٣]

٧٠٥٣ - **حدَّثنا** مُسَدَّدٌ، عَنْ عَبْدِ الوَارِثِ، عَنِ الجَعْدِ، عَنْ أَبي رَجاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ، فإنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْراً ماتَ مِيتَةً جاهِلِيَّةً». [انظر: ٧٠٥٤، ٧١٤٣]

7053. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys, (disunites and goes away from his) Muslim ruler even for a span will die as those who died in the Pre-Islāmic Period of Ignorance (i.e., as rebellious sinners). (See *Fath Al-Bari*)

٧٠٥٤ - **حدَّثنا** أبو النُّعمانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ عَنِ الجَعْدِ أبي عثمانَ: حدَّثني أبو رَجاءٍ العُطارِدِيُّ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «مَنْ رَأى مِنْ أَمِيرِهِ شَيْئاً يَكْرَهُه فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الجَماعَةَ شِبْراً فَماتَ إلَّا ماتَ مِيتَةً جاهِلِيَّةً». [راجع:٧٠٥٣]

7054. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever notices something which he dislikes done by his (Muslim) ruler, then he should be patient, for whoever separates (disunites) himself from the *Al-Jamā'ah* (the Muslim group) [i.e., becomes separate from the company of the Muslims] even for a span and then dies, he will die as those who died in the Pre-Islāmic Period of Ignorance (as rebellious sinners).
[See *Fatḥ-Al-Bārī*]

٧٠٥٥ - **حدَّثنا** إسْماعِيلُ: حدَّثني ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنْ بُكَيرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنادَةَ بْنِ أَبي أُمَيَّةَ قالَ: دَخَلْنا على عُبادَةَ بْنِ الصّامِتِ وَهُوَ مَرِيضٌ، فَقُلْنا: أَصْلَحَكَ اللهُ، حَدِّثْ بِحَدِيثٍ يَنْفَعُكَ اللهُ بِهِ سَمِعْتَهُ مِنَ النَّبيِّ ﷺ، قالَ: دَعَانَا النَّبيُّ ﷺ فَبَايَعْناهُ. [راجع: ١٨]

7055. Narrated Junāda bin Abū Umaiyya: We entered upon 'Ubāda bin Aṣ-Ṣāmit while he was sick. We said, "May Allāh make you good and healthy, will you tell us a *Ḥadīth* you heard from the Prophet ﷺ and by which Allāh may benefit you." He said, "The Prophet ﷺ called us and we gave him the *Bai'a* (pledge) for Islām."

٧٠٥٦ - فَقالَ فِيما أَخَذَ عَلَيْنا أَنْ بايَعَنا عَلى السَّمْعِ والطَّاعَةِ في

7056. [H. 7055 contd.] "And among the conditions on which he took the pledge from us, was that we were to listen and obey (the

مَنْشَطِنَا ومَكْرَهِنَا، وَعُسْرِنا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لا نُنَازِعَ الأَمْرَ أَهْلَهُ «إلَّا أنْ تَرَوْا كُفْراً بَوَاحاً عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ». [انظر: ٧٢٠٠]

orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the Muslim ruler and give him his right even if he did not give us our rights, and not to fight against him unless we noticed open *Kufr* (disbelief) for which we would have a proof with us from Allāh."

٧٠٥٧ - حدَّثنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيرٍ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، اسْتَعمَلْتَ فُلاناً ولَمْ تَسْتَعْمِلْنِي، قالَ: «إنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي». [راجع: ٣٧٩٢]

7057. Narrated Usaid bin Ḥuḍair: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! You appointed such and such person and you did not appoint me?" The Prophet ﷺ said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

(٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «هَلاكُ أُمَّتِي عَلى يَدَيْ أُغَيْلِمَةٍ سُفَهاءَ»

(3) CHAPTER. The statement of the Prophet ﷺ, "The destruction of my followers will be through the hands of foolish young men."

٧٠٥٨ - حدَّثنا مُوسَى بْنُ إسْماعِيلَ: حدَّثنا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي جَدِّي قالَ: كُنْتُ جالِساً مَعَ أَبِي هُرَيْرَةَ في مَسْجِدِ النَّبِيِّ ﷺ بِالمَدِينَةِ وَمَعَنا مَرْوَانُ، قالَ أَبُو هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: «هَلَكَةُ أُمَّتِي عَلى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ»، فَقالَ مَرْوَانُ: لَعْنَةُ اللهِ عَلَيهِمْ غِلْمَةً، فَقالَ أَبُو هُرَيْرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ: بَنِي فُلان وَبَنِي فُلان لَفَعَلْتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إلى

7058. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the truthful and trusted by Allāh (i.e., the Prophet ﷺ) saying, "The destruction of my followers will be through the hands of young men from Quraish."

بَنِي مَرْوَانَ حِينَ مَلَكُوا بالشَّامِ فَإذا رَآهُمْ غِلْماناً أحْدَاثاً قالَ لَنا: عَسَى هٰؤُلاءِ أنْ يَكُونُوا مِنهُمْ، قُلْنَا: أنْتَ أعْلَمُ. [راجع: ٣٦٠٤]

(4) CHAPTER. The statement of the Prophet ﷺ: "Woe to the Arabs from the great evil that is nearly, approaching them."

(٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ»

7059. Narrated Zainab bint Jahsh رَضِيَ الله عَنْها: The Prophet ﷺ got up from his sleep with a flushed red face and said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh). Woe to the Arabs, from the great evil that is nearly, approaching them. Today a gap has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog people) like this." (Sufyān illustrated this by forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed, though there are righteous people among us?" The Prophet ﷺ said, "Yes, if *Al-Khabath*[1] increased."

٧٠٥٩ - حدَّثنا مالِكُ بْنُ إسْماعِيلَ: حدَّثنا ابْنُ عُيَيْنَةَ أنَّهُ سَمِعَ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أمِّ سَلَمَةَ، عَنْ أمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ الله عَنْهُنَّ أنَّها قالَت: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ مُحمَرّاً وَجْهُهُ وَهُوَ يقُولُ: «لا إلَهَ إلَّا الله، وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يأجُوجَ ومأجُوجَ مِثْلُ هٰذِهِ» وَعَقَدَ سُفْيانُ تِسْعِينَ أوْ مِائَةً. قِيلَ: أنَهْلِكُ وَفِينا الصَّالِحُونَ؟ قالَ: «نَعَمْ إذَا كَثُرَ الخَبَثُ». [راجع: ٣٣٤٦]

7060. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما: Once the Prophet ﷺ stood over one of the high buildings of Al-Madīna and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see *Al-Fitan* (trials and afflictions) falling among your houses as rain drops fall."

٧٠٦٠ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ.

وَحدَّثَنِي مَحْمُودٌ: أخْبرَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُما قالَ: أشْرَفَ النَّبِيُّ ﷺ على أُطُمٍ مِنْ آطامِ المَدِينَةِ

(1) (H.7059) The word *Al-Khabath* is interpreted as illegal sexual intercourse, and illegitimate children and every kind of evil, i.e, the majority of people will indulge in evil deeds and act against Islāmic law. (See *Fath Al-Bārī*.).

فَقالَ: «هَلْ تَرَوْنَ ما أرَى؟» قالُوا: لَا، قالَ: «فَإني لَأرَى الفِتَنَ تَقَعُ خِلالَ بُيُوتِكُمْ كَوَقْعِ القَطْرِ». [راجع: ١٨٧٨]

(5) CHAPTER. The appearance of *Al-Fitan* (trials and afflictions).

(٥) بابُ ظُهُورِ الفِتَنِ

7061. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time will pass rapidly[1], good deeds will decrease, miserliness will be thrown (in the hearts of the people), *Al-Fitan* (trials and afflictions) will appear and there will be much *Al-Harj*." They said, "O Allāh's Messenger! What is "*Al-Harj*?" " He said, "Killing! Killing!" [See Vol.8, *Hadīth* No.6037]

٧٠٦١ - حدَّثنا عَيَّاشُ بْنُ الوَلِيدِ: أخبرَنا عَبْدُ الأعْلى: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «يَتَقارَبُ الزَّمانُ وَيَنْقُصُ العَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الفِتَنُ وَيَكْثُرُ الهَرْجُ». قالُوا: يا رَسُولَ اللهِ، أيُّما هُوَ؟ قالَ: «القَتْلُ القَتْلُ». [راجع: ٨٥]

وَقالَ يُونُسُ وشُعَيْبٌ وَاللَّيْثُ وَابْنُ أخِي الزُّهْرِيِّ، عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

7062, 7063. Narrated 'Abdullāh and Abū Mūsā: The Prophet ﷺ said, "Near the establishment of the Hour there will be days during which general ignorance will spread, (religious) knowledge will be taken away (vanish) and there will be much *Al-Harj*, and *Al-Harj* means killing."

٧٠٦٢، ٧٠٦٣ - حدَّثنا مُسَدَّدٌ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ الأعْمَشِ، عَنْ شَقِيقٍ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ وَأبي مُوسَى فَقالا: قالَ النَّبِيُّ ﷺ: «إنَّ بَيْنَ يَدَي السَّاعَةِ لَأيَّاماً يَنزِلُ فِيها الجَهْلُ وَيُرْفَعُ فِيها العِلْمُ وَيَكْثُرُ فِيها الهَرْجُ»، وَالهَرْجُ: القَتْلُ. [انظر: ٧٠٦٤، ٧٠٦٥، ٧٠٦٦]

7064. Narrated Abū Mūsa: The Prophet ﷺ said, "Near the establishment of the Hour

٧٠٦٤ - حدَّثنا عُمَرُ بْنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا

---

(1) (H.7061) Because of indulging in the pleasures of the world and forgetting one's duties towards Allāh.

there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *Al-Harj* in abundance, and *Al-Harj* means killing."

شَقِيقٌ قالَ: جَلَسَ عَبْدُ اللهِ وَأَبُو مُوسَى فَتَحَدَّثَا، فَقالَ أَبُو مُوسَى: قالَ النَّبِيُّ ﷺ: «إنْ بَينَ يَدَيِ السَّاعَةِ لَأَيَّاماً يُرْفَعُ فِيهَا العِلْمُ وَيَنزلُ فِيهَا الجَهْلُ، ويَكْثُر فِيها الهَرْجُ»، والهَرْجُ: القَتْلُ. [راجع: ٧٠٦٣]

7065. Narrated Abū Mūsā: The Prophet ﷺ said... (as above, *Hadīth* No. 7064). And *Al-Harj*, in the Ethiopian language, means killing.

٧٠٦٥ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وَائِلٍ قالَ: إنّي لَجَالِسٌ مَعَ عَبْدِ اللهِ وَأبي مُوسَى رَضِيَ اللهُ عَنْهُما، فَقَال أَبُو مُوسَى: سَمِعْتُ النَّبِيَّ ﷺ. مِثْلَهُ. وَالهَرْجُ بِلِسانِ الحَبَشَةِ: القَتْلُ. [راجع: ٧٠٦٣]

7066. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Near the establishment of the Hour, there will be the days of *Al-Harj*, and the (religious) knowledge will be taken away (vanish i.e., by the death of religious scholars) and general ignorance will spread."

Abū Mūsa said, "*Al-Harj*, in the Ethiopian language, means killing."

٧٠٦٦ - حدَّثنا مُحَمَّدُ: حدَّثنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ - وَأَحْسِبُهُ رَفَعَهُ - قالَ: «بَينَ يَدَي السَّاعَةِ أَيَّامُ الهَرْجِ، يَزُولُ فِيهَا العِلْمُ وَيَظْهَرُ فِيهَا الجَهْلُ». قالَ أَبُو مُوسَى: وَالهَرْجُ: القَتْلُ بِلِسانِ الحَبَشَةِ. [راجع: ٧٠٦٢]

7067. Ibn Mas'ūd added: I heard Allāh's Messenger ﷺ saying, "(It will be) from among the most wicked people who will be living at the time when the Hour will be established."

٧٠٦٧ - وَقالَ أَبُو عَوَانَةَ، عَنْ عاصِمٍ، عَنْ أَبي وَائِلٍ، عَنِ الأَشْعَرِيِّ أَنَّهُ قالَ لِعَبْدِ اللهِ: تَعْلَمُ الأَيَّامَ التي ذَكَرَ النَّبِيُّ ﷺ أَيَّامَ الهَرْجِ؟ نَحْوَهُ.

وَقالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْياءٌ».

(6) CHAPTER. No time will come but the time following it will be worse than it.

(٦) بابٌ: لا يَأتي زَمانٌ إلّا الذي بَعْدَهُ شَرٌّ مِنْهُ

7068. Narrated Az-Zubair bin 'Adī: We went to Anas bin Mālik and complained about the wrong we were suffering at the hands of Al-Ḥajjāj. Anas bin Mālik said, "Be patient till you meet your Lord (Allāh), for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet ﷺ."

٧٠٦٨ - **حدَّثنا** مُحَمَّدُ بْنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنِ الزُّبَيرِ بْنِ عَدِيٍّ قالَ: أتَيْنا أنَسَ بْنَ مالِكٍ فَشَكَوْنا إلَيْهِ ما يَلْقَوْنَ مِنَ الحَجّاجِ فَقالَ: «اصْبِرُوا فَإنَّهُ لا يَأتِي عَلَيْكُمْ زَمانٌ إلّا وَالَّذِي بَعْدَهُ أشَرُّ مِنْهُ حَتى تَلْقَوْا رَبَّكُمْ»، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

7069. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ woke up one night in a state of fear and said, "*Subḥān Allāh*! How many treasures Allāh has sent down! And how many *Al-Fitan* (trials and afflictions) have been sent down! Who will go and wake the lady dwellers (wives of the Prophet ﷺ) up of these rooms [for *Ṣalāt* (prayers)]?" He meant his wives, so that they might offer *Ṣalāt*. He added, "A well-dressed (person) in this world may be naked in the Hereafter." (See H. 115)

٧٠٦٩ - **حدَّثنا** أبُو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحدَّثنا إسْماعِيلُ: حدَّثَني أخي، عَنْ سُلَيمانَ بْنِ بِلالٍ، عَنْ مُحَمَّدِ بْنِ أبي عَتِيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ هِنْدٍ بِنْتِ الحارِثِ الفِراسِيَّةِ: أنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قالَت: اسْتَيْقَظَ رَسُولُ اللهِ ﷺ لَيْلَةً فَزِعاً يَقُولُ: «سُبْحانَ اللهِ، مَاذا أنْزَلَ اللهُ مِنَ الخَزائِنِ؟ وَماذا أُنْزِلَ مِنَ الفِتَنِ؟ مَنْ يُوقِظُ صَواحِبَ الحُجُراتِ - يُرِيدُ أزْواجَهُ - لِكَيْ يُصَلِّينَ؟ رُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٍ في الآخِرَةِ». [راجع: ١١٥]

(7) CHAPTER. The statement of the Prophet ﷺ: "Whosoever takes up arms against us, is not from us."

(٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنّا»

7070. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whosoever takes up arms against us, is not from us."

٧٠٧٠ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبرَنا مالِكٌ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ

حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا».

[راجع: ٦٨٧٤]

7071. Narrated Abū Mūsa: The Prophet ﷺ said, "Whosoever takes up arms against us, is not from us."

٧٠٧١ - **حدَّثنا** مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا».

7072. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should point a weapon towards him Muslim brother, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)."

٧٠٧٢ - **حدَّثنا** مُحَمَّدٌ: أخْبرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يُشِيرُ أحَدُكُمْ عَلى أخِيهِ بِالسِّلاحِ، فَإنَّهُ لا يَدْرِي لَعَلَّ الشَّيْطانَ يَنْزِعُ في يَدِهِ فَيَقَعُ في حُفْرَةٍ مِنَ النَّارِ».

7073. Narrated Sufyān: I said to 'Amr, "O Abū Muḥammad! Did you hear Jābir bin 'Abdullāh saying: A man carrying arrows passed through the mosque and Allāh's Messenger ﷺ said to him, 'Hold the arrows by their heads!' " 'Amr replied, "Yes."

٧٠٧٣ - **حدَّثنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: قُلْتُ لِعَمْرٍو: يا أبَا مُحَمَّدٍ، سَمِعْتَ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ في المَسْجِدِ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أمْسِكْ بِنِصَالِهَا؟» قالَ: نَعَمْ.

[راجع: ٤٥١]

7074. Narrated Jābir: A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet ﷺ) to hold the arrows by their iron heads so that it might not scratch (injure) any Muslim.

٧٠٧٤ - **حدَّثنا** أبو النُّعْمانِ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرٍ: أنَّ رَجُلاً مَرَّ في المَسْجِدِ بِأسْهُمٍ قَدْ بَدَا نُصُولَهَا فَأُمِرَ أنْ يَأخُذَ بِنُصُولِهَا لا يَخْدِشُ مُسْلِماً». [راجع: ٤٥١]

7075. Narrated Abū Mūsa: The Prophet ﷺ said, "If anyone of you passed through our mosque or through our market while carrying

٧٠٧٥ - **حدَّثنا** مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ،

arrows, he should hold them by the (arrow) heads," or said, "... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى، عَنِ النَّبِيِّ ﷺ قالَ: «إذَا مَرَّ أحَدُكُمْ في مَسْجِدِنَا أوْ في سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلى نِصَالِهَا - أوْ قالَ: فَلْيَقْبِضْ بِكَفِّهِ - أنْ يُصِيبَ أحَداً مِنَ المُسْلِمِينَ مِنهَا بِشَيْءٍ» [راجع: ٤٥٢].

(8) CHAPTER. The statement of the Prophet ﷺ : "Do not renegade as disbelievers after me by striking (cutting) the neck of one another."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ»

7076. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Abusing a Muslim is *Fusūq* (evil-doing) and killing him is *Kufr* (disbelief)."

٧٠٧٦ - **حدَّثَنا** عُمَرُ بْنُ حَفْصٍ: حدَّثَني أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا شَقِيقٌ قالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِيُّ ﷺ: «سِبَابُ المُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». [راجع: ٤٨]

7077. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

٧٠٧٧ - **حدَّثَنا** حَجَّاجُ بْنُ مِنهَالٍ: حدَّثَنا شُعْبَةُ: أخْبَرَني وَاقِدُ بْنُ محمدٍ، عَنْ أبِيهِ، عَنِ ابْنِ عُمَرَ أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا تَرْجِعُونَ بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

7078. Narrated Abū Bakra: Allāh's Messenger ﷺ addressed the people saying, "Don't you know what is the day today?" They replied, "Allāh and His Messenger know better." We thought that he might give that day another name. The Prophet ﷺ said, "Isn't it the Day of *An-Nahr* (day of sacrifice)?" We replied, "Yes, O Allāh's Messenger". He then said, "What town is this? Isn't it the forbidden (sacred) town (Makkah)?" We replied, "Yes, O Allāh's Messenger". He then said, "Your blood

٧٠٧٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى: حدَّثَنا قُرَّةُ بْنُ خالِدٍ: حدَّثَنا ابْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ، عَنْ أبي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ أفْضَلُ في نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ. عَنْ أبي بَكْرَةَ: أنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فَقالَ: «ألا تَدْرُونَ أيُّ يَوْمٍ هذا؟» قالُوا:

(i.e., lives, your properties, your honours and your skins (i.e., bodies) are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. (Listen) Haven't I conveyed Allāh's Message to you?" We replied, "Yes." He said, "O Allāh! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience (who will convey it to him.)"

The narrator added: In fact, it was like that. The Prophet ﷺ added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another." [See *Hadīth* No. 7447].

اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: حتّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ، فَقالَ: «أَلَيْسَ بِيَوْمِ النَّحرِ؟» قُلْنَا: بَلى يا رَسُولَ اللهِ، فَقالَ: «أَيُّ بلَدٍ هٰذا؟ أَلَيْسَتْ بالبَلْدَةِ الْحَرَامِ؟» قُلْنَا: بَلى يا رَسُولَ اللهِ، قالَ: «فإِنَّ دِماءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ وَأَبْشارَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا في شَهْرِكُمْ هٰذا في بَلَدِكُمْ هٰذا، أَلا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَإِنَّهُ رُبَّ مُبَلِّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ». فَكانَ كذلكَ. قالَ: «لا تَرْجِعُوا بَعْدي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

فَلَمَّا كانَ يَوْمُ حُرِّقَ ابْنُ الحَضْرَمِيِّ، حِينَ حَرَّقَهُ جارِيَةُ بْنُ قُدامَةَ، قالَ: أَشْرِفُوا على أَبي بَكْرَةَ. فَقالُوا: هٰذا أَبُو بَكْرَةَ يَرَاكَ، قالَ عَبْدُ الرَّحْمٰنِ: فَحَدَّثَتْني أُمِّي عَنْ أَبي بَكْرَةَ أَنَّهُ قالَ: لَوْ دَخَلُوا عَلَيَّ ما بَهَشْتُ بِقَصَبَةٍ. [راجع: ٦٧]

7079. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

٧٠٧٩ - حدَّثَنا أَحْمَدُ بْنُ إِشْكابٍ: حدَّثَنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «لا تَرْتَدُّوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٣٩]

7080. Narrated Jarīr: The Prophet ﷺ said to me during *Hajjat-ul-Wadā'*, "Let the

٧٠٨٠ - حدَّثَنا سُلَيمانُ بْنُ

people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ قالَ: قالَ لي رَسُولُ اللهِ ﷺ في حَجَّةِ الوَدَاعِ: «اسْتَنْصِتِ النَّاسَ»، ثُمَّ قالَ: «لا تَرْجِعُوا بعدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٢١]

(9) CHAPTER. There will be *Fitnah* (trial and affliction) during which a sitting person will be better than standing one.

(٩) بابٌ: تَكُونُ فِتْنَةٌ القاعِدُ فِيها خَيرٌ مِنَ القائِمِ

7081. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will be *Fitan* (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one; and whoever will expose himself to these *Fitan* they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

٧٠٨١ - **حدَّثَنا** مُحَمَّدُ بْنُ عُبَيْدِ اللهِ: حدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ.

قال إِبْرَاهِيمُ: وَحدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ القَاعِدُ فِيها خَيرٌ مِنَ القائِمِ، وَالقائِمُ فِيها خَيرٌ مِنَ المَاشِي، وَالمَاشِي فِيها خَيرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعاذاً فَلْيَعُذْ بِهِ». [راجع: ٣٦٠١]

7082. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will be *Fitan* (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one; and whoever will expose himself to these *Fitan*, they will destroy him. So

٧٠٨٢ - **حدَّثَنا** أَبُو اليَمانِ: أَخْبرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ القاعِدُ فِيها خَيرٌ مِنَ القائِمِ، وَالقائِمُ خَيرٌ مِنَ المَاشِي،

وَالمَاشِي فِيها خَيرٌ مِنَ السَّاعِي. مَنْ تَشَرَّفَ لَها تَسْتَشْرِفْهُ، فمَنْ وَجَدَ مَلْجَأً أَوْ مَعاذاً فَلْيَعُذْ بِهِ». [راجع: ٣٦٠١]

whoever can find a place of protection or refuge from them, should take shelter in it."

(١٠) بابٌ: إِذَا التَقَى المُسلِمانِ بِسَيفَيهِما

(10) CHAPTER. If two Muslims meet (fight) each other with their swords.

٧٠٨٣ - حدَّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنِ الحَسَنِ قالَ: خَرَجْتُ بِسِلاحِي لَيَالِيَ الفِتْنَةِ فاسْتَقْبَلَنِي أَبُو بَكْرَةَ فَقالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أُرِيدُ نُصْرَةَ ابْنِ عَمِّ رَسُولِ اللهِ ﷺ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذا تَوَاجَهَ المُسْلِمانِ بِسَيْفَيهِمَا فَكِلاهُمَا مِنْ أَهْلِ النَّارِ»، قِيلَ: فَهٰذَا القَاتِلُ فَما بالُ المَقْتُولِ؟ قالَ: «إِنَّهُ أَرادَ قَتْلَ صاحِبِهِ».

قالَ حَمَّادُ بْنُ زَيْدٍ: فذَكَرْتُ هٰذا الحَدِيثَ لِأَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ، وَأَنَا أُرِيدُ أَنْ يُحَدِّثاني بِهِ فقالا: إِنَّما رَوَى هٰذا الحديثَ الحَسَنُ عَنِ الأَحْنَفِ بْنِ قَيْسٍ عَنْ أَبي بَكْرَةَ.

حدَّثَنا سُلَيمانُ: حدَّثَنا حَمَّادٌ بِهٰذا.

وَقالَ مُؤَمَّلٌ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ: حدَّثَنا أَيُّوبُ ويُونُسُ وَهِشَامٌ وَمُعَلَّى بْنُ زِيادٍ، عَنِ الحَسَنِ، عَنِ الأَحْنَفِ، عَنْ أَبي بَكْرَةَ عَنِ النَّبِيِّ ﷺ.

7083. Narrated Al-Hasan: (Al-Aḥnaf رَضِيَ الله عَنْهُ said:) I went out carrying my arms during the nights of *Al-Fitnah* (trial and affliction) (i.e. the war between 'Alī and 'Āishah رضي الله عنهما) and Abū Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allāh's Messenger ﷺ (i.e., 'Alī)." Abū Bakra said, "Allāh's Messenger said, 'If two Muslims take out their swords to fight each other, then both of them will be from the dwellers of the Hell-fire.' It was said to the Prophet ﷺ, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one (surely) had the intention to kill his opponent'." (See Vol. I, *Ḥadīth* No.31)

وَرَوَاهُ مَعْمَرٌ، عَنْ أَيُّوبَ.

وَرَوَاهُ بَكَّارُ بنُ عَبْدِ العَزِيزِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ.

وَقَالَ غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ ولَمْ يَرْفَعْهُ سُفْيَانُ عَنْ مَنْصُورٍ. [راجع: ٣١]

(11) CHAPTER. What a Muslim should do if there is no righteous group of Muslims.

(١١) بابٌ: كَيْفَ الأَمْرُ إِذَا لَمْ تَكُنْ جَمَاعَةٌ

7084. Narrated Hudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ about the good but I used to ask him about the evil lest I should be overtaken by it. So I said, "O Allāh's Messenger! We were living in ignorance and in an (extremely) worst atmosphere, then Allāh brought to us this good (i.e., Islām); will there be any evil after this good?" He said, "Yes." I asked, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure)". I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my (legal way of) guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allāh's Messenger! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said. "Stick to the group of Muslims and their *Imām* (Muslim ruler)." I said, "If there is neither a group of

٧٠٨٤ - حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ الحَضْرَمِيُّ: أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الخَوْلانِيَّ: أَنَّهُ سَمِعَ حُذَيْفَةَ ابنَ اليَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الخَيرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّا كُنَّا في جاهِلِيَّةٍ وَشَرٍّ فَجاءَنَا اللهُ بِهٰذا الخَيرِ، فَهَلْ بَعْدَ هٰذا الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ»، قُلْتُ: وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيرٍ؟ قالَ: «نَعَمْ، وَفِيهِ دَخَنٌ»، قُلْتُ: وَما دَخَنُهُ؟ قالَ: «قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيِي تَعْرِفُ مِنْهُم وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذٰلِكَ الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ، دُعاةٌ عَلى أَبْوابِ جَهَنَّمَ، مَنْ أَجابَهُمْ إِلَيها قَذَفُوهُ فِيهَا». قُلْتُ: يا رَسُولَ اللهِ صِفْهُمْ لَنا، قالَ: «هُمْ

Muslims nor an *Imām*?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا». قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ». قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حتى يُدْرِكَكَ المَوْتُ وَأَنْتَ عَلَى ذَلِكَ». [راجع: ٣٦٠٦]

(12) CHAPTER. Whoever disliked to increase the number of (those people who practise) *Al-Fitan* (trials and afflictions) and oppressions (against the believers).

(١٢) بابٌ مَنْ كَرِهَ أَنْ يُكَثِّرَ سَوَادَ الفِتَنِ وَالظُّلْمِ

7085. Narrated Abū Al-Aswad: An army unit was being recruited from the people of Al-Madīna[1] and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn 'Abbās told me that there were some Muslims who were with *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness Allāh and His Messenger Muhammad ﷺ) to increase their number against Allāh's Messenger ﷺ (and the Muslim army)[2] So, arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allāh revealed:

'Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers, even though emigration was

٧٠٨٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ وَغَيْرُهُ قَالَا: حَدَّثَنَا أَبُو الأَسْوَدِ، وَقَالَ اللَّيْثُ، عَنْ أَبِي الأَسْوَدِ قَالَ: قُطِعَ عَلَى أَهْلِ المَدِينَةِ بَعْثٌ فَاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ فَأَخْبَرْتُهُ فَنَهَانِي أَشَدَّ النَّهْيِ ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ أُنَاساً مِنَ المُسْلِمِينَ كَانُوا مَعَ المُشْرِكِينَ يُكَثِّرُونَ سَوَادَ المُشْرِكِينَ عَلَى رَسُولِ اللهِ ﷺ، فَيَأْتِي السَّهْمُ فَيُرْمَى بِهِ فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يَضْرِبُهُ فَيَقْتُلُهُ، فَأَنْزَلَ اللهُ تَعَالَى ﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾ [النساء: ٩٧]. [راجع: ٤٥٩٦]

(1) (H.7085) To fight the people of Shām.
(2) (H.7085) Some of those who had embraced Islām stayed in Makkah after the emigration of the Prophet ﷺ to Al-Madīna. When the Makkan *Mushrikūn* came out to fight the Muslims of Al-Madīna, some of the Muslims of Makkah came out with them, not to fight but to mislead them. It happened that some of these were killed by the Muslim army and they died with the sin (by staying among the disbelievers).

obligatory on them), they (angels) say to them: "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination! ...' " (V.4:97) (See H. 4596)

(13) CHAPTER. If a Muslim stays among the bad people.

(١٣) بابٌ إذا بَقِيَ في حُثالَةٍ مِنَ النَّاسِ

7086. Narrated Hudhaifa: Allāh's Messenger ﷺ related to us two Prophetic narrations; one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet ﷺ told us that *Al-Amānah* (the trust or moral responsibility or honesty, and all the duties which Allāh has ordained) descended in the roots of men's hearts (from Allāh) and then they learned it from the Qur'ān and then they learned it from the Prophet's *Sunna*. The Prophet ﷺ further told us how that *Al-Amānah* will be taken away. He said: "Man will go to sleep during which *Al-Amānah* will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which *Al-Amānah* will decrease still further, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'In such and such tribe there is an honest man,' and later it will be said about a man, 'What a wise, polite and strong man he is!' Though he will not have Faith equal even to a mustard seed in his heart."

٧٠٨٦ - **حدَّثنا** مُحمَّدُ بْنُ كَثِيرٍ: أخبرَنَا سُفيانُ: حدَّثنا الأعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ: حدَّثنا حُذَيْفَةُ قالَ: حدَّثنا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ رَأيتُ أحَدَهُمَا وَأنَا أنْتَظِرُ الآخَرَ. حدَّثنا «أنَّ الأمانَةَ نَزَلَتْ في جَذْرِ قُلُوبِ الرِّجالِ. ثُمَّ عَلِمُوا مِنَ القُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ». وَحدَّثنا عَنْ رَفْعِهَا قالَ: «يَنامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأمانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أثَرُهَا مِثْلَ أثَرِ الوَكْتِ. ثُمَّ يَنامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى فِيهَا أثَرُهَا مِثْلَ أثَرِ المَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلى رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِراً وَلَيْسَ فِيهِ شَيءٌ، وَيُصْبِحُ النَّاسُ يَتَبايَعُونَ فَلا يَكادُ أحَدٌ يُؤَدِّي الأمانَةَ فَيُقالُ: إنَّ في بَنِي فُلانٍ رَجُلاً أمِيناً. وَيُقالُ لِلرَّجُلِ: ما أعْقَلَهُ وما أظْرَفَهُ وما أجْلَدَهُ، وَما في قَلْبِهِ مِثْقالُ حَبَّةِ خَرْدَلٍ مِنْ إيمانٍ». وَلَقَدْ أتى عَلَيَّ زَمانٌ وَلا أُبَالِي أيَّكُمْ بايَعْتُ لَئِنْ كانَ

مُسْلِماً رَدَّهُ عَلَيَّ الإِسْلامُ، وَإِنْ كانَ نَصْرانِيّاً رَدَّهُ عَلَيَّ ساعِيهِ. وَأَمَّا اليَوْمَ فَما كُنْتُ أُبايِعُ إِلَّا فُلاناً وَفُلاناً.

[راجع: ٦٤٩٧]

Abū Hurairah added: No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islām would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such and such person.

(١٤) **بابُ التَّعَرُّبِ في الفِتْنَةِ**

(14) CHAPTER. To stay (in the desert) with the bedouins during the period of *Al-Fitnah* (trial and affliction).

٧٠٨٧ - **حدَّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا حاتِمٌ عَنْ يَزِيدَ بْنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّهُ دَخَلَ عَلى الحَجَّاجِ فَقالَ: يا ابْنَ الأَكْوَعِ، ارْتَدَدْتَ عَلى عَقِبَيْكَ، تَعَرَّبْتَ؟ قالَ: لا، وَلٰكِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لي في البَدْوِ.

وَعَنْ يَزِيدَ بْنِ أبي عُبَيْدٍ قالَ: لَمَّا قُتِلَ عُثْمانُ بْنُ عَفَّانَ خَرَجَ سَلَمَةُ بْنُ الأَكْوَعِ إلى الرَّبَذَةِ وَتَزَوَّجَ هُناكَ امْرَأَةً وَوَلَدَتْ لَهُ أَوْلاداً فَلَمْ يَزَلْ بِها حَتَّى قَبْلَ أَنْ يَمُوتَ بِلَيالٍ نَزَلَ المَدِينَةَ.

7087. Narrated Salama bin Al-Akwa' that he visited Al-Ḥajjāj (bin Yūsuf). Al-Ḥajjāj said, "O son of Al-Akwa'! You have turned on your heels (i.e., deserted Islām) by staying (in the desert) with the bedouins." Salama replied, "No, but Allāh's Messenger ﷺ allowed me to stay with the bedouin in the desert."

Narrated Yazīd bin Abī 'Ubaid: When 'Uthmān bin 'Affān was killed (martyred), Salama bin Al-Akwa' went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Al-Madīna.

٧٠٨٨ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ ابْنِ أبي صَعْصَعَةَ عَنْ أَبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبالِ

7088. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from *Al-Fitan* (trials and afflictions).

وَمَوَاقِعَ القَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ».
[راجع: ١٩]

(15) CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).

(١٥) بابُ التَّعَوُّذِ مِنَ الفِتَنِ

7089. Narrated Anas رَضِيَ اللهُ عَنهُ: The people started asking the Prophet ﷺ too many questions importunately. So he ascended the pulpit and said, "You will not ask me any question but I will answer it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then a man got up who, whenever quarrelling with somebody, used to be accused of not being the son of his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allāh as (our) Lord, Islām as our religion and Muhammad as (our) Messenger and we seek refuge with Allāh from the evil of *Al-Fitan* (trials and afflictions)." The Prophet ﷺ said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell were displayed in front of me till I saw them in front of that wall."

Qatāda said: This *Hadīth* used to be mentioned as an explanation of this Verse:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

٧٠٨٩ - حدَّثَنا مُعاذُ بْنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَحْفَوْهُ بِالمَسْأَلَةِ فَصَعِدَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ المِنْبَرَ فَقالَ: «لا تَسأَلُونِي عَنْ شَيْءٍ إلا بَيَّنْتُ لَكُمْ»، فَجَعَلْتُ أَنْظُرُ يَمِيناً وَشِمالاً فَإِذا كُلُّ رَجُلٍ رَأْسُهُ في ثَوبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ كانَ إذا لاحَى يُدْعَى إلَى غَيرِ أَبِيهِ فَقالَ: يا نَبِيَّ اللهِ، مَنْ أَبي؟ فَقالَ: «أَبُوكَ حُذافَةُ». ثُمَّ أَنْشَأَ عُمَرُ فَقالَ: رَضِينَا بِاللهِ رَبّاً وَبِالإِسْلامِ دِيناً وَبِمُحَمَّدٍ رَسُولاً، نَعُوذُ بِاللهِ مِنْ سُوءِ الفِتَنِ. فَقالَ النَّبِيُّ ﷺ: «ما رأَيْتُ في الخَيرِ وَالشَّرِّ كاليَوْمِ قَطُّ، إنَّهُ صُوِّرَتْ لِيَ الجَنَّةُ وَالنَّارُ حتَّى رَأَيْتُهُما دونَ الحَائِطِ».

قالَ قَتادَةُ: يُذْكَرُ هٰذا الحَدِيثُ عِنْدَ هٰذِهِ الآيَةِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١]. [راجع: ٩٣]

٧٠٩٠ - وَقالَ عَبَّاسٌ النَّرْسِيُّ: حدَّثَنا يَزِيدُ بْنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ: حدَّثَنا قَتادَةُ: أنَّ أَنَساً حدَّثَهُمْ أنَّ نَبِيَّ

اللهِ ﷺ بِهٰذَا، وَقالَ: كُلُّ رَجُلٍ لافّاً رَأسَهُ في ثَوْبِهِ يَبْكِي، وَقالَ: عائِذاً بِاللهِ مِنْ سُوءِ الفِتَنِ، أَوْ قالَ: أَعُوذُ بِاللهِ مِنْ سَوأَى الفِتَنِ. [راجع: ٩٣]

٧٠٩١ - وَقالَ لِي خَلِيفَةُ: حدَّثَنا يَزِيدُ بْنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ وَمُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ قَتادَةَ: أَنَّ أَنَساً حدَّثَهُمْ عَنِ النَّبِيِّ ﷺ بِهٰذَا، وَقالَ: عائِذاً بِاللهِ مِنْ شَرِّ الفِتَنِ. [راجع: ٩٣]

(16) CHAPTER. The statement of the Prophet ﷺ: "*Al-Fitnah* (trial and affliction) will appear from the east."

(١٦) **بابُ** قَوْلِ النَّبِيِّ ﷺ: «الفِتْنَةُ مِنْ قِبَلِ المَشْرِقِ»

7092. Narrated Sālim's father: The Prophet ﷺ stood up beside the pulpit (and pointed with his finger towards the east) and said, "*Al-Fitnah* is there! *Al-Fitnah* (trial and affliction) is there, from where the side of the head of Satan comes out," or said, "... the side of the sun..."

٧٠٩٢ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عن أبيه عَنِ النَّبِيِّ ﷺ أَنَّهُ قامَ إِلَى جَنْبِ المِنْبَرِ فَقالَ: «الفِتْنَةُ هٰهُنا، الفِتْنَة هٰهُنا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ، أَوْ قالَ: قَرْنُ الشَّمْسِ». [راجع: ٣١٠٤]

7093. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ while he was facing the east, saying, "Verily! *Al-Fitnah* (trial and affliction) is there (in the east), from where the side of the head of Satan comes out."

٧٠٩٣ - **حدَّثَنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ وَهُوَ مُسْتَقْبِلٌ المَشْرِقَ يَقُولُ: «أَلا إِنَّ الفِتْنَةَ هاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣١٠٤]

7094. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "O Allāh! Bestow Your Blessings on our Shām! O Allāh! Bestow Your Blessings on our Yemen." The people said, "And also on our Najd." He said, "O Allāh! Bestow your Blessings on our Shām

٧٠٩٤ - **حدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: ذَكَرَ النَّبِيُّ ﷺ: «اللَّهُمَّ بارِكْ لَنا في

(north)! O Allāh! Bestow Your Blessings on our Yemen." The people said, "O Allāh's Messenger! And also on our Najd." I think the third time the Prophet ﷺ said, "There (in Najd) is the place of earthquakes and *Al-Fitan* (trials and afflictions) and from there comes out the side of the head of Satan."

7095. Narrated Sa'īd bin Jubair: 'Abdullāh bin 'Umar came to us and we hoped that he would narrate to us a good *Hadīth*. But before we asked him, a man got up and said to him, "O Abū 'Abdur-Rahmān! Narrate to us about the battles during the time of *Al-Fitnah* (trial and affliction) as Allāh says:

'And fight them until there is no more *Fitnah* (i.e. no more disbelief and worshipping of others along with Allāh, trial and afflictions).' " (V.2:193)

Ibn 'Umar said (to the man), "Do you know what is meant by *Al-Fitnah*? Let your mother bereave you! Muhammad ﷺ used to fight against *Al-Mushrikūn*, for a Muslim was put to trial in his religion (*Al-Mushrikūn* will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

(17) CHAPTER. *Al-Fitnah* (trial and affliction) that will move like the waves of the sea.

Some of the learned men used to recite the following poetry at the time of *Al-Fitan* (trials and afflictions). Imra-ul-Qais said:

"The war at the beginning seems attractive
Moving with its beauty for every ignorant.

شَامِنا، اللَّهُمَّ بارِكْ لَنا في يَمَنِنا». قالُوا: يا رَسُولَ اللهِ! وَفي نَجْدِنا؟ قالَ: «اللَّهُمَّ بارِكْ لَنا في شَأمِنَا، اللَّهُمَّ بارِكْ لَنا في يَمَنِنا»، قالُوا: يا رَسُولَ اللهِ، وَفي نَجْدِنَا؟ فَأَظُنُّهُ قالَ في الثَّالِثَةِ: «هُناكَ الزَّلازِلُ وَالفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ١٠٣٧]

٧٠٩٥ - حدَّثَنا إسحاقُ الوَاسِطِيُّ: حدَّثَنا خالِدٌ، عَنْ بَيانٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: خَرَجَ عَلَيْنا عَبْدُ اللهِ بْنُ عُمَرَ فَرَجَوْنَا أَنْ يُحَدِّثَنا حَدِيثاً حَسَناً، قالَ: فَبَادَرَنَا إِلَيْهِ رَجُلٌ فَقالَ: يا أَبَا عَبْدِ الرَّحْمٰنِ، حَدِّثْنا عَنِ القِتَالِ في الفِتْنَةِ وَاللهُ يَقُولُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾ [البقرة: ١٩٣] فَقالَ: هَلْ تَدْرِي ما الفِتْنَةُ ثَكِلَتْكَ أُمُّكَ؟ إِنَّما كانَ مُحَمَّدٌ ﷺ يُقاتِلُ المُشْرِكِينَ، وَكانَ الدُّخُولُ في دِينِهِمْ فِتْنَةً، وَلَيْسَ كَقِتالِكُمْ عَلَى المُلْكِ. [راجع: ٣١٣٠]

(١٧) بابٌ الفِتْنَةِ التي تَمُوجُ كَمَوْجِ البَحْرِ،

وَقالَ ابْنُ عُيَيْنَةَ، عَنْ خَلَفِ بْنِ حَوْشَبٍ: كانُوا يَسْتَحِبُّونَ أَنْ يَتَمَثَّلُوا بِهٰذِهِ الأَبْياتِ عِنْدَ الفِتَنِ، قالَ امْرُؤ القَيْسِ:

But when it flared strongly,
It becomes an old lady whom none accepts in marriage,
With grey hair and bad colour,
Disliked to be smelled or kissed."

الحرْبُ أوَّلُ ما تَكُونُ فَتِيَّةً
تَسْعَى بِزِينَتِهَا لِكُلِّ جَهُولِ
حتّى إذا اشْتَعَلَتْ وَشَبَّ ضِرامُها
وَلَّتْ عَجُوزاً غَيرَ ذَاتِ حَلِيلِ
شَمْطاءَ يُنْكَرُ لَوْنُها وتَغَيَّرتْ
مَكْرُوهَةً لِلشَّمِّ وَالتَّقْبِيلِ.

7096. Narrated Shaqīq : I heard Ḥudhaifa saying, "While we were sitting with 'Umar, he said, 'Who among you remembers the statement of the Prophet ﷺ about *Al-Fitnah* (trial and afflictions)?' " Ḥudhaifa said, "The *Fitnah* of a man in his family, his property, his children and his neighbours are expiated by his *Ṣalāt* (prayers), *Zakāt* (and charity) and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden)." 'Umar said, "I do not ask you about these *Al-Fitan* but about that *Al-Fitnah* which will move like the waves of the sea." Ḥudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and it." 'Umar said, "Will that door be broken or opened?" I said, "No, it will be broken." 'Umar said, "Then it will never be closed." I said, "Yes." We asked Ḥudhaifa, "Did 'Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration, free from errors." We dared not ask Ḥudhaifa as to whom the door represented so we ordered Masrūq to ask him what does the door stand for? He replied, " 'Umar."

٧٠٩٦ - حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا شَقِيقٌ، سَمِعْتُ حُذَيْفَةَ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إذ قالَ: أيُّكُمْ يَحْفَظُ قَوْلَ النَّبيِّ ﷺ في الفِتْنَةِ؟ قالَ: «فِتْنَةُ الرَّجُلِ في أهْلِهِ ومالِهِ وَوَلَدِهِ وَجارِهِ تُكَفِّرُها الصَّلاةُ وَالصَّدَقَةُ وَالأمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ»، قالَ: لَيْسَ عَنْ هٰذا أسْأَلُكَ، وَلٰكِنِ التي تَمُوجُ كَمَوْجِ البَحْرِ، فَقالَ: لَيْسَ عَلَيْكَ مِنْها بَأسٌ يا أمِيرَ المُؤمِنِينَ، إنَّ بَيْنَكَ وَبَيْنَها باباً مُغْلَقاً. قالَ: عُمَرُ أيُكْسَرُ البابُ أمْ يُفْتَحُ؟ قالَ: لا، بَلْ يُكْسَرُ. قالَ عُمَرُ: إذاً لا يُغْلَقْ أبداً. قُلْتُ: أجَلْ، قُلْنا لِحُذَيْفَةَ: أكانَ عُمَرُ يَعْلَمُ البابَ؟ قالَ: نَعَمْ، كَمَا يَعْلَمُ أنَّ دُونَ غَدٍ لَيْلَةً، وَذٰلكَ أنِّي حَدَّثْتُهُ حَديثاً لَيْسَ بِالأغالِيطِ، فَهِبْنَا أنْ نَسْألَهُ: مَنِ البابُ؟ فَأمَرْنا مَسْرُوقاً فَسَألَهُ فقالَ: مَنِ البابُ؟ قالَ: عُمَرُ. [راجع: ٥٢٥]

7097. Narrated Abū Mūsa Al-Ash'arī. The Prophet ﷺ went out to one of the

٧٠٩٧ - حدَّثنا سَعِيدُ بْنُ أبي

مَرْيَم: أَخْبرنا مَحَمَّدُ بْنُ جَعْفرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ قالَ: خَرَجَ النَّبيُّ ﷺ إِلَى حائِطٍ مِن حَوَائِطِ المَدِينَةِ لِحَاجَتِهِ وَخَرجْتُ في إِثْرِهِ، فَلَمَّا دَخَلَ الحَائِطَ جَلَسْتُ عَلَى بابِهِ وَقُلْتُ: لأَكُونَنَّ الْيَوْمَ بَوَّابَ النَّبيِّ ﷺ، ولَمْ يَأْمُرْني، فَذَهَبَ النَّبيُّ ﷺ وَقَضَى حاجَتَهُ وَجَلَس عَلَى قُفِّ البِئْرِ فَكَشَفَ عَنْ ساقَيْهِ ودَلاَّهُمَا في البِئْرِ، فَجاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَوَقَفَ فَجِئْتُ إِلَى النَّبيِّ ﷺ فَقُلْتُ: يا نَبِيَّ اللهِ، أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيكَ. فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَدَخَلَ فَجاءَ عَنْ يَمِينِ النَّبيِّ ﷺ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا في البِئْرِ. فَجاءَ عُمَرُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فقالَ النَّبيُّ ﷺ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ». فَجاءَ عَنْ يَسارِ النَّبيِّ ﷺ فَكَشَفَ عَنْ ساقَيْهِ فَدَلاَّهُما في البِئْرِ، فَامْتَلأَ القُفُّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ. ثُمَّ جاءَ عُثمانُ فَقُلْتُ: كَمَا أَنْتَ حتَّى أَسْتَأْذِنَ لَكَ، فَقالَ النَّبيُّ ﷺ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ مَعَهَا بَلاءٌ يُصِيبُهُ». فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِساً فَتَحَوَّلَ حتَّى جاءَ مُقَابِلَهُمْ عَلَى شَفَةِ البِئْرِ فَكَشَفَ عَنْ ساقَيْهِ ثُمَّ

gardens of Al-Madīna for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "Today I will be the gate-keeper of the Prophet ﷺ though he has not ordered me." The Prophet ﷺ went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abū Bakr came and asked permission to enter. I said (to him), "Wait till I get permission for you." Abū Bakr waited outside and I went to the Prophet ﷺ and said, "O Allāh's Prophet! Abū Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abū Bakr entered and sat on the right side of the Prophet ﷺ and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." So 'Umar entered and sat on the left side of the Prophet ﷺ and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for anyone to sit. Then 'Uthmān came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him" When he entered, he could not find any place to sit with them, so he went to the other edge of the well opposite them, and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allāh for his coming.

Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthmān is separate from theirs."

دَلَّاهُمَا في البِئْرِ، فَجَعَلْتُ أَتَمَنَّى أخاً لي وَأَدْعُو اللهَ أَنْ يَأْتِيَ.

قالَ ابْنُ المُسَيَّبِ: فَتَأَوَّلْتُ ذلكَ قُبُورَهُمُ اجْتَمَعَتْ هٰهُنا وانْفَرَدَ عُثمانُ.

[راجع: ٣٦٧٤]

7098. Narrated Abū Wā'il: Someone said to Usāma, "Will you not talk to this ('Uthmān)?" Usāma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler, who rules over two men or more, that he is good after I heard Allāh's Messenger ﷺ saying, 'A man will be brought and put in (Hell) Fire and he will circumambulate (go round and round) in (Hell) Fire like a donkey of a (flour) grinding mill, and all the people of (Hell) Fire will gather around him and will say to him, 'O so-and-so! Didn't you use to order others for *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained) and forbid from *Al-Munkar* (i.e., polytheism, disbelief and all that Islām has forbidden)?' That man will say, 'I used to order others for *Al-Ma'rūf* but I myself never used to do it, and I used to forbid others from *Al-Munkar* (i.e. polytheism, disbelief and all that Islām has forbidden) while I myself used to do it.' "

٧٠٩٨ - **حدَّثني** بِشْرُ بْنُ خالِدٍ: أخبرَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أبَا وَائِلٍ قالَ: قِيلَ لأُسامَةَ: ألا تُكَلِّمُ هٰذا؟ قالَ: قَدْ كَلَّمْتُهُ ما دونَ أنْ أفْتَحَ باباً أكُونُ أوّلَ مَنْ يَفْتَحُهُ، وَما أنا بِالَّذي أقُولُ لِرَجُلٍ بَعْدَ أنْ يَكُونَ أميراً عَلى رَجُلَيْنِ: أنْتَ خَيرٌ، بَعْدَما سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ: «يُجاءُ بِرَجُلٍ فَيُطْرَحُ في النَّارِ فَيَطْحَنُ فِيهَا كَطَحْنِ الحِمَارِ بِرَحاهُ، فَيُطِيفُ بِهِ أهْلُ النَّارِ فَيَقُولُونَ: أي فُلانُ، ألَسْتَ كُنْتَ تَأمُرُ بِالْمَعرُوفِ وتَنْهَى عَنِ المُنْكَرِ؟ فيقول: إنّي كُنْتُ آمُرُ بِالمَعْرُوفِ وَلا أفْعَلُهُ، وأنهَى عَنِ المُنْكَرِ وَأفْعَلُهُ».

[راجع: ٣٢٦٧]

(18) CHAPTER.

(١٨) **بابٌ**:

7099. Narrated Abū Bakra: During the battle of Al-Jamal, Allāh benefited me with a Word (I heard from the Prophet ﷺ). When the Prophet ﷺ heard the news that the people of the Persia had made the daughter of Khosrau their queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

٧٠٩٩ - **حدَّثَنا** عُثمانُ بْنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ قالَ: لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ أيَّامَ الجَمَلِ، لَمَّا بَلَغَ النَّبِيَّ ﷺ أنَّ فارِساً مَلَّكُوا ابْنَةَ كِسْرَى قالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أمْرَهُمُ امْرَأةً». [راجع: ٤٤٢٥]

7100. Narrated Abū Maryam 'Abdullāh bin Ziyād Al-Asadī: When Ṭalḥa, Az-Zubair and 'Āishah رضي الله عنها moved to Baṣrah, 'Ali sent 'Ammar bin Yāsir and Ḥasan bin 'Alī who came to us at Kūfa and ascended the pulpit. Al-Ḥasan bin 'Alī was at the top of the pulpit and 'Ammār was below Al-Ḥasan. We all gathered before him. I heard 'Ammār saying, 'Āishah has moved to Al-Baṣrah. By Allāh! She is the wife of your Prophet ﷺ in this world and in the Hereafter. But Allāh تَعالىٰ has put you to test whether you obey Him (Allāh) or her ('Āishah)."

٧١٠٠ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا يَحْيَى بْنُ آدَمَ: حدَّثَنا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حدَّثَنا أَبُو حَصِينٍ: حدَّثَنا أَبُو مَرْيَمَ عَبْدُ اللهِ بْنُ زِيَادٍ الأَسَدِيُّ قالَ: لَمَّا سارَ طَلْحَةُ وَالزُّبَيرُ وَعائِشَةُ إِلَى البَصْرَةِ بَعَثَ عَلِيٌّ عَمَّارَ بْنَ ياسِرٍ وَحَسَنَ بْنَ عَلِيٍّ فَقَدِمَا عَلَيْنَا الكُوفَةَ فَصَعِدَا المِنْبَرَ، فَكانَ الحَسَنُ بْنُ عَلِيٍّ فَوْقَ المِنْبَرِ في أَعْلاهُ، وَقامَ عَمَّارٌ أَسْفَلَ مِنَ الحَسَنِ فَاجْتَمَعْنا إِلَيْهِ فَسَمِعْتُ عَمَّاراً يَقُولُ: إِنَّ عائِشَةَ قَدْ سارَتْ إِلَى البَصرة، وَوَاللهِ إِنَّها لَزَوْجَةُ نَبِيِّكُمْ ﷺ في الدُّنْيا وَالآخِرَةِ، وَلٰكِنَّ اللهَ تَبارَكَ وَتَعالَى ابْتَلاكُمْ لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ.

7101. Narrated Abū Wā'il: 'Ammār stood on the pulpit at Kūfa and mentioned 'Āishah رضي الله عنها and her coming (to Baṣrah) and said, "She is the wife of your Prophet ﷺ in this world and in the Hereafter, but you people are being put to test in this issue."

٧١٠١ - **حدَّثَنا** أَبُو نُعَيمٍ: حدَّثَنا ابْنُ أَبي غَنِيَّةَ، عَنِ الحَكَمِ، عَنْ أَبي وَائِلٍ: قامَ عَمَّارٌ عَلى مِنْبَرِ الكُوفَةِ فَذَكَرَ عائِشَةَ وَذَكَرَ مَسِيرَهَا وَقالَ: إِنَّها زَوْجَةُ نَبِيِّكُمْ ﷺ في الدُّنْيا وَالآخِرَةِ، وَلٰكِنَّها مِمَّا ابْتُلِيتُمْ. [راجع: ٣٧٧٢]

7102, 7103, 7104. Narrated Abū Wā'il: Abū Mūsa and Abū Mas'ūd went to 'Ammār when 'Alī had sent him to Kūfa to exhort them to fight (on 'Alī's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter." 'Ammār said, "Since you (both) became Muslims, I have never seen you doing a deed more criticisable to me than your keeping away from this matter." Then

٧١٠٢، ٧١٠٣، ٧١٠٤ - **حدَّثَنا** بَدَلُ بْنُ المُحَبَّرِ: حدَّثَنا شُعْبَةُ: أَخْبَرَنِي عَمْرٌو: سَمِعْتُ أَبا وَائِلٍ يَقُولُ: دَخَلَ أَبُو مُوسَى وأَبُو مَسْعُودٍ عَلى عَمَّارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إِلَى أَهْلِ الكُوفَةِ يَسْتَنْفِرُهُمْ فَقالا: ما رَأَيْناكَ أَتَيْتَ أَمْراً أَكْرَهَ عِنْدَنا مِنْ إِسْرَاعِكَ

Abū Mas'ūd provided 'Ammār and Abū Mūsa with two piece outfits to wear, and one of them went to the mosque (of Kūfa).

فِي هٰذا الأمْرِ مُنْذُ أسْلَمْتَ. فَقالَ عَمَّارٌ: ما رأيْتُ مِنْكُما مُنْذُ أسْلَمْتُما أمْراً أكْرَهَ عِنْدِي مِنْ إبْطائِكُمَا عَنْ هٰذا الأمْرِ، وَكَساهُمَا حُلَّةً، ثُمَّ رَاحُوا إلَى المَسْجِدِ. [انظر: ٧١٠٥، ٧١٠٦، ٧١٠٧]

7105, 7106, 7107. Narrated Shaqīq bin Salama: I was sitting with Abū Mas'ūd and Abū Mūsa and 'Ammār. Abū Mas'ūd said (to 'Ammār), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue." 'Ammār said, "O Abū Mas'ūd! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsa) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ." Then Abū Mas'ūd who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abū Mūsa and the other to 'Ammār and said (to them), "Put on these suits before going for the Friday prayer."

٧١٠٥، ٧١٠٦، ٧١٠٧ - حدَّثنا عَبْدَانُ، عَنْ أبِي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كُنْتُ جالِساً مَعَ أبِي مَسْعُودٍ وَأبِي مُوسَى وَعَمَّارٍ، فَقالَ أبُو مَسْعُودٍ: ما مِنْ أصحَابِكَ أحَدٌ إلَّا لَوْ شِئْتُ لَقُلْتُ فِيهِ، غَيرَكَ، وَما رَأيْتُ مِنْكَ شَيْئاً مُنْذُ صَحِبْتَ النَّبِيَّ ﷺ أعْيَبَ عِنْدِي مِنِ اسْتِسْرَاعِكَ فِي هٰذَا الأمْرِ. قالَ عَمَّارٌ: يا أبا مَسْعُودٍ، وَما رَأيْتُ مِنْكَ وَلَا مِنْ صَاحِبِكَ هٰذَا شَيْئاً مُنْذُ صَحِبْتُما النَّبِيَّ ﷺ أعْيَبَ عِنْدِي مِنْ إبْطائِكُمَا فِي هٰذا الأمْرِ. فَقالَ أبُو مَسْعُودٍ وَكانَ مُوسِراً: يا غُلامُ، هاتِ حُلَّتَيْنِ، فأعْطَى إحْدَاهُما أبا مُوسَى وَالأُخْرَى عَمَّاراً، وَقالَ: رُوحا فِيهِ إلَى الجُمُعَةِ. [راجع: ٧١٠٢، ٧١٠٣، ٧١٠٤]

(19) CHAPTER. If Allāh sends a punishment upon a nation.

(١٩) بابٌ: إذَا أنْزَلَ اللهُ بِقَوْمٍ عَذَاباً

7108. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If Allāh sends punishment upon a nation then it befalls

٧١٠٨ - حدَّثنا عَبْدُ اللهِ بْنُ عُثمانَ: أخْبرَنا عَبْدُ اللهِ: أخبرَنَا

يُونُس، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذاباً أَصابَ العَذابُ مَنْ كانَ فِيهِمْ ثُمَّ بُعِثُوا عَلى أَعمَالِهِمْ».

upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds."

(٢٠) **بابُ قَوْلِ النَّبِيِّ ﷺ لِلحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هٰذا لَسَيِّدٌ، ولَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ مِنَ المُسْلِمِينَ»**

(20) CHAPTER. The statement of the Prophet ﷺ about Al-Ḥasan bin 'Alī, "This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him."

٧١٠٩ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا إِسْرائِيلُ أَبُو مُوسَى، وَلَقِيتُهُ بِالكُوفَةِ. جاءَ إِلَى ابْنِ شُبْرُمَةَ فَقالَ: أَدْخِلْنِي عَلى عِيسَى فَأَعِظَهُ، فَكأَنَّ ابْنَ شُبْرُمَةَ خافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قالَ: حدَّثَنا الحَسَنُ قالَ: لَمَّا سارَ الحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُما إِلَى مُعاوِيَةَ بِالكَتائِبِ قالَ عَمْرُو بْنُ العاصِ لِمُعاوِيَةَ: أَرَى كَتِيبَةً لا تُوَلِّي حتّى تُدْبِرَ أُخْرَاهَا، قالَ مُعاوِيَةُ: مَنْ لِذَرَارِيِّ المُسْلِمِينَ؟ فَقالَ: أَنا، فَقالَ عَبْدُ اللهِ بْنُ عامِرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ: نَلْقَاهُ فَنَقُولُ لَهُ: الصُّلْحَ. قالَ الحَسَنُ: ولَقَدْ سَمِعْتُ أَبا بَكْرَةَ قالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ جاءَ الحَسَنُ فَقالَ النَّبِيُّ ﷺ: «ابْنِي هٰذا سَيِّدٌ ولَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ مِنَ المُسْلِمِينَ». [راجع: ٢٧٠٤]

7109. Narrated Al-Ḥasan (Al-Baṣrī): When Al-Ḥasan bin 'Alī رضي الله عنهما moved with army units against Mu'āwiya, 'Amr bin Al-'Āṣ said to Mu'āwiya, "I see an army that will not retreat unless and until the opposing army retreats." Mu'āwiya said, "(If the Muslims are killed) who will look after their children?" 'Amr bin Al-'Āṣ said, "I (will look after them)." On that, 'Abdullāh bin 'Āmir and 'Abdur-Raḥmān bin Samura said, "Let us meet Mu'āwiya and suggest peace." Al-Ḥasan Al-Baṣrī added: No doubt, I heard that Abū Bakra said, "Once, while the Prophet ﷺ was addressing (the people), Al-Ḥasan (bin 'Ali) came and the Prophet ﷺ said, 'This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him .' "

7110. Narrated Ḥarmala, Usāma's *Maulā*: Usāma (bin Zaid) sent me to 'Alī (at Kūfa) and said, " 'Alī will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you ('Alī) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' "

Ḥarmala added, " 'Alī didn't give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥusain and Ibn Ja'far and they loaded my camels with much (wealth)."

٧١١٠ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قَالَ: قالَ عَمْرٌو: أَخْبرَنِي مُحَمَّدُ ابْنُ عَلِيٍّ أَنَّ حَرْمَلَةَ مَوْلى أُسامَةَ أَخْبرَهُ. قالَ عَمْرٌو: وَقَدْ رَأَيْتُ حَرْمَلَةَ قالَ: أَرْسَلَنِي أُسامَةُ إِلَى عَلِيٍّ وَقالَ: إِنَّهُ سَيَسْأَلُكَ الآنَ فَيَقُولُ: ما خَلَّفَ صَاحِبَكَ؟ فَقُلْ لَهُ: يَقُولُ لكَ: لَوْ كُنْتَ في شِدْقِ الأَسَدِ لأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلٰكِنَّ هٰذا أَمْرٌ لَمْ أَرَهُ، فَلَمْ يُعْطِني شَيْئاً. فَذَهَبْتُ إِلَى حَسَنٍ وَحُسَينٍ وَابْنِ جَعْفَرٍ، فَأَوْقَرُوا لي رَاحِلَتي.

(21) CHAPTER. If a person says something in the presence of some people and then goes out and says something different.

(٢١) بابٌ إِذَا قالَ عِنْدَ قَوْمٍ شَيْئاً ثُمَّ خَرَجَ فَقالَ بِخِلافِهِ

7111. Narrated Nāfi': When the people of Al-Madīna dethroned Yazīd bin Mu'āwiya, Ibn 'Umar gathered his special friends and children and said, "I heard the Prophet ﷺ saying, 'A flag will be fixed for every treacherous betrayer (perfidious person) on the Day of Resurrection,' and we have given the *Bai'a* (pledge) to this person (Yazīd) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ. I do not know of anything more faithless than fighting a person who has been given the *Bai'a* (pledge) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ; and if ever I learn that any person among you have agreed to dethrone Yazīd, by giving the *Bai'a* (to somebody else) then there will be separation between him and me."

٧١١١ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ قالَ: لَمَّا خَلَعَ أَهْلُ المَدِينَةِ يَزِيدَ بْنَ مُعاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَشَمَهُ وَوَلَدَهُ فَقالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُنْصَبُ لِكُلِّ غادِرٍ لِوَاءٌ يَوْمَ القِيامَةِ»، وَإِنَّا قَدْ بايَعْنا هٰذا الرَّجُلَ عَلى بَيْعِ اللهِ وَرَسُولِهِ، وَإِنِّي لا أَعْلَمُ غَدْراً أَعْظَمَ مِنْ أَنْ يُبايَعَ رَجُلٌ عَلى بَيْعِ اللهِ وَرَسُولِهِ ثُمَّ يُنْصَبُ لَهُ القِتالُ، وَإِنِّي لا أَعْلَمُ أَحَداً مِنْكُمْ خَلَعَهُ وَلا بايَعَ في هذا الأَمْرِ إِلَّا كانَتِ الفَيْصَلَ بَيْنِي وَبَيْنَهُ.

[راجع: ٣١٨٨]

٧١١٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حدَّثَنا أَبُو شِهابٍ، عَنْ عَوْفٍ، عَنْ أَبِي المِنْهَالِ قالَ: ولَمَّا كانَ ابْنُ زِيادٍ وَمَرْوَانُ بِالشَّامِ، ووَثَبَ ابْنُ الزُّبَيرِ بِمَكَّةَ، وَوَثَبَ القُرَّاءُ بِالبَصْرَةِ، فانْطَلَقْتُ مَعَ أبي إلى أبي بَرْزَةَ الأَسْلَمِيِّ حتّى دَخَلْنا عَلَيْهِ في دَارِهِ وَهُوَ جالِسٌ في ظِلِّ عِلِّيَّةٍ لَهُ مِنْ قَصَبٍ فَجَلَسْنَا إِلَيْهِ. فَأَنْشَأَ أبي يَسْتَطْعِمُهُ الحَدِيثَ فقالَ: يا أبا بَرْزَةَ ألا تَرَى ما وَقَعَ فِيهِ النَّاسُ؟ فَأَوَّلُ شَيءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ: إنِّي احْتَسَبْتُ عِنْدَ اللهِ أَنِّي أَصْبَحْتُ ساخِطاً عَلى أَحْياءِ قُرَيْشٍ، إنَّكُمْ يا مَعْشَرَ العَرَبِ كُنْتُمْ عَلى الحَالِ الذِي عَلِمْتُمْ مِنَ الذِّلَّةِ وَالقِلَّةِ وَالضَّلالَةِ، وَإنَّ اللهَ أَنْقَذَكُمْ بِالإسْلامِ وَبِمُحَمَّدٍ عَلَيْهِ الصَّلاةُ والسَّلام حتّى بَلَغَ بِكُمْ ما تَرَوْنَ، وَهٰذِهِ الدُّنْيا التي أَفْسَدَتْ بَيْنَكُمْ. إنَّ ذَاكَ الَّذِي بِالشَّامِ وَاللهِ إنْ يُقاتِلُ إلَّا عَلَى الدُّنْيا، وَإنَّ هٰؤلاءِ الَّذِينَ بَيْنَ أَظْهُرِكُم وَاللهِ إنْ يُقَاتِلُونَ إلَّا عَلَى الدُّنيا، وَإنَّ ذَاكَ الَّذِي بِمَكَّةَ وَاللهِ إنْ يُقَاتِلُ إلَّا عَلَى الدُّنْيا.

[راجع: ٧٢٧١]

7112. Narrated Abul-Minhāl: When Ibn Ziyād and Marwān were in Shām and Ibn Az-Zubair took over the authority in Makkah, and *Qurrā'* (the *Khawārij*)[1] revolted in Baṣrah, I went out with my father to Abū Barza Al-Aslamī till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abū Barza! Don't you see in what dilemma the people has fallen?" The first thing I heard him saying was, "I seek reward from Allāh for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allāh has brought you out of all that with Islām and with Muḥammad ﷺ till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealths and pleasures which has caused mischief to appear among you. The one who is in Shām (i.e., Marwān), by Allāh, is not fighting except for the sake of worldly gain; and those who are among you, by Allāh, are not fighting except for the sake of worldly gain; and that one who is in Makkah (i.e., Ibn Az-Zubair) by Allāh, is not fighting except for the sake of worldly gain."

٧١١٣ - حَدَّثَنَا آدَمُ بْنُ أَبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنْ وَاصِلٍ

7113. Narrated Abū Wā'il Hudhaifa bin Al-Yamān said: The hypocrites of today are

(1) (H.7112) *Khawārij*: The people who dissented from the religion and disagreed with the rest of the Muslims.

الأَحْدَبِ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ بْنِ اليمانِ قالَ: إنَّ المُنافِقِينَ اليَوْمَ شَرٌّ مِنْهُمْ عَلى عَهْدِ رَسُولِ اللهِ ﷺ، كانُوا يَوْمَئِذٍ يُسِرُّونَ وَاليَوْمَ يَجْهَرُونَ.

worse than those of the lifetime of the Prophet ﷺ, because in those days, they used to do evil deeds secretly but today they do such deeds openly.

٧١١٤ - **حَدَّثَنا** خَلَّادُ بْنُ يَحْيَى: حدَّثَنا مِسْعَرٌ، عَنْ حَبِيبِ بْنِ أَبي ثابِتٍ، عَنْ أَبي الشَّعْثاءِ، عَنْ حُذَيْفَةَ قالَ: إِنَّمَا كانَ النِّفاقُ عَلى عَهْدِ النَّبيِّ ﷺ، فَأَمَّا اليَوْمَ فإِنَّما هُوَ الكُفْرُ بَعْدَ الإِيمانِ.

7114. Narrated Abī Ash-Sha'shā': Hudhaifa said: In fact, it was hypocrisy that existed in the lifetime of the Prophet but today it is *Kufr* (disbelief) after belief.

(٢٢) بابٌ لا تَقُومُ السَّاعَةُ حتَّى يُغْبَطَ أَهْلُ القُبورِ

(22) CHAPTER. The Hour will not be established until the living wish to be in the place of the dead (i.e., in the place of the people in graves).

٧١١٥ - **حَدَّثَنا** إِسْماعِيلُ: حدَّثَني مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتى يَمُرَّ الرَّجُلِ بِقبرِ الرَّجُلِ فَيَقُولُ: يا لَيْتَني مَكانَهُ». [راجع: ٨٥]

7115. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' "

(٢٣) بابٌ تَغيُّرِ الزَّمانِ حتى تُعْبَدَ الأَوْثانُ

(23) CHAPTER. Time will change until idols will be worshipped.

٧١١٦ - **حَدَّثَنا** أَبُو اليمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ سَعِيد بْنُ المُسَيَّبِ: أَخْبرَني أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تَضْطَرِبَ أَلَيَاتُ نِساءِ دَوْسٍ عَلى ذِي الخَلَصَةِ».

7116. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the buttocks of the women of the tribe of Daūs move while going round Dhul-Khalaṣa."

Dhul-Khalaṣa was the *Tāghiyah* (idol) of the Daūs tribe which they used to worship in the Pre-Islāmic Period of Ignorance.

وَذو الخَلَصَةِ: طاغِيَةُ دَوْسٍ التي كانُوا يَعْبُدُونَ في الجاهِلِيَّةِ.

٧١١٧ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثني سُلَيمانُ، عَنْ ثَوْرٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطانَ يَسُوقُ النَّاسَ بِعَصاهُ». [راجع: ٣٥١٧]

7117. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till a man from (the tribe of) Qaḥṭān appears, driving the people with his stick."(1)

(٢٤) بابُ خُرُوجِ النَّارِ

(24) CHAPTER. The coming of the Fire.

وَقالَ أنَسٌ: قالَ النَّبِيُّ ﷺ: «أوَّلُ أشْرَاطِ السَّاعَةِ نارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إلَى المَغْرِبِ».

Anas said, "The Prophet ﷺ said, 'The first portents of the Hour will be a fire that will gather the people from the east to the west.'"

٧١١٨ - حدَّثنا أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ: أخْبرَني أبُو هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تَخْرُجَ نارٌ مِنْ أرْضِ الحِجَازِ تُضِيءُ أعْناقَ الإبِلِ بِبُصْرَى».

7118. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till a fire will come out of the land of Ḥijāz, and it will throw light on the necks of the camels at Baṣrah."(2)

٧١١٩ - حدَّثنا عَبْدُ اللهِ بْنُ سَعِيدٍ الكِنْدِيُّ: حدَّثنا عُقْبَةُ بنُ خالِدٍ: حدَّثنا عُبَيْدُ اللهِ، عَنْ خُبَيْبِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَدِّهِ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ الفُراتُ أنْ

7119. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Soon the river Al-Farāt (Euphrates) will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it."

(In another narration) Abū Hurairah said, the Prophet ﷺ said as above and used the expression: "It (Euphrates) will uncover a

---

(1) (H.7117) 'Driving the people with his stick' means, ruling them with violence and oppression.

(2) (H.7118) Baṣrah is a place in Shām and this Fire did come out on the 3rd of the 6th month of the year 654 Hijra (3/6/654) near Al-Madīna. [It was, as is mentioned in this *Ḥadīth*: 7118]

mountain of gold (under it)."

يَحْسِرَ عَنْ كَنزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلا يَأْخُذْ مِنْهُ شَيْئاً».

قالَ عُقْبَةُ: وَحدَّثنا عُبَيْدُ اللهِ قَالَ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. مِثْلَهُ إلَّا أنَّهُ قالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

(25) CHAPTER.

(٢٥) بابٌ:

7120. Narrated Hāritha bin Wahb: I heard Allāh's Messenger ﷺ saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

٧١٢٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ: حدَّثَنا مَعْبَدٌ قالَ: سَمِعْتُ حارِثَةَ ابْنَ وَهْبٍ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَصَدَّقُوا فَسَيَأتِي عَلى النَّاسِ زَمانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلا يَجِدُ مَنْ يَقْبَلُها».

قالَ مُسَدَّدٌ: حارِثَةُ أخُو عُبَيْدِ اللهِ بْنِ عُمَرَ لأُمِّهِ. قَاله أبو عبد الله.

[راجع: ١٤١١]

7121. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till:

(1) Two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine,

(2) About thirty *Dajjāl* (liars) appear, and each one of them will claim that he is Allāh's Messenger,

(3) The religious knowledge is taken away (by the death of religious scholars)

(4) Earthquakes will increase in number

(5) Time will pass quickly,

(6) *Al-Fitan* (trials and afflictions) will appear,

٧١٢١ - **حدَّثَنا** أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، حدَّثَنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتى تَقْتَتِلَ فِئَتانِ عَظِيمَتانِ تَكُونُ بَيْنَهُما مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُما وَاحِدَةٌ، وَحتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلاثِينَ، كُلُّهُمْ يَزْعُمُ أنَّهُ رَسُولُ اللهِ، وَحتَّى يُقْبَضَ العِلْمُ وَتَكْثُرَ الزَّلازِلُ وَيَتَقارَبَ الزَّمانُ وَتَظْهَرَ الفِتَنُ وَيَكْثُرَ الهَرْجُ، وَهُوَ القَتْلُ، وَحتَّى

(7) *Al-Harj* (i.e., killing) will increase,

(8) Wealth will be in abundance – so abundant that a wealthy person will worry lest nobody should accept his *Ṣadaqa*, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,'

(9) The people compete with one another in constructing high buildings,

(10) A man when passing by a grave of someone will say, 'Would that I were in his place,'

(11) And till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islām) but that will be the time when (as Allāh تعالى said):

"No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith..." (V.6:158)

"And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

يَكْثُرَ فِيكُمُ المَالُ فَيَفِيضَ حتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وحَتَّى يَعْرِضَهُ فَيَقُولَ الذِي يَعْرِضُهُ عَلَيْهِ: لا أَرَبَ لِي بِهِ، وَحتَّى يَتَطَاوَلَ النَّاسُ في البُنْيانِ، وَحتَّى يَمُرَّ الرَّجُلُ بِقَبرِ الرَّجُلِ فَيقُولُ: يا لَيْتَني مَكانَهُ، وَحتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فإذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أجمعُونَ، فذلكَ حينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾ [الأنعام: ١٥٨]، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلانِ ثَوْبَهُمَا بَيْنَهُمَا فَلا يَتَبَايَعَانِهِ وَلا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلِيطُ حَوْضَهُ فَلا يَسْقي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إلى فِيهِ فَلا يَطْعَمُهَا». [راجع: ٨٥]

(26) CHAPTER. Information about *Ad-Dajjāl*.

(٢٦) بابُ ذِكْرِ الدَّجَّالِ

7122. Narrated Al-Mughīra bin Shu'ba: Nobody asked the Prophet ﷺ as many questions as I asked regarding *Ad-Dajjāl*. The Prophet ﷺ said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and

٧١٢٢ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى: حدَّثَنا إسْماعِيلُ: حدَّثَني قَيْسٌ قالَ: قالَ لِيَ المُغِيرَةُ بْنُ شُعْبَةَ: ما سَأَلَ أحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَّالِ ما

سَأَلْتُهُ، وإنَّهُ قالَ لي: «ما يَضُرُّكَ مِنْهُ؟» قُلتُ: لأنَّهُمْ يَقُولُونَ: إنَّ مَعَهُ جَبَلَ خُبزٍ وَنَهَرَ ماءٍ، قالَ: «بَلْ هُوَ أَهْوَنُ عَلى اللهِ مِنْ ذلكَ».

a river of water with him (i.e., he will have abundance of food and water)". The Prophet ﷺ said, "Nay, he is much low to be allowed such a thing by Allāh (but it is only to test mankind whether they believe in Allāh or in *Ad-Dajjāl*)."

٧١٢٣ - حدّثنا مُوسَى بنُ إسماعيلَ: حدّثنا وُهَيبٌ: حدّثنا أَيُّوبُ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ - أُراهُ - عنِ النَّبيِّ ﷺ قال: «أَعْوَرُ العَيْنِ اليُمْنَى كأنَّها عِنَبَةٌ طَافِيَةٌ» [راجع: ٣٠٥٧].

7123. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said (about *Ad-Dajjāl*) that he is one-eyed, his right eye is as if a protruding out grape.

٧١٢٤ - حدَّثَنا سَعْدُ بْنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ إسحَاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالكٍ قالَ: قالَ النَّبيُّ ﷺ: «يَجيءُ الدَّجّالُ حتّى يَنزِلَ في ناحِيةِ المَدِينَةِ. ثُمَّ تَرْجُفُ المدينَةُ ثَلاثَ رَجَفَاتٍ، فَيَخْرُجُ إلَيْهِ كُلُّ كافِرٍ وَمُنافِقٍ». [راجع: ١٨٨١]

7124. Narrated Anas bin Mālik : The Prophet ﷺ said, "*Ad-Dajjāl* will come and encamp at a place close to Al-Madīna and then Al-Madīna will shake thrice (i.e., there will be three earthquakes) whereupon every *Kāfir* (disbeliever) and hypocrite will go out (of Al-Madīna) towards him."

٧١٢٥ - حدّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حَدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنْ أبيه، عَنْ جَدّهِ، عَنْ أبي بكرةَ عَنِ النَّبيّ ﷺ قال: «لا يَدخُلُ المَدينةَ رُعبُ المَسِيحِ الدَّجّالِ، وَلَها يَوْمَئِذٍ سَبْعَةُ أَبْوابٍ عَلَى كُلِّ بابٍ مَلَكانِ». [راجع: ١٨٧٩]

7125. Narrated Abū Bakra: The Prophet ﷺ said, "The terror caused by *Al-Masiḥ Ad-Dajjāl* will not enter Al-Madīna and at that time Al-Madīna will have seven gates and there will be two angels at each gate (guarding it)."

٧١٢٦ - حدَّثَنا عليُّ بْنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بن بِشرٍ: حدَّثنا مِسْعَرٌ: حدَّثنا سَعْدُ ابنُ إبراهيمَ عن

7126. Narrated Abū Bakra [as above H.7125].

أَبيهِ: عن أَبي بَكْرَةَ عَنِ النَّبيِّ ﷺ قال: «لا يَدْخُلُ المَدِينةَ رُعْبُ المَسيحِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أبوابٍ، على كلِّ بَابٍ مَلَكَانِ».

وقال ابنُ إسْحاقٍ، عن صالح بن إبراهيم، عن أَبيه قال: قَدِمْتُ البَصْرَةَ فقالَ لي أَبو بَكْرَةَ: سمعتُ النَّبيَّ ﷺ بهذا. [راجع: ١٨٧٩]

٧١٢٧ - حدَّثنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إبْراهيمُ عَنْ صَالحٍ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضيَ اللهُ عَنْهما قالَ: قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فأثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُه، ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي لأُنْذِرُكُمُوهُ وَما مِنْ نَبيٍّ إلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ، وَلٰكِنِّي سَأقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبيٌّ لِقَوْمِهِ: إنَّهُ أَعْوَرُ، وَإنَّ اللهَ لَيْسَ بِأَعْوَرَ». [راجع: ٣٠٥٧]

7127. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ stood up amongst the people and then praised and glorified Allāh as He deserved and then he mentioned *Ad-Dajjāl*, saying, "I warn you of him, and there was no Prophet but warned his followers of him; but I will tell you something about him which no other Prophet has told his followers: *Ad-Dajjāl* is one-eyed whereas Allāh is not."

٧١٢٨ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَا أنا نائِمٌ أَطُوفُ بِالكَعْبَةِ فإذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ يَنْطِفُ، أَوْ يُهَرَاقُ رَأْسُهُ ماءً. قُلْتُ: مَنْ هٰذا؟ قالُوا: ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ أَعْوَرُ

7128. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself (in a dream) performing *Ṭawāf* around the Ka'bah. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, 'Who is this?' They replied, 'The son of Maryam (Mary).' Then I turned my face, to see another man with a huge body, red complexion and curly hair, blind in one eye. His eye looked like a protruding out grape. They said (to me), 'He is *Ad-Dajjāl*.' " The Prophet added, "The man he resembled most is Ibn Qaṭan, a man from the tribe of Khuzā'a."

العَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ، قالُوا: هٰذَا الدَّجَّالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ»، رَجُلٌ مِنْ خُزَاعَةَ. [راجع: ٣٤٤٠]

7129. Narrated 'Āishah رَضِيَ الله عَنْها: I heard Allāh's Messenger ﷺ in his *Ṣalāt* (prayer), seeking refuge with Allāh from the *Fitnah* (trial and affliction) of *Ad-Dajjāl*.

٧١٢٩ - **حدَّثنا** عبْدُ العَزِيزِ بْنُ عَبدِ اللهِ: حدَّثنا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَعِيذُ في صَلاتِهِ مِنْ فِتْنَةِ الدَّجَّالِ. [راجع: ٨٣٢]

7130. Narrated Ḥudhaifa: The Prophet ﷺ said about *Ad-Dajjāl* that he would have water and fire with him; (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

٧١٣٠ - **حدَّثنا** عَبْدَانُ: أَخْبرَني أَبي، عَنْ شُعْبَةَ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبيِّ ﷺ قالَ في الدَّجَّالِ: «إنَّ مَعَهُ ماءً ونَاراً، فَنَارُهُ ماءٌ بَارِدٌ وَماؤُهُ نَارٌ».

قالَ أَبُو مَسْعُودٍ: أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٣٤٥٠]

7131. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Masiḥ Ad-Dajjāl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Masiḥ Ad-Dajjāl's*) eyes (the word) *Kāfir* (i.e., disbeliever)."

This *Ḥadīth* is also quoted by Abū Hurairah and Ibn 'Abbās.

٧١٣١ - **حدَّثنا** سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «ما بُعِثَ نَبِيٌّ إلَّا أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الكَذَّابَ. أَلا إنَّهُ أَعْوَرُ، وَإنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإنَّ بَينَ عَيْنَيْهِ مَكْتُوبٌ كافِرٌ». فِيهِ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبيِّ ﷺ. [انظر: ٧٤٠٨]

(27) CHAPTER. ***Ad-Dajjāl*** **will not be able to enter Al-Madīna.**

(٢٧) بابٌ لا يَدْخلُ الدَّجَّال المَدِينَةَ

7132. Narrated Abū Sa'īd: One day Allāh's Messenger ﷺ narrated to us a long

٧١٣٢ - **حدَّثنا** أَبُو اليَمانِ:

narration about *Ad-Dajjāl* and among the things he narrated to us, was: "*Ad-Dajjāl* will come, and he will be forbidden to enter the mountain passes or the entrances of Al-Madīna. He will encamp in one of the salt areas neighbouring Al-Madīna, and there will come to him a man who will be the best or one of the best of the people. He will say, 'I testify that you are *Ad-Dajjāl* whose story Allāh's Messenger ﷺ has told us.' *Ad-Dajjāl* will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No.' Then *Ad-Dajjāl* will kill that man and then will make him alive. The man will say, 'By Allāh, now I recognize you more than ever!' *Ad-Dajjāl* will then try to kill him (again) but he will not be given the power to do so." (See H. 1882)

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِاللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا سَعِيدٍ قَالَ: حَدَّثَنا النَّبِيُّ ﷺ يوماً حَديثاً طَويلاً عَنِ الدَّجَّالِ، فَكانَ فِيما يُحَدِّثُنا بِهِ أَنَّهُ قالَ: «يَأتِي الدَّجَّالُ وهُوَ مُحَرَّمٌ عَلَيْهِ أن يَدْخُلَ نِقابَ المَدِينَةِ، فَيَنزِلُ بَعْضَ السِّباخِ التي تَلِي المَدِينَةَ فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيرُ النَّاسِ أَوْ مِنْ خِيارِ النَّاسِ فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حدَّثَنا رَسُولُ اللهِ ﷺ حَدِيثَهُ، فَيقُولُ الدَّجَّالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هٰذا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ في الأَمْرِ؟ فَيَقُولُونَ: لا، فَيَقْتُلُهُ ثُمَّ يُحيِيه فَيَقُولُ: وَاللهِ ما كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي اليَوْمَ، فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلا يُسَلَّطُ عَلَيْهِ». [راجع: ١٨٨٢]

7133. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are angels at the mountain passes or the entrances of Al-Madīna (so that) neither plague nor *Ad-Dajjāl* can enter it." (See H. 1880)

٧١٣٣ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ المُجْمِرِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «عَلى أَنْقابِ المَدِينَةِ مَلائِكَةٌ لا يَدْخُلُها الطَّاعُونُ وَلا الدَّجَّالُ». [راجع: ١٨٨٠]

7134. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "*Ad-Dajjāl* will come to Al-Madīna and find the angels guarding it. So, if Allāh will, neither *Ad-Dajjāl* nor plague will be able to come near it."

٧١٣٤ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: حَدَّثَنا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالكٍ عَنِ النَّبِيِّ ﷺ قالَ: «المَدِينَةُ يَأتِيها الدَّجَّالُ فَيَجِدُ المَلائِكَةَ

يَحْرُسُونَهَا فَلا يَقْرَبُهَا الدَّجَّالُ، وَلا الطَّاعُونُ إنْ شاءَ اللهُ». [راجع: ١٨٨١]

(28) CHAPTER. Ya'jūj and Ma'jūj (Gog and Magog people).

(٢٨) بابٌ يَأْجُوجَ وَمَأْجُوجَ

7135. Narrated Zainab bint Jaḥsh that one day Allāh's Messenger ﷺ entered upon her in a state of fear and said, "*Lā ilaha illallāh'* (none has the right to be worshipped but Allāh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jūj and Ma'juj (Gog and Magog people) like this." The Prophet ﷺ made a circle with his index finger and thumb. Zainab bint Jaḥsh added: I said, "O Allāh's Messenger! Shall we be destroyed though there will be righteous people among us?" The Prophet ﷺ said, "Yes, if *Al-Khabath*[1] increased." (See H. 7059)

٧١٣٥ - حدَّثَنا أَبُو اليمانِ: أخبرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وحدَّثنا إسْماعِيلُ: حدَّثَنِي أخِي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بْنِ أبي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ: أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ حدَّثَتْهُ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبي سُفيان عن زينب بِنْتِ جَحْشٍ: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيها يَوْماً فَزِعاً يَقُولُ: «لا إلٰهَ إلَّا اللهُ. وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمأْجُوجَ مِثْلُ هٰذِهِ»، وَحَلَّقَ بِإِصْبَعَيْهِ: الإبْهَامِ وَالتي تَلِيهَا. قالَتْ زَيْنَبُ بِنْتُ جَحْشٍ فَقُلْتُ: يا رَسُولَ اللهِ. أَفَنَهْلِك وفِينَا الصَّالِحُونَ؟ قالَ: «نَعَمْ إذَا كَثُرَ الخَبَثُ». [راجع: ٣٣٤٦]

7136. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A hole has been opened in the dam of Ya'jūj and Ma'juj (Gog and Magog people)." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

٧١٣٦ - حدَّثنا مُوسَى بْنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابْنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قال: «يُفْتَحُ الرَّدْمُ رَدْمُ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هٰذِهِ»، وعَقَدَ وُهَيْبٌ تِسْعِينَ. [راجع: ٣٣٤٧]

---

(1) (H.7135) The word *Al-Khabath* is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed. See *Fatḥ Al-Bārī*.

٩٣ - كتاب الأحكام

93 – THE BOOK OF *AL-AHKĀM* (JUDGEMENTS)

(١) بابُ قَوْلِ اللهِ تعالَى: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾ [النساء: ٥٩]

(1) CHAPTER. The Statement of Allāh تَعالَى: "(O you who believe!) Obey Allāh and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority..." (V.4:59)

٧١٣٧ - حدَّثنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أَطاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي». [راجع: ٢٩٥٧]

7137. Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever obeys me, he obeys Allāh, and whoever disobeys me, he disobeys Allāh; and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me." (See H. 2957)

٧١٣٨ - حدَّثنا إِسْماعِيلُ: حدَّثَنِي مالك، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «أَلَا كُلُّكُمْ رَاعٍ، وكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ. فَالإِمامُ الأَعْظَمُ الذي عَلى النَّاسِ راعٍ وَهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ راعٍ عَلى أَهْلِ بَيْتِهِ وَهُوَ مَسْؤُلٌ عَنْ رَعِيَّتِهِ. وَالمَرْأَةُ رَاعِيَةٌ عَلى أَهْلِ بَيْتِ زَوْجِها وَوَلَدِهِ وَهِيَ مَسْؤُلَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ على مالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ». [راجع: ٨٩٣]

7138. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Surely! Everyone of you is a guardian and is responsible for his charges: The *Imām* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (See H. 893)

(2) CHAPTER. The (chief) rulers (of all Muslims must be) from the Quraish.

(٢) بابٌ: الأُمَرَاءُ مِن قُرَيْشٍ

7139. Narrated Muhammad bin Jubair bin Mut'im that while he was included in a delegation of the Quraish staying with Mu'āwiya, Mu'āwiya heard that 'Abdullāh bin 'Amr had said that there would be a king from the Qahtān tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allāh as He deserved, said, "*Amma Ba'du* (to proceed), I have come to know that some of you men are narrating things which are neither in Allāh's Book (the Qur'ān), nor have been mentioned by Allāh's Messenger ﷺ. Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allāh's Messenger ﷺ saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them but Allāh will throw him down on his face as long as they stick to the rules and regulations of the religion (Islām).' "

٧١٣٩ - **حدَّثنا** أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ قال: كانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أنَّهُ بَلَغَ مُعاوِيَةَ - وَهُمْ عِنْدَهُ في وَفْدٍ مِنْ قُرَيْشٍ - أنَّ عَبْدَ اللهِ ابْنَ عَمْرٍو يُحَدِّثُ: أنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطانَ، فَغَضِبَ فقامَ فَأَثْنَى عَلى اللهِ بِما هُوَ أهْلُهُ ثُمَّ قالَ: أمَّا بَعْدُ فَإنَّهُ بَلَغَني أنَّ رِجالاً مِنْكُمْ يُحَدِّثُونَ أحاديثَ لَيْسَتْ في كِتابِ اللهِ وَلا تُؤثَرُ عَنْ رَسُولِ اللهِ ﷺ. وَأولئِكَ جُهَّالُكُمْ. فَإيَّاكُمْ وَالأمانِيَّ الَّتي تُضِلُّ أهْلَها، فَإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ هٰذا الأمْرَ في قُرَيْشٍ، لا يُعادِيهِمْ أحَدٌ إلَّا كَبَّهُ اللهُ في النَّارِ عَلى وَجْهِهِ ما أقامُوا الدِّينَ». [راجع: ٣٥٠٠]

تابَعَهُ نُعَيمٌ، عَنِ ابْنِ المُبارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيرٍ.

7140. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "This matter (of the caliphate) will remain with the Quraish even if only two of them were still existing."(1)

٧١٤٠ - **حدَّثنا** أحْمَدُ بْنُ يُونُسَ: حدَّثنا عاصِمُ بْنُ مُحَمَّدٍ: سَمِعْتُ أبي يَقُولُ: قالَ ابْنُ عُمَرَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَزالُ هٰذا الأمْرُ في قُرَيْشٍ ما بَقِيَ مِنْهُمُ اثْنانِ». [راجع: ٣٥٠١]

---

(1) (H.7140) The Prophet ﷺ meant (in this *Hadīth*) that the Muslims are obliged to appoint, as their chief ruler, someone from the tribe of Quraish even if there is only one Quraishī left who is fit (as regards the Islāmic religion) for the caliphate.

(3) CHAPTER. The reward of the person who judges according to (the principles of) *Al-Hikmah* (wisdom i.e., Laws of Allāh's Book), as (is understood from) the Statement of Allāh تعالى:
"...And whosoever does not judge by what Allāh has revealed, (then) such (people) are *Al-Fasiqūn* [the rebellious i.e., disobedient (of a lesser degree) to Allah]." (V.5:47)

(٣) بَابُ أَجْرِ مَنْ قَضَى بِالحِكْمَةِ لِقَوْلِهِ تَعالَى: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ [المائدة: ٤٧]

7141. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not wish to be like anyone, except in two cases:

(1) A man whom Allāh has given wealth and he spends it righteously (in a just and right way according to what Allāh has ordered).

(2) A man whom Allāh has given *Al-Hikmah* (wisdom, knowledge of the Qur'ān and the *Sunna* — legal ways of the Prophet ﷺ) and he acts according to it and teaches it to others."

٧١٤١ - **حَدَّثَنَا** شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالاً فَسَلَّطَهُ عَلى هَلَكَتِهِ فِي الحَقِّ، وَآخَرُ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا». [راجع: ٧٣]

(4) CHAPTER. To listen to and obey one's *Imām* (Muslim ruler) as long as his orders involve not one in disobedience (to Allāh).

(٤) بَابُ السَّمْعِ وَالطَّاعَةِ لِلإِمامِ ما لَمْ تَكُنْ مَعْصِيَةً

7142. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "You should listen to and obey your *Imām* (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin."

٧١٤٢ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ». [راجع: ٦٩٣]

7143. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever disunite from *Al-Jama'ah* (the Muslim group) [i.e., becomes separate from the Muslim group] even for a span and then dies, he will die as those who died in

٧١٤٣ - **حَدَّثَنَا** سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنِ الجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئاً يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ لَيْسَ

the Pre-Islāmic Period of Ignorance (as rebellious sinners)." [*Fath Al-Bari*]

[See *Hadīth* No. 7053]

7144. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allāh), but if an act of disobedience (to Allāh) is imposed, one should not listen to it or obey it." [See Vol.4, *Hadīth* No. 2955]

7145. Narrated 'Alī رَضِيَ الله عَنْهُ: The Prophet ﷺ sent an army unit (for some campaign) and appointed a man from the *Ansār* as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet ﷺ order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it they started looking at each other, and some of them said, "We followed the Prophet ﷺ to escape from the (Hell) Fire. (How) should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet ﷺ and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is *Al-Ma'rūf* (Islāmic Monotheism and all that Islām has ordained and all that is good)." [See Vol. 5, *Hadīth* No. 4340]

أَحَدٌ يُفارِقُ الجَماعَةَ شِبراً فَيَمُوتُ إِلَّا ماتَ مِيتَةً جاهِلِيَّةً». [راجع: ٧٠٥٣]

٧١٤٤ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: حدَّثني نافِعٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «السَّمْعُ والطَّاعَةُ عَلى المَرْءِ المُسْلِمِ فِيما أَحَبَّ وَكَرِهَ ما لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فإِذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ». [راجع: ٢٩٥٥]

٧١٤٥ - **حدَّثنا** عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حدَّثنا أبي: حدَّثنا الأَعْمَشُ: حدَّثنا سَعْدُ بْنُ عُبَيْدَةَ عَنْ أَبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَأَمَّرَ عَلَيهِمْ رَجُلاً مِنَ الأَنْصارِ وَأَمَرَهُمْ أَنْ يُطِيعُوا، فَغَضِبَ عَلَيهِمْ وقالَ: أَلَيْسَ قَدْ أَمَرَ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قالُوا: بَلَى. قالَ: قَدْ عَزَمْتُ عَلَيْكُمْ لَمَا جَمَعْتُمْ حَطَباً وَأَوْقَدْتُمْ نَاراً ثُمَّ دَخَلْتُمْ فِيهَا، فَجَمَعُوا حَطَباً فَأَوْقَدُوا نَاراً، فَلَمَّا هَمُّوا بِالدُّخُولِ فَقَامُوا يَنْظُرُ بَعْضُهُمْ إِلى بَعْضٍ، فَقالَ بَعْضُهُمْ: إِنَّمَا تَبِعْنا النَّبِيَّ ﷺ فِرَاراً مِنَ النَّارِ، أَفَنَدْخُلُهَا؟ فَبَيْنَما هُمْ كَذلِكَ إِذْ خَمَدَتِ النَّارُ وَسَكَنَ غَضَبُهُ فَذُكِرَ لِلنَّبِيِّ ﷺ فَقالَ: «لَوْ دَخَلُوهَا ما خَرَجُوا مِنهَا أَبَداً، إِنَّمَا الطَّاعَةُ في المَعْرُوفِ». [راجع: ٤٣٤٠]

(5) CHAPTER. If somebody does not seek authority of ruling, then Allāh will surely help him (if he is given such authority).

(٥) **باب** مَنْ لَمْ يَسْأَلِ الْإِمارَةَ أَعانَهُ اللهُ عَلَيْها

7146. Narrated 'Abdur-Rahmān bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmān! Do not seek to be a ruler, for if you are given authority on your demand, then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allāh) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."

٧١٤٦ - حَدَّثَنا حَجَّاجُ بْنُ مِنهالٍ: حَدَّثَنا جَرِيرُ بْنُ حازِمٍ، عَنِ الحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قالَ: قالَ لِي النَّبِيُّ ﷺ: «يا عَبْدَ الرَّحْمٰنِ، لا تَسْأَلِ الإمارَةَ فَإِنَّكَ إِنْ أُعْطِيتَها عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيها، وَإِنْ أُعْطِيتَها عَنْ غَيرِ مَسْأَلَةٍ أُعِنْتَ عَلَيها، وَإِذا حَلَفْتَ عَلى يَمِينٍ فَرَأَيْتَ غَيْرَها خَيراً مِنها فَكَفِّرْ عَنْ يَمِينِكَ وَائْتِ الَّذِي هُوَ خَيرٌ». [راجع: ٦٦٢٢]

(6) CHAPTER. He who seeks to be a ruler will be held responsible for that (i.e., Allāh will not help him in his duty).

(٦) **باب** مَنْ سَأَلَ الإمارَةَ وُكِلَ إِلَيها

7147. Narrated 'Abdur-Rahmān bin Samura: Allāh's Messenger ﷺ said, "O 'Abdur-Rahmān bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allāh) in it. If you ever take an oath to do something and later on you find that sometting else is better, then do what is better and make expiation for your oath."

٧١٤٧ - حَدَّثَنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا يُونُسُ، عَنِ الحَسَنِ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ قالَ: قالَ لِي رَسُولُ اللهِ ﷺ: «يا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ، لا تَسْأَلِ الإمارَةَ فَإِنْ أُعْطِيتَها عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيها، وَإِنْ أُعْطِيتَها عَنْ غَيرِ مَسْأَلَةٍ أُعِنْتَ عَلَيها، وإِذا حَلَفْتَ عَلى يَمِينٍ فَرَأَيْتَ غَيرَها خَيراً مِنها فَأْتِ الذِي هُوَ خَيرٌ وَكَفِّرْ عَنْ يَمِينِكَ».

[راجع: ٦٦٢٢]

(7) CHAPTER. What is disliked regarding being keen to have the authority of ruling.

(٧) **باب** ما يُكْرَهُ مِنَ الحِرْصِ عَلى الإمارَةِ

7148. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You people will be

٧١٤٨ - حَدَّثَنا أَحْمَدُ بْنُ يُونُسَ:

حدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمارَةِ وسَتَكُونُ نَدامَةً يَوْمَ القِيامَةِ، فَنِعْمَ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ».

وَقالَ مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا عَبْدُ اللهِ بْنُ حُمْرَانَ: حدَّثَنا عَبْدُ الحَمِيدِ بْنُ جَعْفَرٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الحَكَمِ، عَنْ أبي هُرَيْرَةَ قَوْلَهُ.

keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"[1]

٧١٤٩ - حدَّثَنا مُحَمَّدُ بْنُ العَلَاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلانِ مِنْ قَوْمِي، فَقالَ أَحَدُ الرَّجُلَيْنِ: أَمِّرْنا يا رَسُولَ اللهِ، وَقالَ الآخَرُ مِثْلَهُ، فَقالَ: «إِنَّا لا نُوَلِّي هٰذا مَنْ سَأَلَهُ وَلا مَنْ حَرَصَ عَلَيْهِ».

[راجع: ٢٢٦١]

7149. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Two men from my tribe and I entered upon the Prophet ﷺ. One of two men said to the Prophet ﷺ, "O Allāh's Messenger! Appoint me as a governor," and so did the second. The Prophet ﷺ said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

(٨) **بابٌ** مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

(8) CHAPTER. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

٧١٥٠ - حدَّثَنا أبو نُعَيمٍ: حدَّثَنا أبو الأَشْهَبِ، عَنِ الحَسَنِ: أَنَّ عُبَيْدَ اللهِ بْنَ زِيادٍ عادَ مَعْقِلَ بْنَ يَسارٍ في مَرَضِهِ الَّذِي ماتَ فِيهِ. فَقالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ

7150. Narrated Ma'qil: I heard the Prophet ﷺ saying, "Any man whom Allāh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise."

(1) (H.7148) The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasures, but as soon as he is dismissed or dies, he is weaned, i.e., deprived from all such pleasures and is taken to account.

رَسُولِ اللهِ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنُصحِهِ لَمْ يَجِدْ رَائِحَةَ الجَنَّةِ».

7151. Narrated Ma'qil: Allāh's Messenger ﷺ said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allāh will forbid Paradise for him."

٧١٥١ - حدَّثَنَا إِسحَاقُ بْنُ مَنْصُورٍ: أَخْبرَنَا حُسَينٌ الجُعْفِيُّ: قالَ زَائِدَةُ: ذَكَرَهُ هِشَامٌ، عَنِ الحَسَنِ قالَ: أَتَيْنَا مَعْقِلَ بْنَ يَسارٍ نَعُودُهُ، فَدَخَلَ عَلَيْنَا عُبَيْدُ اللهِ فَقالَ لَهُ مَعْقِلٌ: أُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، فَقالَ: «ما مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ المُسْلِمِينَ فَيَمُوتُ وَهُوَ غاشٌّ لَهُمْ إِلَّا حَرَّمَ اللهُ عَلَيْهِ الجَنَّةَ».

(9) CHAPTER. Whoever puts the people into troubles and difficulties will be put into troubles and difficulties by Allāh.

(٩) بابٌ مَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ

7152. Narrated Ṭarīf Abū Tamīma: I saw Ṣafwān and Jundab and Ṣafwān's companions when Jundab was advising. They said, "Did you hear something from Allāh's Messenger ﷺ?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allāh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allāh will put him into difficulties on the Day of Resurrection.' " The people said (to Jundab), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Ḥalāl* and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood (i.e., murdering), should do so."

٧١٥٢ - حدَّثَنَا إِسحَاقُ الوَاسِطِيُّ: حدَّثَنَا خالِدٌ، عَنِ الجُرَيْرِيِّ، عَنْ طَرِيفٍ أَبي تَمِيمَةَ قالَ: شَهِدْتُ صَفْوَانَ وَجُنْدَباً وَأَصحَابَهُ وَهُوَ يُوصِيهِمْ فَقالُوا: هَلْ سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ شَيْئاً؟ قالَ: سَمِعْتُهُ يَقُولُ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ يَوْمَ القِيَامَةِ، قالَ: وَمَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ يَوْمَ القِيَامَةِ». فَقَالُوا: أَوْصِنَا، فَقالَ: إِنَّ أَوَّلَ ما يُنْتِنُ مِنَ الإِنْسانِ بَطْنُهُ، فَمَنِ اسْتَطَاعَ أَنْ لا يَأْكُلَ إِلَّا طَيِّباً فَلْيَفْعَلْ، وَمَنِ اسْتَطَاعَ أَنْ لا يُحالَ بَيْنَهُ وَبَينَ الجَنَّةِ بِمِلْءِ

كَفٌّ مِنْ دَمٍ هَرَاقَهُ فَلْيَفْعَلْ». قُلْتُ لِأَبِي عَبْدِ اللهِ: مَنْ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ؟ جُنْدَبٌ؟ قالَ: نَعَمْ، جُنْدَبٌ. [راجع: ٦٤٩٩]

(10) CHAPTER. To give judgements and legal opinions on the road.

(١٠) بابُ القَضَاءِ وَالفُتْيَا في الطَّرِيقِ،

Yahyā bin Ya'mar gave a judgement on the road; and Ash-Sha'bī gave a judgement at the gate of his house.

وَقَضَى يَحْيَى بْنُ يَعْمَرَ في الطَّرِيقِ، وَقَضَى الشَّعْبِيُّ عَلى بابِ دارِهِ.

7153. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allāh's Messenger! When will be the Hour?" The Prophet ﷺ asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allāh's Messenger! I haven't prepared for it much of *Siyām* (fasting), *Salāt* (prayers) or charitable gifts but I love Allāh and His Messenger." The Prophet ﷺ said, "You will be with the one whom you love."

٧١٥٣ - **حدَّثَنا** عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بْنِ أَبِي الجَعْدِ: حدَّثَنا أَنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَما أَنَا وَالنَّبِيُّ ﷺ خارِجانِ مِنَ المَسْجِدِ فَلَقِيَنَا رَجُلٌ عِنْدَ سُدَّةِ المَسْجِدِ، فَقالَ: يا رَسُولَ اللهِ، مَتَى السَّاعَةُ؟ قالَ النَّبِيُّ ﷺ: «ما أعْدَدْتَ لَها؟» فَكَأَنَّ الرَّجُلَ اسْتَكَانَ، ثُمَّ قالَ: يا رَسُولَ اللهِ، ما أعْدَدْتُ لَها كَبِيرَ صِيامٍ وَلا صَلاةٍ وَلا صَدَقَةٍ، وَلٰكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». [راجع: ٣٦٨٨]

(11) CHAPTER. It is mentioned that there was no gatekeeper for the Prophet ﷺ.

(١١) بابُ ما ذُكِرَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ لَهُ بَوَّابٌ

7154. Narrated Thābit Al-Bunānī: Anas bin Mālik said to a woman of his family, "Do you know such and such a woman?" She replied, "Yes." He said, "The Prophet ﷺ passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allāh and be patient.' The woman said (to the Prophet ﷺ), 'Go away from me, for you do

٧١٥٤ - **حدَّثَنا** إِسحاقُ بْنُ مَنْصورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ البُنانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ لامْرَأَةٍ مِنْ أَهْلِهِ: تَعْرِفِينَ فُلانَةً؟ قالَتْ: نَعَمْ. قالَ: فَإِنَّ

النَّبِيِّ ﷺ مَرَّ بِهَا وَهِيَ تَبْكِي عِنْدَ قَبْرٍ فَقالَ: «اتَّقِي اللهَ وَاصْبِرِي»، فَقالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ خِلْوٌ مِنْ مُصِيبَتِي. قَالَ: فَجَاوَزَهَا وَمَضَى فمَرَّ بِهَا رَجُلٌ فَقالَ: ما قالَ لَكِ رَسُولُ اللهِ ﷺ؟ قالَتْ: مَا عَرَفْتُهُ. قالَ: إِنَّهُ لَرَسُولُ اللهِ ﷺ، قَالَ: فَجَاءَتْ إِلى بابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَوَّاباً، فَقالَتْ: يا رَسُولَ اللهِ، وَاللهِ ما عَرَفْتُكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الصَّبْرَ عِنْدَ أَوَّلِ صَدْمَةٍ». [راجع: ١٢٥٢]

not know my calamity.' " Anas added, "The Prophet ﷺ left her and proceeded. A man passed by her and asked her, 'What has Allāh's Messenger ﷺ said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allāh's Messenger.' " Anas added, "So that woman came to the gate of the Prophet ﷺ and she did not find any gatekeeper there, and she said, 'O Allāh's Messenger! By Allāh, I did not recognize you!' The Prophet ﷺ said, 'No doubt, patience is at the first stroke of a calamity.' "

(١٢) بابُ الحاكِمِ يَحْكُمُ بِالقَتْلِ عَلى مَنْ وَجَبَ عَلَيْهِ دُونَ الإمامِ الَّذِي فَوْقَهُ

(12) CHAPTER. A governor (of a province, etc.,) who is under the *Imām* can sentence to death a person who deserves such punishment without consulting the *Imām*.

٧١٥٥ - حَدَّثَنا مُحَمَّدُ بْنُ خالِدٍ الذُّهْلِيُّ: حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصارِيُّ: حدَّثَنِي أبي، عَنْ ثُمامَةَ، عَنْ أَنَسٍ: أَنَّ قَيْسَ بْنَ سَعْدٍ كانَ يَكُونُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ بِمَنزِلَةِ صَاحِبِ الشُّرطَةِ مِنَ الأَمِيرِ.

7155. Narrated Anas رَضِيَ اللهُ عَنْهُ: Qais bin Sa'd was to the Prophet ﷺ like a chief police officer to an *Amīr* (chief).

٧١٥٦ - حَدَّثَنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ: حدَّثني حُمَيْدُ بْنُ هِلالٍ: حدَّثنا أبُو بُرْدَةَ، عَنْ أبي مُوسَى: أنَّ النَّبِيَّ ﷺ بَعَثَهُ وَأَتْبَعَهُ بِمُعَاذٍ. [راجع: ٢٢٦١]

7156. Narrated Abū Mūsa that the Prophet ﷺ sent him and sent Mu'ādh after him (as rulers to Yemen).

٧١٥٧ - حَدَّثَني عَبْدُ اللهِ بْنُ الصَّبَّاحِ: حدَّثنا مَحْبُوبُ بْنُ الحَسنِ: حدَّثنا خالِدٌ، عَنْ حُمَيْدِ بْنِ هِلالٍ،

7157. Narrated Abū Musa: A man embraced Islām and then reverted back to Judaism. Mu'ādh bin Jabal came and saw the man with Abū Mūsa. Mu'ādh asked, "What is wrong with this (man)?" Abū Mūsa

replied, "He embraced Islām and then reverted back to Judaism." Mu'ādh said, "I will not sit down unless you kill him (as it is) the verdict of Allāh and His Messenger ﷺ."

(13) CHAPTER. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

7158. Narrated 'Abdur-Raḥmān bin Abū Bakra: Abū Bakra wrote to his son who was in Sijistān: Do not judge between two persons when you are angry, for I heard the Prophet ﷺ saying, "A judge should not judge between two persons while he is in an angry mood."

7159. Narrated Abū Mas'ūd Al-Anṣārī: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! By Allāh, I fail to attend the morning congregational *Ṣalāt* (prayer) because so-and-so (i.e., Mu'ādh bin Jabal) prolongs the *Ṣalāt* (prayer) when he leads us for it." I had never seen the Prophet ﷺ more furious in giving advice than he was on that day. He then said, "O people! Some of you make others dislike [good deeds, i.e. *Ṣalāt* (prayer) etc.]. So whoever among you leads the people in *Ṣalāt* (prayer), he should shorten it (make it brief) because among them there are the old, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)." [See *Ḥadīth* Vol. 1, No. 90)

عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى: أنَّ رَجُلاً أسْلَمَ ثُمَّ تَهَوَّدَ فَأتَاهُ مُعَاذُ بْنُ جَبَلٍ وَهُوَ عِنْدَ أبي مُوسَى فَقالَ: مَا لِهٰذا؟ قالَ: أسْلَمَ ثُمَّ تَهَوَّدَ، قالَ: لَا أجْلِسُ حَتَّى أقْتُلَهُ، قَضاءُ اللهِ وَرَسُولِهِ ﷺ. [راجع: ٢٢٦١]

(١٣) بابٌ: هَلْ يَقْضِي الْقَاضِي أوْ يُفْتِي وَهُوَ غَضْبَانُ؟

٧١٥٨ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بْنُ عُمَيرٍ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أبي بَكْرَةَ قالَ: كَتَبَ أبُو بَكْرَةَ إلَى ابْنِهِ - وكانَ بِسِجِسْتَانَ - بأنْ لا تَقْضِي بَيْنَ اثْنَينِ وَأنْتَ غَضْبانُ، فَإنِّي سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَينِ وَهُوَ غَضْبانُ».

٧١٥٩ - حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنَا إسْماعِيلُ بْنُ أبي خالِدٍ، عَنْ قَيْسِ بْنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: جاءَ رَجُلٌ إلَى رَسُولِ اللهِ، فقالَ: يا رَسولَ اللهِ، إنِّي وَاللهِ لأتَأخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أجْلِ فُلانٍ مِمَّا يُطِيلُ بِنا فِيها. قالَ: فَما رَأيْتُ النَّبيَّ ﷺ قَطُّ أشَدَّ غَضَباً في مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ. ثُمَّ قالَ: «يَا أيُّها النَّاسُ، إنَّ مِنْكُمْ مُنَفِّرِينَ، فَأيُّكُمْ ما صَلَّى بِالنَّاسِ فَلْيُوجِزْ فَإنَّ فِيهِمُ

الكَبِيرَ وَالضَّعِيفَ وَذَا الحَاجَةِ».

[راجع: ٩٠]

٧١٦٠ - حدَّثنا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الكِرْمَانِيُّ: حدَّثنا حَسَّانُ بْنُ إِبْرَاهِيمَ: حدَّثنا يُونُسُ: قالَ مُحَمَّدٌ: أَخْبرَنِي سالِمٌ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدا لَهُ أن يُطَلِّقَهَا فَلْيُطَلِّقْهَا». [راجع: ٤٩٠٨]

7160. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he had divorced his wife during her menses. 'Umar mentioned that to the Prophet ﷺ . Allāh's Messenger ﷺ became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it; and only then, if he wants to divorce her, he may do so."

(١٤) بابٌ مَنْ رَأى لِلقاضِي أَنْ يَحْكُمَ بِعِلْمِهِ فِي أَمْرِ النَّاسِ إِذَا لَمْ يَخَفِ الظُّنُونَ وَالتُّهَمَةَ،

كَمَا قَالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ»، وَذٰلِكَ إِذَا كانَ أَمْراً مَشْهُوراً.

(14) CHAPTER. Whosoever thinks that a judge can give judgements for the people according to his knowledge if he is not afraid of being suspected or blamed.

As the Prophet ﷺ said to Hind (bint 'Utba, the wife of Abū Sufyān), "Take (of your husband's wealth) what is reasonably sufficient for you and your children, and that is if the case is a well-known matter."

٧١٦١ - حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقالَتْ: يا رَسُولَ اللهِ، واللهِ ما كانَ عَلى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبائِكَ، وَما أَصْبَحَ اليَوْمَ عَلى ظَهْرِ الأَرْضِ أَهْلُ خِباءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ

7161. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا : Hind bint 'Utba bin Rabī'a came and said, "O Allāh's Messenger! By Allāh, there was no family on the surface of the earth I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honoured more than yours." Hind added, "Abū Sufyān is a miser. Is it sinful of me to feed our children from his property?" The Prophet ﷺ said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner."

أَهْلِ خِبائِكَ. ثُمَّ قَالَتْ: إنَّ أَبَا سُفْيانَ رَجُلٌ مِسِّيكٌ، فَهَلْ عَلَيَّ مِنْ حَرَجٍ أنْ أُطْعِمَ مِنَ الذي لَهُ، عِيالَنا؟ قالَ لَها: «لا حَرَجَ عَلَيكِ أنْ تُطْعِمِيهِمْ مِنْ مَعْرُوفٍ». [راجع: ٢٢١١]

(15) CHAPTER. To bear witness as to the writer of a stamped letter, and to what extent it is permissible or forbidden to (bear such witness). The letter of a ruler sent to his governor, and similarly of a judge to a judge.

(١٥) بابُ الشَّهادَةِ عَلى الخَطِّ المَخْتومِ، وَما يَجُوزُ مِنْ ذلك وَما يَضِيقُ عَلَيْهِ، وكِتابِ الحَاكِمِ إلى عُمَّالِهِ وَالقَاضِي إلى القَاضِي

Some people said, "The letter of a ruler can be relied upon except in cases involving a legal punishment (prescribed by Allāh)." The same people then said, "If the case involves an accidental homicide, the letter can be taken into consideration." Because the case becomes one of money in their opinion. But the case becomes one of money only when the homicide is proved. Therefore both an accidental homicide and a premeditated murder are the same (in this respect).

'Umar bin 'Abdul-'Aziz wrote (to his governor) regarding the case of a tooth that had been broken. Ibrāhīm said, "It is permissible to depend on the letter from the judge to the judge as long as the latter knows the handwriting and the stamp of the former.

And Ash-Sha'bī used to make orders according to stamped letters including the ones sent by a judge. Ibn 'Umar is said to have done so.

Mu'āwiya bin 'Abdul Karīm Ath-Thaqafī said, "I witnessed 'Abdul-Malik (bin Ya'lā), the judge of Baṣrah, Ayās bin Mu'āwiya, Al-Ḥasan, Thumāma bin 'Abdullāh bin Anas, Bilāl bin Abū Burda, 'Abdullāh bin Buraida Al-Aslamī, Amīr bin 'Ubaida and 'Abbād bin

وَقالَ بَعْضُ النَّاسِ: كِتابُ الحَاكِمِ جائِزٌ إلَّا فِي الحُدُودِ، ثُمَّ قَالَ: إنْ كانَ القَتْلُ خَطَأً فَهُوَ جائِزٌ لِأَنَّ هٰذا مَالٌ بِزَعْمِهِ. وَإِنَّما صَارَ مَالاً بَعْدَ أن ثَبَتَ القَتْلُ. فَالْخَطَأُ وَالعَمْدُ وَاحِدٌ. وَقَدْ كَتَبَ عُمَرُ إلَى عامِلِهِ فِي الحُدُودِ، وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ في سِنٍّ كُسِرَتْ. وَقالَ إبْرَاهِيمُ: كِتابُ القَاضِي إلَى القَاضِي جَائِزٌ إذَا عَرَفَ الكِتابَ وَالخَاتِمَ. وَكَانَ الشَّعْبِيُّ يُجِيزُ الكِتابَ المَخْتُومَ بِمَا فِيهِ مِنَ القَاضِي. وَيُرْوَى عَنِ ابْنِ عُمَرَ نَحْوُهُ. وَقالَ مُعاوِيَةُ بْنُ عَبْدِ الكَرِيمِ الثَّقَفِيُّ: شَهِدْتُ عَبْدَ المَلِكِ بْنَ يَعْلَى قاضِيَ البَصْرَةِ، وإيَاسَ ابْنَ مُعاوِيَةَ، وَالحَسَنَ، وَثُمَامَةَ بْنَ عَبْدِ اللهِ بْنِ أنَسٍ، وَبِلالَ بْنَ أَبِي بُرْدَةَ، وَعَبْدَ اللهِ بْنَ بُرَيْدَةَ الأَسْلَمِيَّ، وَعامِرَ بْنَ عَبَدَةَ، وَعَبَّادَ بْنَ مَنْصُورٍ: يُجِيزُونَ

Manṣūr giving their judgements, depending on the letters of the judges without the presence of witnesses. If the person, against whom the letter is intended, claims that it is false, he is ordered to try to find a way out of it. The first person who asked for witnesses to confirm the letter of the judge was Ibn Abī Laila and Sawār bin 'Abdullāh. And Abū Nu'aīm said to us, " 'Ubaidullāh bin Muḥriz said to us, 'I brought a letter from Mūsa bin Anas (the judge of Baṣrah) after I had presented witnesses before him that such and such a person who was in Kūfa owed me such and such property. I took the letter to Al-Qāsim bin 'Abdur-Raḥmān (the judge of Kūfa) who accepted it (as a valid basis for his judgement).' "

Al-Ḥasan and Abū Qilāba disliked that one be a witness in the cases of a will, unless one knew what it contained, for there might be some injustice in it.

The Prophet ﷺ wrote to the Khaibar people: You should either pay the blood-money of your (murdered) companion, otherwise receive our warning of war.

Az-Zuhrī said regarding bearing witness as to the identity of a woman staying behind a curtain, "If you know her give witness otherwise don't give witness."

كُتُبَ الْقُضَاةِ بِغَيْرِ مَحْضَرٍ مِنَ الشُّهُودِ، فَإِنْ قَالَ الَّذِي جِيءَ عَلَيْهِ بِالْكِتَابِ: إِنَّهُ زُورٌ. قِيلَ لَهُ: اذْهَبْ فَالْتَمِسِ الْمَخْرَجَ مِنْ ذٰلِكَ. وَأَوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ الْقَاضِي الْبَيِّنَةَ ابْنُ أَبِي لَيْلَىٰ وَسَوَّارُ بْنُ عَبْدِ اللهِ. وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُحْرِزٍ: جِئْتُ بِكِتَابٍ مِنْ مُوسَى بْنِ أَنَسٍ قَاضِي الْبَصْرَةِ وَأَقَمْتُ عِنْدَهُ الْبَيِّنَةَ أَنَّ لِي عِنْدَ فُلَانٍ كَذَا وَكَذَا وَهُوَ بِالْكُوفَةِ، وَجِئْتُ بِهِ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ فَأَجَازَهُ. وَكَرِهَ الْحَسَنُ وَأَبُو قِلَابَةَ أَنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعْلَمَ مَا فِيهَا لِأَنَّهُ لَا يَدْرِي لَعَلَّ فِيهَا جَوْراً. وَقَدْ كَتَبَ النَّبِيُّ ﷺ إِلَى أَهْلِ خَيْبَرَ: «إِمَّا أَنْ تَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ تُؤْذِنُوا بِحَرْبٍ». وَقَالَ الزُّهْرِيُّ فِي الشَّهَادَةِ عَلَى الْمَرْأَةِ مِنَ السِّتْرِ: إِنْ عَرَفْتَهَا فَاشْهَدْ وَإِلَّا لَا تَعْرِفْهَا فَلَا تَشْهَدْ.

7162. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write to the (rulers of) Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet ﷺ took a silver ring, as if I am looking at its glitter now and its engraving was: Muḥammad, Messenger of Allāh.

٧١٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قَالُوا: إِنَّهُمْ لَا يَقْرَؤُنَ كِتَاباً إِلَّا مَخْتُوماً، فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَماً مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَىٰ وَبِيصِهِ، وَنَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ. [راجع: ٦٥]

(16) CHAPTER. When is a man entitled to be a judge?

And Al-Hasan said, "Allāh has enjoined an obligation on all the rulers that they should not follow the lust of their hearts and should not be afraid of the people and should not sell Allāh's Verses for a low price."

Al-Hasan then recited Allāh's Verses:

"O Dāwūd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the Path of Allāh. Verily! Those who wander astray from the Path of Allāh (shall) have a severe torment, because they forget the Day of Reckoning." (V.38:26)

And then he recited:

"Verily! We did send down the Torah (to Moses); therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by Taurāt after those Prophets), for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, (then) such are the *Kafirūn* (i.e., disbelievers – of a lesser degree)..." (V.5:44)

And then he recited the Verses:

"And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaimān to understand (the case), and to each of them We gave *Hukm* (right judgement of the

(١٦) بابٌ مَتى يَسْتَوْجِبُ الرَّجُل القَضاءَ؟

وَقالَ الحَسَنُ: أخَذَ اللهُ عَلى الحُكّامِ أَنْ لا يَتَّبِعُوا الهَوَى ولا يَخْشَوُا النَّاسَ، وَلا يَشْتَرُوا بِآياتِي ثَمناً قَليلاً. ثُمَّ قَرَأ: ﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ﴾ [ص: ٢٦] وَقَرَأ ﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ [المائدة: ٤٤] بِمَا اسْتُحْفِظُوا: اسْتُودِعُوا مِنْ كِتابِ اللهِ الآية، وَقَرَأ ﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ، فَفَهَّمْنَٰهَا سُلَيْمَٰنَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾ [الأنبياء: ٧٨-٧٩] فَحَمِدَ سُلَيمانَ ولَمْ يَلُمْ داوُدَ، وَلَوْلا ما ذَكَرَ اللهُ مِنْ أمْرِ هٰذَينِ لَرَأَيْتُ أنَّ القُضاةَ هَلَكُوا. فَإنَّهُ أثْنى عَلىٰ هٰذا بِعِلْمِهِ وعَذَرَ هٰذا بِاجْتِهادِهِ.

وَقالَ مُزاحِمُ بْنُ زُفَرَ: قالَ لَنا

عُمَرُ بْنُ عَبْدِ العَزِيزِ: خَمْسٌ إِذَا أَخْطَأَ القَاضِي مِنْهُنَّ خُطَّةً كَانَتْ فِيهِ وَصْمَةٌ، أَنْ يَكُونَ فَهِماً حَلِيماً عَفِيفاً صَلِيباً عالِماً سَؤُولاً عَنِ العِلْمِ.

affairs and Prophethood); and (religious) knowledge..." (V.21:78,79)

Hasan added, "Allāh praised Sulaimān and did not blame Dāwūd for his mistake. And if Allāh had not mentioned the case of these two persons you would have seen all the judges destroyed, but Allāh praised one for his knowledge and excused the other because he judged by what he had thought to be the fairest."

Muzāhim bin Zufar said, "Umar bin 'Abdul-'Azīz said to us, 'There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking.' "

(١٧) **بابٌ** رِزْقِ الحُكَّامِ وَالعامِلِينَ عَلَيْهَا،

(17) CHAPTER. The salaries of rulers and those employed to administer the funds.

وكانَ شُرَيحٌ القَاضِي يَأْخُذُ عَلَى القَضَاءِ أَجْراً، وقالَتْ عائِشَةُ: يَأْكُلُ الوَصِيُّ بِقَدْرِ عُمَالَتِهِ، وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ.

Shuraih, the judge, used to take a salary for his working as a judge.

'Āishah رضي الله عنها said, "A guardian can take (of the orphan's wealth) in a reasonable and just manner according to his efforts. Abū Bakr and 'Umar رضي الله عنهما took salaries (for their jobs as caliphs).

٧١٦٣ - **حدَّثنا** أَبُو اليَمَانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبرَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أُخْتِ نَمِرٍ: أَنَّ حُوَيْطِبَ بْنَ عَبْدِ العُزَّى أَخْبرَهُ: أَنَّ عَبْدَ اللهِ بْنَ السَّعْدِيِّ أَخْبرَهُ: أَنَّهُ قَدِمَ عَلَى عُمَرَ فِي خِلافَتِهِ فَقالَ لَهُ عُمَرُ: أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالاً فَإِذَا أُعْطِيتَ العُمَالَةَ كَرِهْتَهَا؟ فَقُلْتُ: بَلَى، فَقالَ عُمَرُ: ما

7163. Narrated 'Abdullāh bin As-Sa'dī that when he went to 'Umar during his caliphate, 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?" 'Abdullāh said, "Yes." 'Umar said, "Why do you do so?" I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do not do so, for I intended to do the same as you do. Allāh's Messenger ﷺ used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once

تُرِيدُ إلىٰ ذلكَ؟ فَقُلْتُ: إنَّ لِي أفْراساً وَأَعْبُداً وَأنا بِخَيرٍ، وَأُرِيدُ أنْ تَكُونَ عُمَالَتِي صَدَقَةً عَلى المُسْلِمِينَ. قالَ عُمَرُ: لا تَفْعَل فَإنِّي كُنْتُ أرَدْتُ الَّذِي أرَدْتَ وَكانَ رَسُولُ اللهِ ﷺ يُعْطِينِي العَطَاءَ فَأقُولُ: أعْطِهِ أفْقَرَ إلِيهِ مِنِّي، حَتَّى أعْطَانِي مَرَّةً مَالاً فَقُلْتُ: أعْطِهِ أفْقَرَ إلَيْهِ مِنِّي، فَقالَ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فما جاءَكَ مِنْ هٰذا المَالِ - وَأنْتَ غيرُ مُشْرِفٍ وَلا سائِلٍ - فَخُذْهُ وَإلَّا فَلا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٤٧٣]

he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet ﷺ said, 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.' "

٧١٦٤ - وَعَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سالِمُ بْنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بْنَ عُمَرَ قالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي العَطَاءَ فَأقُولُ: أعْطِهِ أفْقَرَ إلَيْهِ مِني، حَتَّى أعْطَانِي مَرَّةً مَالاً فَقُلْتُ: أعْطِهِ مَنْ هُوَ أفْقَرُ إلَيْهِ مِنِّي فَقالَ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فمَا جَاءَكَ مِنْ هٰذا المَالِ - وَأنْتَ غَيرُ مُشْرِفٍ وَلا سائِلٍ - فَخُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ». [راجع: ١٤٧٣]

7164 Narrated 'Abdullāh bin 'Umar: I have heard Umar saying, "The Prophet ﷺ used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet ﷺ said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given.' "

(١٨) بابٌ مَنْ قَضىٰ وَلاعَنَ في المَسْجِدِ،

(18) CHAPTER. Whoever gave judgements of *Li'ān*[1] in the mosque.

وَلاعَنَ عُمَرُ عِنْدَ مِنْبَرِ النَّبِيِّ ﷺ، وَقَضَى شُرَيْحٌ وَالشَّعْبِيُّ وَيَحْيَى بْنُ

And 'Umar passed the judgement of *Li'ān* near the pulpit of the Prophet ﷺ.

(1) (Ch.18) *Li'ān* means taking of oaths by the husband accusing his wife of illegal sexual intercourse and by the wife defending herself. See V.24:6-9.

Shuraiḥ Ash-Sha'bī and Yaḥyā bin Ya'mar passed judgements in the mosque. And Marwān passed the judgement that Zaid bin Thabit should take an oath near the pulpit. Al-Ḥasan and Zurāra bin Aufa used to pass judgements in the open space outside the mosque.

يَعْمَرَ في المَسْجِدِ، وَقَضَى مَرْوَانُ عَلى زَيْدِ بْنِ ثابِتٍ بِالْيَمِينِ عِنْدَ المِنْبَرِ، وكانَ الحَسَنُ وَزُرَارَةُ بْنُ أوْفَى يَقْضِيَانِ في الرَّحَبَةِ خَارِجاً مِنَ المَسْجِدِ.

7165. Narrated Sahl bin Sa'd: I witnessed a husband and a wife who were involved in a case of *Li'ān*. Then (the judgement of) divorce was passed. I was fifteen years of age, at that time.

٧١٦٥ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: شَهِدْتُ المُتَلاعِنَيْنِ وَأنا ابْنُ خَمْسَ عَشْرَةَ سَنَةً وَفُرِّقَ بَيْنَهُما. [راجع: ٤٢٣]

7166. Narrated Sahl, the brother of Banī Sā'ida: A man from the *Anṣār* came to the Prophet ﷺ and said, "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife then did *Li'ān*[1] in the mosque while I was present.

٧١٦٦ - حدَّثنا يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا ابْنُ جُرَيْجٍ: أخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلٍ أخِي بَنِي ساعِدَةَ: أنَّ رَجُلاً مِنَ الأنْصارِ جاءَ إلَى النَّبِيِّ ﷺ فقالَ: أرَأيْتَ رَجُلاً وَجَدَ مَعَ امْرَأتِهِ رَجُلاً، أيَقْتُلُهُ؟ فَتَلاعَنَا في المَسْجِدِ وَأنَا شَاهِدٌ. [راجع: ٤٢٣]

(19) CHAPTER. Whosoever passed a judgement in the mosque and when the actual legal punishment was to be put to action, he ordered the guilty person to be taken outside the mosque so that the punishment might be carried out.

(١٩) بابٌ مَنْ حَكَمَ في المَسْجِدِ حتَّى إذا أتَى عَلَى حَدٍّ أمَرَ أنْ يُخْرَجَ مِنَ المَسْجِدِ فَيُقَامَ،

'Umar said (to two men), "Take him (the criminal) out of the mosque." Then he beat him. It is said that 'Alī said the same.

وَقالَ عُمَرُ: أخْرِجاهُ مِنَ المَسْجِدِ، وَضَرَبَهُ. وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ.

7167. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ while he was in the mosque, and called him, saying, "O Allāh's Messenger! I have

٧١٦٧ - حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أبي سَلَمَةَ وَسَعِيدِ بْنِ

(1) (H.7166) *Li'ān*: See the glossary.

المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ قالَ: أتى رَجُلٌ رَسُولَ اللهِ ﷺ وهُوَ في المَسْجِدِ فَنادَاهُ فَقالَ: يا رَسُولَ اللهِ، إنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ فَلَمَّا شَهِدَ عَلى نَفْسِهِ أَرْبَعاً قالَ: «أَبِكَ جُنُونٌ؟» قالَ: لَا، قالَ: «اذْهَبُوا بِهِ فارْجُمُوهُ».

[راجع: ٥٢٧١]

committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but when the man confessed the crime four times against himself, the Prophet ﷺ said to him, "Are you mad?" The man said, "No." So the Prophet ﷺ said (to his Companions), "Take him away and stone him to death."

٧١٦٨ - قالَ ابْنُ شِهابٍ: فَأَخْبَرَني مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللهِ قالَ: كُنْتُ فِيمَنْ رَجَمَهُ بِالمُصَلَّى. رَوَاهُ يُونُسُ وَمَعْمَرٌ وَابْنُ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ في الرَّجْمِ.

[راجع: ٥٢٧٠]

7168. [H. 7167 contd.] Narrated Jābir bin Abdullāh: I was one of those who stoned him at the *Musalla* in Al-Madina. (See H. 5272)

(٢٠) بابُ مَوْعِظَةِ الإِمَامِ لِلخُصُومِ

(20) CHAPTER. The advice of the *Imām* (ruler) to the litigants.

٧١٦٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ عَلَى نَحْوِ ما أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ شَيْئاً فَلا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

[راجع: ٢٤٥٨]

7169. Narrated Umm Salama رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So, if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of (Hell) Fire." [See Vol. 3, *Hadīth* No. 2458)

(٢١) بابُ الشَّهادَةِ تَكُونُ عِنْدَ

(21) CHAPTER. If a judge has to witness in favour of a litigant when he is a judge or he

had it before he became a judge (can he pass a judgement in his favour accordingly or should he refer the case to another judge before whom he would bear witness?).

الْحَاكِمِ فِي وِلَايَةِ الْقَضَاءِ، أَوْ قَبْلَ ذلِكَ لِلْخَصْمِ،

And the judge Shuraih said to a person who sought his witness, "Go to the ruler so that I may bear witness (before him) for you."

And 'Ikrima said, "Umar said to 'Abdur-Rahmān bin 'Auf, 'If I saw a man committing illegal sexual intercourse or theft, and you were the ruler (what would you do)?' 'Abdur-Rahmān said, 'I would regard your witness as equal to the witness of any other man among the Muslims.' 'Umar said, 'You have said the truth.' 'Umar added, 'If I were not afraid of the fact that people may say that 'Umar has added to the Qur'ān extra (Verses), I would have written the Verse of *Ar-Rajm* (stoning to death of married adulterers) with my own hands.' "

And Mā'iz confessed before the Prophet ﷺ that he had committed illegal sexual intercourse, whereupon the Prophet ﷺ ordered him to be stoned to death. It is not mentioned that the Prophet ﷺ sought witness of those who were present there.

Hammād said "If an adulterer confesses before a ruler once only, he should be stoned to death." But Al-Hakam said, "He must confess four times."

وَقَالَ شُرَيْحٌ الْقَاضِي، وَسَأَلَهُ إِنْسَانٌ الشَّهَادَةَ فَقَالَ: ائْتِ الأَمِيرَ حَتَّى أَشْهَدَ لَكَ. وَقَالَ عِكْرِمَةُ: قَالَ عُمَرُ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ: لَوْ رَأَيْتَ رَجُلاً عَلَى حَدٍّ - زِنًا أَوْ سَرِقَةٍ - وَأَنْتَ أَمِيرٌ؟ فَقَالَ: شَهَادَتُكَ شَهَادَةُ رَجُلٍ مِنَ الْمُسْلِمِينَ، قَالَ: صَدَقْتَ. وَقَالَ عُمَرُ: لَوْلا أَنْ يَقُولَ النَّاسُ: زَادَ عُمَرُ فِي كِتَابِ اللهِ لَكَتَبْتُ آيَةَ الرَّجْمِ بِيَدِي. وَأَقَرَّ مَاعِزٌ عِنْدَ النَّبِيِّ ﷺ بِالزِّنَا أَرْبَعاً فَأَمَرَ بِرَجْمِهِ، وَلَمْ يُذْكَرْ أَنَّ النَّبِيَّ ﷺ أَشْهَدَ مَنْ حَضَرَهُ. وَقَالَ حَمَّادٌ: إِذَا أَقَرَّ مَرَّةً عِنْدَ الْحَاكِمِ رُجِمَ. وَقَالَ الْحَكَمُ: أَرْبَعاً.

7170. Narrated Abū Qatāda: Allāh's Messenger ﷺ said on the Day of (the battle of) Hunain, "Whosoever has killed an infidel and has a proof or a witness for it, then the *Salb* (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allāh's Messenger ﷺ (and when I did so) a man from those who were sitting with

٧١٧٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَى عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ حُنَيْنٍ: «مَنْ لَهُ بَيِّنَةٌ عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ». فَقُمْتُ لِأَلْتَمِسَ بَيِّنَةً عَلَى قَتِيلٍ فَلَمْ أَرَ أَحَداً يَشْهَدُ لِي

him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abū Bakr said, "No, he will not give the arms to a 'bird' of Quraish and deprive one of Allāh's lions of it who fights for the Cause of Allāh and His Messenger." Allāh's Messenger ﷺ stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Ḥijāz said, "A judge should not pass a judgement according to his knowledge, whether he was a witness at the time he was the judge or before that." And if a litigant gives a confession in favour of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgement against him till the latter calls two witnesses to witness his confession. And some people of 'Irāq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgement unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his own knowledge of the case as he is trustworthy, and that a witness is required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qāsim said, "A judge ought not to pass a judgement depending on his own knowledge if other people are ignorant of what he knows, although his knowledge is more than the witness of somebody else as he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt."

فَجَلَسْتُ، ثُمَّ بَدَا لِي فَذَكَرْتُ أَمْرَهُ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ رَجُلٌ: مِنْ جُلَسَائِهِ: سِلاحُ هٰذَا القَتِيلِ الَّذِي يَذْكُرُ عِنْدِي، قالَ: فَأَرْضِهِ مِنْهُ، فَقالَ أَبُو بَكْرٍ: كَلَّا لا يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَداً مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ. قالَ: فَقَامَ رَسُولُ اللهِ ﷺ فَأَدَّاهُ إِلَيَّ، فَاشْتَرَيْتُ مِنْهُ خِرَافاً، فَكَانَ أَوَّلَ مالٍ تَأَثَّلْتُهُ. قالَ عَبْدُ اللهِ، عَنِ اللَّيْثِ: فَقَامَ النَّبِيُّ ﷺ فَأَدَّاهُ إِلَيَّ. وَقالَ أَهْلُ الحِجازِ: الحاكِمُ لا يَقْضِي بِعِلْمِهِ، شَهِدَ بِذٰلِكَ في وِلايَتِهِ أَوْ قَبْلَهَا. وَلَوْ أَقَرَّ خَصْمٌ عِنْدَهُ لِآخَرَ بِحَقٍّ في مَجْلِسِ القَضاءِ فَإِنَّهُ لا يَقْضِي عَلَيْهِ في قَوْلِ بَعْضِهِمْ حتَّى يَدْعُوَ بِشَاهِدَينِ فَيُحْضِرَهُمَا إِقْرارَهُ. وَقالَ بَعْضُ أَهْلِ العِراقِ: ما سَمِعَ أو رَآهُ في مَجْلِسِ القَضاءِ قَضَىٰ بِهِ، وَما كانَ في غَيرِهِ لَمْ يَقْضِ إِلَّا بِشاهِدَيْنِ يُحْضِرُهُمَا إِقْرَارَهُ. وقالَ آخَرونَ مِنْهُمْ: بَلْ يَقْضِي بِهِ لأَنَّهُ مُؤْتَمَنٌ، وَإِنَّهُ يُرَادُ مِنَ الشَّهَادَةِ مَعْرِفَةُ الحَقِّ، فَعِلْمُهُ أَكْثَرُ مِنَ الشَّهادَةِ. وَقالَ بَعْضُهُمْ: يَقْضِي بِعِلْمِهِ في الأَمْوَالِ وَلا يَقْضِي في غَيرِها. وَقالَ القاسِمُ: لا يَنْبَغِي لِلحاكِمِ أَنْ يَقْضِيَ قَضَاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ مَعَ أَنَّ عِلْمَهُ أَكْثَرُ مِنْ شَهادَةِ غَيرِهِ وَلٰكِنَّ فِيهِ

تَعَرُّضاً لِتُهْمَةِ نَفْسِهِ عِنْدَ المُسْلِمِينَ، وَإِيقَاعاً لَهُمْ فِي الظُّنُونِ، وَقَدْ كَرِهَ النَّبِيُّ ﷺ الظَّنَّ فَقَالَ: «إِنَّمَا هٰذِهِ صَفِيَّةُ». [راجع: ٢١٠٠]

٧١٧١ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ الأُوَيسِيُّ: حدَّثنا إِبْرَاهِيمُ بنُ سَعْدٍ، بن سُحرٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ النَّبِيَّ ﷺ أَتَتْهُ صَفِيَّةُ بِنْتُ حُيَيٍّ فَلَمَّا رَجَعَتِ انْطَلَقَ مَعَهَا فَمَرَّ بِهِ رَجُلانِ مِنَ الأَنْصَارِ فَدَعَاهُمَا فَقَالَ: «إِنَّمَا هِيَ صَفِيَّةُ». قَالاَ: سُبْحَانَ اللهِ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ».

رَوَاهُ شُعَيْبٌ وَابْنُ مُسافِرٍ وَابْنُ أَبِي عَتِيقٍ وَإِسحاقُ بْنُ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ عَلِيٍّ - يَعْنِي ابْنَ حُسَيْنٍ - عَنْ صَفِيَّةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٧١٧١]

7171. Narrated 'Alī bin Husain: Safiyya bint (daughter of) Huyaī came to the Prophet ﷺ (in the mosque) and when she returned (home) the Prophet ﷺ accompanied her. It happened that two men from the *Ansār* passed by them and the Prophet ﷺ called them saying, "She is Safiyya!"[1] Those two men said, "*Subhān Allāh*!" The Prophet ﷺ said, "Satan circulates in the human body as blood does."

(٢٢) بابٌ أَمْرِ الوَالِي إِذَا وَجَّهَ أَمِيرَيْنِ إِلَى مَوْضِعٍ أَنْ يَتَطَاوَعَا وَلا يَتَعَاصَيَا

(22) CHAPTER. The order of the *Wāli* (chief ruler) sending two *Amīr* (governors) to one place that they should cooperate and agree with each other and should not differ with one another.

٧١٧٢ - حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا العَقَدِيُّ: حدَّثنا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبِي وَمُعَاذَ بْنَ

7172. Narrated Abū Burda: The Prophet ﷺ sent my father and Mu'ādh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e.,to make

(1) (H.7171) The Prophet ﷺ disliked suspicion and said, "She is Safiyya., i.e., my wife."

people to hate good deeds) and you both should work in cooperation and mutual understanding". Abū Mūsa said to Allāh's Messenger ﷺ, "In our country a special alcoholic drink called *Al-Bit'*, is prepared (for drinking)." The Prophet ﷺ said, "Every intoxicant is prohibited."

جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنَفِّرَا، وَتَطَاوَعَا». فَقَالَ لَهُ أَبُو مُوسَى: إِنَّهُ يُصْنَعُ بِأَرْضِنَا الْبِتْعُ. فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». وَقَالَ النَّضْرُ وَأَبُو دَاوُدَ وَيَزِيدُ بْنُ هَارُونَ وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بن أبي بُردة، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٢٦١]

(23) CHAPTER. The ruler's acceptance of invitation.

(٢٣) بابُ إِجابَةِ الْحَاكِمِ الدَّعْوَةَ

'Uthmān accepted the invitation of a slave of Al-Mughīra bin Shu'ba.

وَقَدْ أَجابَ عُثمانُ بْنُ عَفَّانَ عَبْداً لِلْمُغِيرَةِ بْنِ شُعْبَةَ.

7173. Narrated Abū Mūsa: The Prophet ﷺ said, "Set free the captives and accept invitations."

٧١٧٣ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «فُكُّوا الْعَانِيَ وَأَجِيبُوا الدَّاعِيَ». [راجع: ٣٠٤٦]

(24) CHAPTER. The gifts taken by the employees.

(٢٤) بابُ هَدَايَا الْعُمَّالِ

7174. Narrated Abū Humaid As-Sā'idī: The Prophet ﷺ appointed a man from the tribe of Banī Asad, called Ibn Al-Utabiyya, to collect the *Zakāt*. When he returned (with the money) he said (to the Prophet ﷺ), "This is for you and this has been given to me as a gift." The Prophet ﷺ stood up on the pulpit (Sufyān said he ascended the pulpit), and after glorifying and praising Allāh, he said, "What is wrong with the employee whom we send (to collect *Zakāt* from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be

٧١٧٤ - **حَدَّثَنَا** عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ: أَنَّهُ سَمِعَ عُرْوَةَ: أَخْبَرَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلاً مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ: ابْنُ الأُتْبِيَّةِ، عَلَى صَدَقَةٍ. فَلَمَّا قَدِمَ قَالَ: هٰذَا لَكُمْ، وَهٰذَا أُهْدِيَ لِي. فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ - قَالَ سُفْيَانُ أَيْضاً: فَصَعِدَ الْمِنْبَرَ - فَحَمِدَ اللهَ

وَأَثْنَى عَلَيْهِ، ثُمَّ قالَ: «ما بالُ العَامِلِ نَبْعَثُهُ فَيَأْتِي فَيَقُولُ: هٰذا لَكَ، وَهٰذا لِي؟ فَهَلَّا جَلَسَ في بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى لَهُ أَمْ لَا؟ وَالَّذِي نَفْسِي بِيَدِهِ لا يَأْتِي بِشَيْءٍ إِلَّا جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ عَلى رَقَبَتِهِ. إِنْ كانَ بَعِيراً لَهُ رُغاءٌ، أَوْ بَقَرَةً لَها خُوارٌ، أَوْ شَاةً تَيْعَرُ. ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنا عُفْرَتَي إِبْطَيْهِ. أَلَا هَلْ بَلَّغْتُ؟ ثَلَاثاً.

قال سُفْيانُ: قَصَّهُ عَلَيْنا الزُّهْرِيُّ، وَزَادَ هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ قالَ: سَمِعَ أُذُنَايَ، وَأَبْصَرَتْهُ عَيْنِي وَسَلُوا زَيْدَ بْنَ ثابِتٍ فَإِنَّهُ سَمِعَهُ مَعِي. ولَمْ يَقُلِ الزُّهْرِيُّ: سَمِعَ أُذُنِي.

﴿خُوَارٌ﴾ [الأعراف: ١٤٨، وطه: ٨٨]: صَوْتٌ. وَالجُؤارُ: مِنْ ﴿تَجْئَرُونَ﴾ [النحل: ٥٣]، كَصَوْتِ البَقَرَةِ. [راجع: ٩٢٥]

given gifts or not? By Him in Whose Hand my soul is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck; if it is a camel, it will be grunting; if it is a cow, it will be mooing; and if it is a sheep it will be bleating!" The Prophet ﷺ then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allāh's Message?" And he repeated it three times.

(٢٥) بابُ اسْتِقْضاءِ المَوَالِي وَاسْتِعْمالِهِمْ

(25) CHAPTER. To appoint the *Maulā* (freed slaves) as judges and officials.

٧١٧٥ - حدَّثَنا عُثمانُ بْنُ صَالِحٍ: حدَّثَنا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ نافِعاً أَخْبَرَهُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ قالَ: كانَ سالِمٌ مَوْلَى أَبي حُذَيْفَةَ يَؤُمُّ المُهاجِرِينَ الأَوَّلِينَ وَأَصحابَ النَّبِيِّ ﷺ في مَسْجِدِ قُبَاءٍ،

7175. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Sālim, the freed slave of Abū Ḥudhaifa used to lead in *Ṣalāt* (prayer) the early *Muhājirun* (emigrants) and the Companions of the Prophet ﷺ in the *Qubā'* mosque. Among those [who used to offer *Ṣalāt* (prayer) behind him] were Abū Bakr, 'Umar, Abū Salama, and 'Āmir bin Rabī'a.

فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَأَبُو سَلَمَةَ وَزَيْدٌ وَعَامِرُ بْنُ رَبِيعَةَ. [راجع: ٦٩٢]

(26) CHAPTER. The *'Urafā'*[1] appointed to look after the people's affairs.

(٢٦) **بابُ العُرَفَاءِ لِلنَّاسِ**

7176, 7177. Narrated 'Urwa bin Az-Zubair: Marwān bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawāzin, Allāh's Messenger ﷺ said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your *'Urafā'* may submit your decision to us." So the people returned and their *'Urafā'* talked to them and then (their *'Urafā'*) came to Allāh's Messenger ﷺ and told him that the people had given their consent happily and permitted (their captives to be freed).

٧١٧٦، ٧١٧٧ - حدَّثنا إسْماعِيلُ بْنُ أَبِي أُوَيْسٍ: حدَّثَنِي إسمَاعِيلُ بْنُ إبْرَاهِيمَ، عَنْ عَمِّهِ مُوسَى بْنِ عُقْبَةَ: قالَ ابْنُ شِهابٍ: حدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ مَرْوَانَ بْنَ الحَكَمِ وَالمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ حِينَ أَذِنَ لَهُمُ المُسْلِمُونَ في عِتْقِ سَبْيِ هَوَازِنَ فَقَالَ: «إنِّي لَا أَدْرِي مَنْ أَذِنَ فِيكُمْ مِمَّنْ لَمْ يَأْذَنْ. فَارْجِعُوا حَتَّى يَرْفَعَ إلَيْنا عُرَفاؤُكُمْ أمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفاؤُهُمْ. فَرَجَعُوا إلَى رَسُولِ اللهِ ﷺ فَأَخْبَرُوهُ أَنَّ النَّاسَ قَدْ طَيَّبُوا وَأَذِنُوا». [راجع: ٢٣٠٧، ٢٣٠٨]

(27) CHAPTER. What is disliked as regards praising the *Sultān* (ruler) (in his presence) and saying something different after leaving him.

(٢٧) **بابُ ما يُكْرَهُ مِنْ ثَناءِ السُّلْطانِ، وَإذَا خَرَجَ قالَ غَيرَ ذٰلِكَ**

7178. Narrated Muhammad bin Zaid bin 'Abdullāh bin 'Umar: Some people said to Ibn 'Umar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn 'Umar said, "We used to

٧١٧٨ - حدَّثنا أَبُو نُعَيمٍ: حدَّثَنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: قالَ أُنَاسٌ لِابْنِ عُمَرَ: إنَّا نَدْخُلُ عَلَى سُلْطانِنَا فَنَقُولُ

---

(1) (Ch.26) *'Urafā'* is the plural of *'Arīf*, the title of a person who is appointed to head a group of people to find out their problems and needs and inform his seniors about it. It is a rank below *Amīr*.

لَهُمْ بِخِلَافِ ما نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ، قالَ: كُنَّا نَعُدُّهَا نِفَاقاً.

consider this as hypocrisy."

٧١٧٩ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أبي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ أبي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هٰؤُلَاءِ بِوَجْهٍ، وَهٰؤُلَاءِ بِوَجْهٍ». [راجع: ٣٤٩٤]

7179. Narrated 'Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance."

(٢٨) بابُ القَضاءِ عَلَى الغَائِبِ

(28) CHAPTER. Passing a judgement against an absent person.

٧١٨٠ - حدَّثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيانُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ هِنْدًا قالَتْ لِلنَّبِيِّ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَأَحْتَاجُ أَنْ آخُذَ مِنْ مَالِهِ، قَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ». [راجع: ٢٢١١]

7180. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Hind (bint 'Utba) said to the Prophet ﷺ, "Abū Sufyān is a miserly man and I need to take some money of his wealth." The Prophet ﷺ said, "Take reasonably what is sufficient for you and your children."

(٢٩) بابٌ مَنْ قُضِيَ لَهُ بِحَقِّ أَخِيهِ فَلا يَأْخُذْهُ، فَإِنَّ قَضَاءَ الْحَاكِمِ لا يُحِلُّ حَرَاماً، وَلا يُحَرِّمُ حَلَالاً

(29) CHAPTER. Whoever is given the right of his brother (by error) through a judicial decision, then he should not take it as the judge's judgement cannot render what is illegal, legal or what is legal, illegal.

٧١٨١ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةً بِبابِ

7181. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ heard some people quarrelling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgement in his favour. If ever I pass a judgement in favour of somebody whereby he

takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of (Hell) Fire, and it is up to him to take or leave."

حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الخَصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِيْ لَهُ بِذٰلِكَ. فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا».

[راجع: ٢٤٥٨]

7182. Narrated 'Āishah رَضِيَ الله عَنها, the wife of the Prophet ﷺ: 'Utba bin Abī Waqqāṣ said to his brother Sa'd bin Abī Waqqāṣ, "The son of the slave-girl of Zam'a is from me, so take him into your custody." So in the year of conquest of Makkah, Sa'd took him and said, "(This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, "(He is) my brother and the son of the slave-girl of my father, and was born on my father's bed." So they both submitted their case before Allāh's Messenger ﷺ. Sa'd said, "O Allāh's Messenger! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave-girl of my father, and was born on the bed of my father." Allāh's Messenger ﷺ said, "The boy is for you, O 'Abd bin Zam'a!" Then Allāh's Messenger ﷺ further said, "The child is for the owner of the bed, and the stone is for the adulterer." He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the boy's resemblance to 'Utba. The boy did not see her again till he met Allāh تعالى (i.e., died).

٧١٨٢ - حدَّثَنَا إِسْمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ زَوجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كانَ عُتْبَةُ بْنُ أبي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ إِلَيكَ، فَلَمَّا كانَ عامُ الْفَتْحِ أَخَذَهُ سَعْدٌ، فَقالَ: ابْنُ أخي قَدْ كانَ عَهِدَ إِلَيَّ فِيهِ، فَقامَ إِلَيهِ عَبْدُ بْنُ زَمْعَةَ فَقالَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي ، وُلِدَ عَلَىٰ فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ الله ﷺ، فَقالَ سَعْدٌ: يا رَسُولَ الله، ابْنُ أَخِي كَانَ عَهِدَ إِلَيَّ فِيهِ. وَقالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةِ أبي، وُلِدَ عَلى فِراشِهِ. فَقالَ رَسُولُ الله ﷺ: «هُوَ لكَ يا عَبْدُ بْنَ زَمْعَةَ». ثُمَّ قالَ رَسُولُ الله ﷺ: «الوَلَدُ لِلْفِراشِ وَلِلعَاهِرِ الْحَجَرُ». ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: «احْتَجِبي مِنْهُ»، لِمَا رَأى مِنْ شَبَهِهِ بِعُتْبَةَ. فَمَا رَآهَا حَتَّى لَقِيَ الله تَعالَى. [راجع: ٢٠٥٣]

(30) CHAPTER. Judgement regarding the cases involving wells, etc.

(٣٠) بابُ الحُكْمِ فِي البِئْرِ ونَحْوِهَا

7183. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in what he is saying, he will meet Allāh Who will be angry with him." So Allāh revealed:

"Verily! Those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

٧١٨٣ - حدَّثَنا إسحاقُ بْنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا سُفْيانُ، عَنْ مَنْصُورٍ وَالأعْمَشِ، عَنْ أبي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِيُّ ﷺ: «لا يَحْلِفُ عَلى يَمِينِ صَبرٍ يَقْتَطِعُ مَالاً وَهُوَ فِيهَا فَاجِرٌ إلَّا لقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبانُ». فَأنْزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ الآيَةَ. [راجع: ٢٣٥٦]

7184. [H. 7183 contd.]: 'Al-Ash'ath came while 'Abdullāh was narrating (this) to the people. Al-Ash'ath said, "This Verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet ﷺ said (to me), 'Do you have an evidence?' I replied, 'No.' He said, 'Let your opponent take an oath.' I said, 'I am sure he would take a (false) oath.' Thereupon it was revealed:

'Verily! Those who purchase a small gain at the cost of Allāh's Covenant...'" (V.3:77)

٧١٨٤ - فَجاءَ الأشْعَثُ وعَبْدُ اللهِ يُحَدِّثُهُمْ فَقالَ: فِيَّ نَزَلَتْ وَفي رَجُلٍ خاصَمْتُهُ في بِئْرٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لا، قالَ: «فَلْيَحْلِفْ». قُلْتُ: إذاً يَحْلِفُ، فَنَزَلَتْ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾ الآيَةَ [آل عمران: ٧٧]. [راجع: ٢٣٥٧]

(31) CHAPTER. To judge (all) cases involving wealth, whether it is much or little in amount, in one and the same.

(٣١) بابُ القَضاءِ في كَثِيرِ المَالِ وَقَلِيلِهِ،

And Ibn 'Uyaina stated on the authority of Ibn Shubruma, "It is the same to judge a case involving a little or a big amount of wealth."

وَقالَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ شُبْرُمَةَ: القَضَاءُ في قَلِيلِ المَالِ وَكَثِيرِهِ سَوَاءٌ.

7185. Narrated Umm Salama: The Prophet ﷺ heard the voices of some people quarrelling near the door of his dwelling, so he went to them and said, "I am only a human being; and litigants with cases of disputes come to me, and may be one of them presents his case eloquently in a more convincing and impressive way than the

٧١٨٥ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني عُرْوَةُ بْنُ الزُّبَيرِ: أنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ أخْبَرَتْهُ عَنْ أُمِّهَا أمِّ سَلَمَةَ قالَتْ: سَمِعَ النَّبِيُّ ﷺ جَلَبَةَ خِصَامٍ

عِنْدَ بابِهِ فَخَرَجَ إِلَيْهِم فقال لَهُمْ: «إِنَّمَا أَنَا بَشَرٌ، وإِنَّهُ يَأْتِينِي الخَصْمُ فَلَعَلَّ بَعْضاً أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ أَقْضِي لَهُ بِذٰلِكَ وَأَحْسِبُ أَنَّهُ صَادِقٌ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَدَعْهَا». [راجع: ٢٤٥٨]

other, whereby I may consider that he is truthful and pass a judgement in his favour. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of (Hell) Fire, and it is up to him to take it or leave it." [See also *Hadīth* No. 7181)

(٣٢) بابُ بَيْعِ الإمامِ عَلَى النَّاسِ أَمْوالَهُمْ وَضِيَاعَهُمْ،

وَقَد باعَ النَّبِيُّ ﷺ مُدَبَّراً مِنْ نُعَيمِ بْنِ النَّحَّامِ.

(32) CHAPTER. The selling of the people's real or personal estates by the ruler on their behalf.

The Prophet ﷺ sold a *Mudabbar*[1] slave of Nu'aim bin Nahhām.

٧١٨٦ - **حدَّثَنا** ابْنُ نُمَيرٍ: حدَّثَنا مُحَمَّدُ بْنُ بِشْرٍ: حدَّثَنا إِسْمَاعِيلُ: حدَّثَنا سَلَمَةُ ابْنُ كُهَيْلٍ، عَنْ عَطاءٍ، عَنْ جابِرِ بْنِ عَبْدِاللهِ قالَ: بَلَغَ النَّبِيَّ ﷺ أَنَّ رَجُلاً مِنْ أَصْحَابِهِ أَعْتَقَ غُلاماً لَهُ عَنْ دُبُرٍ لَمْ يَكُنْ لَهُ مالٌ غَيرُهُ، فَباعَهُ بِثَمَانِمِائَةِ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيْهِ. [راجع: ٢١٤١]

7186. Narrated Jābir: The Prophet ﷺ came to know that one of his Companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet ﷺ sold that slave for 800 Dirham and sent the price to him.

(٣٢) بابُ مَنْ لَمْ يَكْتَرِثْ بِطَعْنِ مَنْ لا يَعلَمُ في الأُمَراءِ حَدِيثاً

(33) CHAPTER. Whoever does not care about slanders made by ignorant people against the *Amīrs* (leaders).

٧١٨٧ - **حدَّثَنا** مُوسَى بْنُ إِسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً وَأَمَّرَ عَلَيْهِمْ أُسامَةَ بْنَ زَيْدٍ، فَطُعِنَ فِي

7187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ sent an army unit headed by Usāma bin Zaid and the people criticised his (Usāma's) leadership. The Prophet ﷺ said (to the people), "If you are criticising his leadership now, then you used to criticise his father's leadership before. By Allāh, he (Usāma's father) deserved the leadership and used to be of the most

(1) (Ch.32) A slave promised to be freed after his master's death.

إمارَتِهِ وَقَالَ: «إنْ تَطْعَنُوا في إمَارتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ في إمارَةِ أبيهِ مِنْ قَبْلِهِ، وَايْمُ اللهِ إنْ كانَ لَخَلِيقاً لِلإمْرَةِ، وَإنْ كانَ لَمِنْ أحَبِّ النَّاسِ إلَيَّ، وَإنَّ هٰذا لَمِنْ أحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

beloved persons to me, and now his son (Usāma) is one of the most beloved persons to me after him." [See Vol. 5, *Hadīth* No.4469]

(٣٤) بابُ الألَدِّ الخَصِمِ، وَهُوَ الدَّائِمُ في الخُصُومَةِ، ﴿وَلَدّاً﴾ [مريم: ٩٧]: عِوَجاً

(34) CHAPTER. The one who is the most contentious of enemies; and that is, the most quarrelsome person of the opponents.

٧١٨٨ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيجٍ: سَمِعْتُ ابْنَ أبي مُلَيْكَةَ يُحَدِّثُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «أبْغَضُ الرِّجالِ إلَى اللهِ الألَدُّ الخَصِمُ». [راجع: ٢٤٥٧]

7188. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "The most hated man (person) to Allāh, is the one who is the most quarrelsome of the opponents." (See H. 2457)

(٣٥) بابٌ إذَا قَضَى الحَاكِمُ بِجَوْرٍ، أوْ خِلافِ أهْلِ العِلْمِ فَهُوَ رَدٌّ

(35) CHAPTER. If a judge passes an unjust judgement or a judgement which differs from that of the learned religious men, such a judgement is to be rejected.

٧١٨٩ - حدَّثنا مَحمودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: بَعَثَ النَّبِيُّ ﷺ خالِداً ح. وَحدَّثني أبُو عَبْدِ اللهِ نُعَيمُ بْنُ حَمَّادٍ: أخبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ خالِدَ بْنَ الوَلِيدِ إلَى

7189. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ sent (an army unit under the command of) Khālid bin Al-Walīd to fight against the tribe of Banī Jadhīma and those people could not express themselves by saying, "*Aslamnā*,"(1) but they said, "*Ṣabā'nā! Ṣabā'nā*!"(2) Khālid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive.(3) I said, "By Allāh, I shall

(1) (H.7189) "We have embraced Islām!"
(2) (H.7189) "We have come out of one religion to another."
(3) (H.7189) Khālid killed those people because he thought that they should have expressed their conversion to Islām explicitly by saying, "*Aslamnā*!".

not kill my captive and none of my companions shall kill their captives!" Then we mentioned that to the Prophet ﷺ and he said, "O Allāh! I am free from what Khālid bin Al-Walīd has done," and repeated it twice.

بَنِي جَذِيمَةَ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَقَالُوا: صَبَأْنَا صَبَأْنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ فَأَمَرَ كُلَّ رَجُلٍ مِنَّا أَنْ يَقْتُلَ أَسِيرَهُ. فَقُلْتُ: وَاللهِ لَا أَقْتُلُ أَسِيرِي وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ. فَذَكَرْنَا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ» مَرَّتَيْنِ.

[راجع: ٤٣٣٩]

(36) CHAPTER. The *Imām* (ruler) going to some people to establish peace among them.

(٣٦) بَابٌ الإمامِ يَأْتِي قَوْماً فَيُصْلِحُ بَيْنَهُمْ

7190. Narrated Sahl bin Sa'd As-Sā'idī: There was some quarrel (fighting) among Banī 'Amr, and when this news reached the Prophet ﷺ , he offered the *Zuhr* prayer and went to establish peace among them. In the meantime the time of *'Asr* prayer was due, Bilāl pronouced the *Ādhān* and then the *Iqāma* for the *Salāt* (prayer) and requested Abū Bakr (to lead the *Salāt*] and Abū Bakr went forward. The Prophet ﷺ arrived while Abū Bakr was still in *Salāt* (prayer). He entered the rows of people offering prayer till he stood behind Abū Bakr in the (first) row. The people started clapping, and it was the habit of Abū Bakr that whenever he stood for *Salāt* (prayer), he never glanced sideways till he had finished the *Salāt* (prayer), but when Abū Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him to carry on by waving his hand. Abū Bakr stood there for a while, thanking Allāh for the saying of the Prophet ﷺ and then he retreated, taking his

٧١٩٠ - **حَدَّثَنَا** أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو حَازِمٍ الْمَدِينِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرٍو فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَصَلَّى الظُّهْرَ، ثُمَّ أَتَاهُمْ يُصْلِحُ بَيْنَهُمْ، فَلَمَّا حَضَرَتْ صَلَاةُ الْعَصْرِ فَأَذَّنَ بِلَالٌ وَأَقَامَ وَأَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ وَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي الصَّلَاةِ، فَشَقَّ النَّاسَ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ فَتَقَدَّمَ فِي الصَّفِّ الَّذِي يَلِيهِ، قَالَ: وَصَفَّحَ الْقَوْمُ وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلَاةِ لَمْ يَلْتَفِتْ حَتَّى يَفْرُغَ، فَلَمَّا رَأَى التَّصْفِيحَ لَا يُمْسَكُ عَلَيْهِ الْتَفَتَ فَرَأَى النَّبِيَّ ﷺ خَلْفَهُ، فَأَوْمَأَ إِلَيهِ النَّبِيُّ ﷺ أَنِ امْضِهْ - وَأَوْمَأَ بِيَدِهِ هٰكَذَا - وَلَبِثَ أَبُو بَكْرٍ

steps backwards. When the Prophet ﷺ saw that, he went ahead and led the people in *Salāt* (prayer). When he finished the *Salāt* (prayer), he said, "O Abū Bakr! What prevented you from carrying on with the *Salāt* (prayer) after I beckoned you to do so?" Abū Bakr replied, "It does not befit the son of Abu Quhāfa to lead the Prophet ﷺ in *Salāt* (prayer)". Then the Prophet ﷺ said to the people, "If some problem arises during *Salāt* (prayer), then the men should say, *Subhān Allāh*!; and the women should clap." [See Vol.1, *Hadīth* No. 684]

(37) CHAPTER. It is desirable that a scribe should be honest and wise.

7191. Narrated Zaid bin Thabit: Abū Bakr sent for me, owing to the large number of casualties in the battle of Al-Yamāma, while 'Umar was sitting with him. Abū Bakr said (to me), 'Umar has come to me and said, "A great number of *Qurrā'* (those who know the Qur'ān by heart) of the Qur'ān were killed on the day (of the battle) of Al-Yamāma, and I am afraid that the casualties among the *Qurrā'* of the Qur'ān may increase on other battlefields whereby a large part of the Qur'ān may be lost. Therefore, I consider it advisable that you (Abū Bakr) should have the Qur'ān collected." I said, "How dare I do something which Allāh's Messenger ﷺ did not do?" 'Umar said, "By Allāh, it is something beneficial." 'Umar kept on pressing me for that till Allāh opened my chest for that for which He had opened the chest of 'Umar and I had in that matter the same opinion as 'Umar had. Abū Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine

هُنَيَّةً فَحَمِدَ اللهَ عَلَى قَوْلِ النَّبِيِّ ﷺ ثُمَّ مَشَى القَهقَرَى، فَلَمَّا رَأَى النَّبِيُّ ﷺ ذٰلِكَ تَقَدَّمَ فَصَلَّى النَّبِيُّ ﷺ بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قالَ: «يَا أَبَا بَكْرٍ، ما مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لا تَكُونَ مَضَيْتَ؟» قالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحافَةَ أَنْ يَؤُمَّ النَّبِيَّ ﷺ، وَقالَ لِلْقَوْمِ: «إِذَا نَابَكُمْ أَمْرٌ فَلْيُسَبِّحِ الرِّجَالُ، وَلْيُصَفِّحِ النِّسَاءُ». [راجع: ٦٨٤]

(٣٧) بابٌ: يُسْتَحَبُّ لِلكاتِبِ أَنْ يَكُونَ أَمِيناً عاقِلاً

٧١٩١ - حدَّثنا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ اليَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمَامَةِ بِقُرَّاءِ القُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ القَتْلُ بِقُرَّاءِ القُرْآنِ فِي المَوَاطِنِ كُلِّها، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ أَفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رَسُولُ اللهِ؟ فَقالَ عُمَرُ: هُوَ وَاللهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذٰلِكَ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذٰلِكَ الَّذِي

(1) (H.7191) *Qārī*; the one who knows the Qur'ān by heart.

Revelation for Allāh's Messenger ﷺ. So you should search for the fragmentary scripts of the Qur'ān and collect it (in one Book)." Zaid further said: By Allāh, if Abū Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'ān. Then I said (to 'Umar and Abū Bakr), "How can you do something which Allāh's Messenger ﷺ did not do?"

Abū Bakr said, "By Allāh, it is something beneficial." Zaid added: So he (Abū Bakr) kept on pressing me for that, until Allāh opened my chest for that for which He had opened the chests of Abū Bakr and 'Umar, and I had in that matter the same opinion as theirs. So I started compiling the Qur'ān by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'ān). I found the last Verses of *Sūrat At-Tauba*:

"Verily there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves..." (V.9:128,129)) from Khuzaima or Abu Khuzaima and I added it to the rest of the *Sūrah*. The manuscripts of the Qur'ān remained with Abū Bakr till Allāh عَزَّ وَجَلَّ took him unto Him. Then it remained with 'Umar till Allāh took him unto Him, and then with Hafsa bint 'Umar.

رَأَى عُمَرُ. قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللهِ ﷺ، فَتَتَبَّعِ الْقُرْآنَ وَاجْمَعْهُ. قَالَ زَيْدٌ: فَوَاللهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلَ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ قَالَ أَبُو بَكْرٍ: هُوَ وَاللهِ خَيْرٌ، فَلَمْ يَزَلْ يَحُثُّ مُرَاجَعَتِي حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ اللهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، وَرَأَيْتُ فِي ذٰلِكَ الَّذِي رَأَيَا، فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَالرِّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ، فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ إِلَى آخِرِهَا مَعَ خُزَيْمَةَ - أَوْ أَبِي خُزَيْمَةَ - فَأَلْحَقْتُهَا فِي سُورَتِهَا. فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. [راجع: ٢٨٠٧]

قَالَ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ: اللِّخَافُ: يَعْنِي الْخَزَفَ.

(38) CHAPTER. The writing of a letter by the ruler to his representatives (in the provinces), and by the judge to his workers who look after the problems of the people.

(٣٨) بَابُ كِتَابِ الْحَاكِمِ إِلَى عُمَّالِهِ وَالْقَاضِي إِلَى أُمَنَائِهِ

7192. Narrated Abū Laila bin 'Abdullāh bin 'Abdur-Rahmān bin Sahl: Sahl bin Abu

٧١٩٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي لَيْلَى ح.

وَحدَّثنا إِسماعيلُ: حدَّثني مالكٌ عن أَبِي لَيْلَىٰ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّهُ أَخْبَرَهُ هُوَ وَرِجالٌ مِنْ كُبَراءِ قَوْمِهِ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ ومُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصابَهُمْ، فَأُخْبِرَ مُحَيِّصَةُ أَنَّ عَبْدَ اللهِ قُتِلَ وَطُرِحَ في فَقِيرٍ - أَوْ عَيْنٍ - فَأَتى يَهُودَ فقالَ: أَنْتُمْ وَاللهِ قَتَلْتُمُوهُ. قالُوا: ما قَتَلْناهُ وَاللهِ. ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلى قَوْمِهِ فَذَكَرَ لَهُمْ، فَأَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ - وَهُوَ أَكبَرُ مِنْهُ - وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ لِيَتَكَلَّمَ وَهُوَ الَّذِي كانَ بِخَيْبَرَ، فَقالَ لِمُحَيِّصَةَ: «كَبِّرْ كَبِّرْ»، يُرِيدُ السِّنَّ. فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقالَ رَسُولُ اللهِ ﷺ: «إِمَّا أَنْ يَدُوا صاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ رَسُولُ اللهِ ﷺ إِلَيهِمْ بِهِ، فَكُتِبَ: ما قَتَلْنَاهُ، فَقالَ رَسُولُ اللهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» فَقالُوا: لا، قالَ: «أَفَتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا بِمُسْلِمِينَ، فَوَداهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتِ الدَّارَ.

Hathma and some great men of his tribe said, 'Abdullāh bin Sahl and Muhaiyiṣa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyiṣa was informed that 'Abdullāh had been killed and thrown in a pit or a spring. Muhaiyiṣa went to the Jews and said, "By Allāh, you have killed my companion." The Jews said, "By Allāh, we have not killed him." Muhaiyiṣa then came back to his people and told them the story. He, his elder brother Ḥuwaiyiṣa and 'Abdur-Raḥmān bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded and started to speak, but the Prophet ﷺ said to Muhaiyiṣa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Ḥuwaiyiṣa spoke first and then Muhaiyiṣa. Allāh's Messenger ﷺ said, "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." After that, Allāh's Messenger ﷺ wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allāh's Messenger ﷺ said to Ḥuwaiyiṣa, Muhaiyiṣa and 'Abdur-Raḥmān, "Can you take an oath by which you will be entitled to take the blood-money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allāh's Messenger ﷺ gave them one hundred she-camels as blood-\money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

قَالَ سَهْلٌ: فَرَكَضَتْنِي مِنهَا نَاقَةٌ.

[راجع: ٢٧٠٢]

(39) CHAPTER. Is it permissible for a ruler to send one man only to manage certain affairs?

(٣٩) بابٌ: هَلْ يَجُوزُ لِلحَاكِمِ أَنْ يَبْعَثَ رَجُلاً وَحْدَهُ لِلنَّظَرِ فِي الأُمُورِ؟

7193, 7194. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhanī: A bedouin came and said, "O Allāh's Messenger! Judge between us according to Allāh's Book (Laws)." His opponent stood up and said, "He said the truth, so judge between us according to Allāh's Laws." The bedouin said, "My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave-girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes and also one year of exile.' " The Prophet ﷺ said, "I shall judge between you according to Allāh's Book (Laws)! As for the slave-girl and the sheep, it shall be returned to you, and your son shall receive one hundred lashes and be exiled for one year." "O you, Unais!", the Prophet ﷺ addressed the man, "Go in the morning to the wife of this man and (if she confessed) stone her to death." So Unais went to her the next morning (she confessed) so he stoned her to death. (See H. 6859)

٧١٩٣، ٧١٩٤ - حدَّثَنَا آدَمُ: حدَّثَنا ابْنُ أَبي ذِئْبٍ: حدَّثَنا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنْ أَبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قَالاَ: جَاءَ أَعْرَابِيٌّ فَقَالَ: يا رَسُولَ اللهِ، اقْضِ بَيْنَنَا بِكِتابِ اللهِ. فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، فَاقْضِ بَيْنَنا بِكِتَابِ اللهِ، فَقَالَ الأَعْرَابِيُّ: إنَّ ابْنِي كانَ عَسِيفاً عَلى هٰذا فَزَنَى بِامْرَأَتِهِ. فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ. فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ. ثُمَّ سَأَلْتُ أَهْلَ العِلْمِ فَقَالُوا: إنَّمَا عَلى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ النَّبِيُّ ﷺ: «لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ. أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرَدٌّ عَلَيْكَ، وَعَلى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ. وَأَمَّا أَنْتَ يا أُنَيْس - لِرَجُلٍ - فَاغْدُ عَلَى امْرَأَةِ هٰذا فارْجُمْهَا». فَغَدَا عَلَيها أُنَيْسٌ فَرَجَمَهَا. [راجع: ٢٣١٤، ٢٣١٥]

(40) CHAPTER. The translators of a ruler; and is it permissible to keep one translator?

(٤٠) بابُ تَرْجَمَةِ الْحُكَّامِ، وَهَلْ يَجُوزُ تُرْجُمَانٌ وَاحِدٌ؟

7195. Khārija bin Zaid bin Thabit said that Zaid bin Thābit said, "The Prophet ﷺ ordered me to learn the writing of the Jews. I

٧١٩٥ - وَقالَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثابِتٍ، عَنْ زَيْدِ بْنِ ثابِتٍ أَنَّ النَّبِيَّ

ﷺ أمَرَهُ أنْ يَتَعَلَّمَ كِتَابَ اليَهُودِ حَتَّى كَتَبْتُ لِلنَّبِيِّ ﷺ كُتُبَهُ وَأقْرَأْتُهُ كُتُبَهُمْ إذَا كَتَبُوا إلَيهِ. وَقالَ عُمَرُ - وعِنْدَهُ عَلِيٌّ وَعَبْدُ الرَّحْمٰنِ وعُثْمانُ -: ماذَا تَقُولُ هٰذِهِ؟ قالَ عَبْدُ الرَّحْمٰنِ بْنُ حَاطِبٍ: فقُلْتُ: تُخْبِرُكَ بِصَاحِبِها الَّذِي صنَعَ بِهَا». وَقالَ أبُو جَمْرَةَ: كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ. وَقالَ بَعْضُ النَّاسِ: لَا بُدَّ لِلْحَاكِمِ مِنْ مُتَرْجِمَيْنِ.

even wrote letters for the Prophet ﷺ (to the Jews) and also read their letters when they wrote to him."

And 'Umar said in the presence of 'Alī, 'Abdur-Rahmān and 'Uthmān, "What is this woman saying?"(1) 'Abdur-Rahmān bin Hātib said, "She is informing you about her companion who has committed illegal sexual intercourse with her."

Abū Jamra said, "I was an interpreter between Ibn 'Abbās and the people." Some people said, "A ruler should have two interpreters."

٧١٩٦ - حدَّثَنَا أبُو الْيَمَانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبدِ اللهِ: أنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أخْبَرَهُ: أنَّ أبَا سُفْيانَ بْنَ حَرْبٍ أخْبَرَهُ: أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ ثُمَّ قالَ لِتُرْجُمَانِهِ: قُلْ لَهُمْ: إنِّي سائِلٌ هٰذا فإنْ كَذَبَنِي فَكَذِّبُوهُ - فَذَكَرَ الحَدِيثَ - فَقالَ لِلتُّرْجُمَانِ: قُلْ لَهُ: إنْ كانَ ما تَقُولُ حَقّاً فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ. [راجع: ٧]

7196. Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abū Sufyān) some questions, and if he tries to tell me a lie, they should contradict him." Then Abū Sufyān mentioned the whole narration and said that Heraclius said to the interpreter, "Say to him (Abū Sufyān), 'If what you say is true, then he (the Prophet ﷺ) will take over the place underneath my two feet.' " [See Vol. 1, *Hadīth* No. 7, for details).

(٤١) بابُ مُحَاسَبَةِ الإمَامِ عُمَّالَهُ

(41) CHAPTER. The ruler calling his employees to account.

٧١٩٧ - حدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ: أنَّ النَّبِيَّ ﷺ اسْتَعْمَلَ ابْنَ اللُّتَبِيَّةِ عَلى

7197. Narrated Abū Humaid As-Sā'idī: The Prophet ﷺ employed Ibn Al-Utabiyya to collect *Zakāt* from Banī Sulaim, and when he returned (with the money) to Allāh's Messenger ﷺ, the Prophet ﷺ called him to account, and he said, "This (amount) is for

(1) (H.7195) The woman was a non-Arab.

you, and this was given to me as a gift." Allāh's Messenger ﷺ said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allāh's Messenger ﷺ stood up and addressed the people, and after glorifying and praising Allāh, he said, "*Ammā Ba'du* (then after) I employ some men from among you for some job which Allāh has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not, if he was telling the truth? By Allāh, none of you takes anything of it (i.e., *Zakāt*) for himself (Hishām added: unlawfully) but he will meet Allāh on the Day of Resurrection carrying it over his neck! I do not want to see any of you carrying a grunting camel or a mooing cow, or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands, till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allāh's Message!"

صَدَقاتِ بَنِي سُلَيم. فَلَمَّا جاءَ إلَى النَّبِيِّ ﷺ وَحاسَبَهُ قالَ: هٰذا الذي لَكُمْ وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقالَ رَسُولُ اللهِ ﷺ: «فَهَلَّا جَلَسْتَ في بَيْتِ أبيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إنْ كُنْتَ صادِقاً؟» ثُمَّ قامَ رَسُولُ اللهِ ﷺ فَخَطَبَ النَّاسَ وحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قالَ: «أمَّا بَعْدُ، فَإنِّي أَسْتَعْمِلُ رِجالاً مِنْكُمْ عَلى أُمُورٍ مِمَّا ولَّانِي اللهُ، فَيَأْتِي أحَدُكُمْ فَيَقُولُ. هٰذا لَكُمْ، وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَهَلَّا جَلَسَ في بَيْتِ أبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إنْ كانَ صادِقاً؟ فَوَاللهِ لا يَأْخُذُ أحَدُكُمْ مِنها شَيْئاً - قالَ هِشامٌ: بِغَيرِ حَقِّهِ - إلَّا جاءَ اللهَ يَحْمِلُهُ يَوْمَ القِيامَةِ. ألا فَلأَعْرِفَنَّ مَا جاءَ اللهَ رَجُلٌ بِبَعيرٍ لَهُ رُغاءٌ أوْ بَقَرَةٍ لَها خُوارٌ، أوْ شاةٍ تَيْعَرُ - ثُمَّ رَفَعَ يَدَيْهِ حتى رَأيْتُ بَياضَ إبْطَيْهِ - ألَا هَلْ بَلَّغْتُ؟»

[راجع: ٩٢٥].

(42) CHAPTER. The courtiers and advisers of the *Imām* (ruler).

(٤٢) بابُ بِطانَةِ الإمَامِ وَأَهْلِ مَشُورَتِهِ، البِطانَةُ: الدُّخَلاءُ.

7198. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh never sends a Prophet or gives the caliphate to a caliph but that he (the Prophet or the caliph) has two groups of advisers: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected

٧١٩٨ - **حدَّثنا** أصْبَغُ: أخْبرَنا ابْنُ وَهْبٍ: أخْبرَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «ما بَعَثَ اللهُ مِنْ نَبِيٍّ وَلا اسْتَخْلَفَ

مِنْ خَلِيفَةٍ إِلَّا كانَتْ لَهُ بِطَانَتَانِ: بِطانَةٌ تَأْمُرُهُ بِالمَعْرُوفِ وَتَحُضُّهُ عَلَيْهِ وَبِطانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيهِ. فَالمَعْصومُ مَنْ عَصَمَ اللهُ تَعالىٰ. وَقالَ سُلَيمانُ، عَنْ يَحْيَى: أَخْبرَني ابْنُ شِهابٍ بِهذَا. وَعَنِ ابْنِ أَبي عَتِيقٍ وَمُوسَى، عَنِ ابْنِ شِهَابٍ مِثْلَهُ. وَقالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني أَبُو سَلَمَةَ، عَنْ أَبي سَعِيدٍ قَوْلَهُ. وَقالَ الأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلَّامٍ: حَدَّثَني الزُّهْرِيُّ: حَدَّثَني أَبُو سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَقالَ ابْنُ أَبي حُسَيْنٍ وسَعِيدُ بْنُ زِيادٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ قَوْلَهُ.

وَقالَ عُبَيْدُ اللهِ بْنُ أَبي جَعْفَرٍ: حدَّثَني صَفْوَانُ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي أَيُّوبَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ.

[راجع: ٦٦١١]

person (against such evil advisers) is the one protected by Allāh."

(٤٣) بابٌ كَيْفَ يُبَايِعُ الْإِمَامُ النَّاسَ؟

(43) CHAPTER. How do the people give the *Bai'a* (pledge) to the *Imām* (ruler)?

٧١٩٩ - حدَّثَنا إِسْمَاعِيلُ: حدَّثَني مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قالَ: أَخْبرَني عُبادَةُ ابْنُ الوَلِيدِ: أَخْبرَني أَبِي، عَنْ عُبادَةَ بْنِ الصَّامِتِ قالَ: بايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، في المَنْشَطِ وَالمَكْرَهِ. [راجع: ١٨]

7199. Narrated 'Ubāda bin Aṣ-Ṣāmit: We gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ that we would listen to and obey him both at the time when we were active and at the time when we were tired.

٧٢٠٠ - وأَنْ لا نُنَازِعَ الأَمْرَ

7200. [H. 7199 contd.] And that we would not fight against the ruler or disobey him,

أهْلَهُ، وأنْ نَقُومَ، أوْ نَقُولَ بِالحَقِّ حَيْثُما كُنَّا لا نَخافُ فِي اللهِ لَوْمَةَ لائِمٍ. [راجع: ٧٠٥٦]

and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allāh we would not be afraid of the blame of the blamers.

[See *Ḥadīth* No.7213]

٧٢٠١ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا خالِدُ بْنُ الحارِثِ: حدَّثنا حُمَيْدٌ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ في غَداةٍ بارِدَةٍ، وَالْمُهَاجِرُونَ وَالأنْصَارُ يَحْفِرُونَ الخَنْدَقَ. فَقالَ:

«اللَّهُمَّ إنَّ الخَيرَ خَيرُ الآخِرَه
فَاغْفِرْ لِلأَنْصَارِ والمُهَاجِرَه»

فَأجابُوا:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا
عَلى الجِهَادِ ما بَقِينَا أبَدَا

[راجع: ٢٨٣٤]

7201. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out on a cold morning while the *Muhājirūn* (emigrants) and the *Anṣār* were digging the trench. The Prophet ﷺ then said,

"O Allāh! The real goodness is the goodness of the Hereafter, so please forgive the *Anṣār* and the *Muhājirūn*." They replied, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ to observe *Jihād* as long as we remain alive."

٧٢٠٢ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبَرَنا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دينارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا إذا بايَعْنا رَسُولَ اللهِ ﷺ عَلى السَّمْعِ والطَّاعَةِ يَقُولُ لَنا: «فِيما اسْتَطَعْتُمْ».

7202. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Whenever we gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for to listen and obey, he used to say to us, "For as much as you can" (i.e., whatever is in your ability).

٧٢٠٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثنا عَبْدُ اللهِ بْنُ دِينارٍ قالَ: شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلى عَبْدِ المَلِكِ قالَ: كَتَبَ: إنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللهِ عَبْدِ المَلِكِ أمِيرِ المُؤْمِنِينَ عَلى

7203. Narrated 'Abdullāh bin Dīnār: I witnessed Ibn 'Umar when the people gathered around 'Abdul-Mālik. Ibn 'Umar wrote: "I gave the *Bai'a* (pledge) that I will listen to and obey Allāh's slave, 'Abdul-Mālik, chief of the believers, according to Allāh's Laws and the *Sunna* of His Messenger as much as I can; and my sons too, give the same pledge."

سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ ما اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِمِثْلِ ذٰلِكَ. [انظر: ٧٢٠٥، ٧٢٧٢]

7204. Narrated Jarīr bin 'Abdullāh رضي الله عنهما: I gave the *Bai'a* (pledge) to the Prophet ﷺ that I would listen and obey, and he told me to add: "As much as I can, and to be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid them from *Al-Munkar* (i.e. disbelief, polytheism, and all that Islam has forbidden), and to help them and to be merciful and kind to them]." (See H. 57)

٧٢٠٤ - حَدَّثَنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حدَّثنا هُشَيْمٌ: أخبرَنا سيارٌ، عَنِ الشَّعْبِيِّ، عنْ جَرِيرِ بْنِ عَبْدِ اللهِ قالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فَلَقَّنَنِي: «فِيما اسْتَطَعْتُ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ». [راجع: ٥٧]

7205. Narrated 'Abdullāh bin Dīnār: When the people gave the *Bai'a* (pledge) to 'Abdul-Mālik, 'Abdullāh bin 'Umar wrote to him: "To Allāh's slave, 'Abdul-Mālik, chief of the believers, I gave the *Bai'a* that I will listen to and obey, according to Allāh's Laws and *Sunna* (legal ways) of His Messenger in whatever is within my ability; and my sons, too, give the same pledge."

٧٢٠٥ - حَدَّثَنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثني عَبْدُ اللهِ بْنُ دِينارٍ قالَ: لَمَّا بايَعَ النَّاسُ عَبْدَ المَلِكِ كَتَبَ إِلَيْهِ عَبْدُ اللهِ بْنُ عُمَرَ: إِلَى عَبْدِ اللهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ، إِنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ عَلَى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ فِيما اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِذٰلِكَ. [راجع: ٧٢٠٣]

7206. Narrated Yazīd: I said to Salama, "For what did you give the *Bai'a* (pledge) to the Prophet ﷺ on the Day of *Hudaibiya*?" He replied, "For death."

٧٢٠٦ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا حاتِمٌ، عَنْ يَزِيدَ قالَ: قُلْتُ لِسَلَمَةَ: عَلَىٰ أَيِّ شَيْءٍ بَايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الحُدَيْبِيَةِ؟ قالَ: عَلَى المَوْتِ. [راجع: ٢٩٦٠]

7207. Narrated Al-Miswar bin Makhrama: The group of people whom 'Umar had selected as candidates for the

٧٢٠٧ - حَدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حدَّثنا جُوَيْرِيَةُ،

caliphate gathered and consulted each other. 'Abdur-Raḥmān said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let 'Abdur-Raḥmān decide who will be the new caliph. So when the candidates placed the case in the hands of 'Abdur-Raḥmān, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed 'Abdur-Raḥmān and consulted him all those nights till there came the night we gave the *Bai'a* (pledge) to 'Uthmān. Al-Miswar (bin Makhrama) added: 'Abdur-Raḥmān called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allāh, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa'd." So I called them for him and he consulted them and then called me saying, "Call 'Alī for me." I called 'Alī and he held a private talk with him till very late at night, and then 'Alī got up to leave having had much hope (to be chosen as a caliph) but 'Abdur-Raḥmān was afraid of something concerning 'Alī. 'Abdur-Raḥmān then said to me, "Call 'Uthmān for me." I called him and he kept on speaking to him privately till the *Mu'adh-dhin* put an end to their talk by calling the *Ādhān* for the *Fajr* prayer. When the people finished their morning *Ṣalāt* (prayer) and that (six men) group gathered near the pulpit, 'Abdur-Raḥmān sent for all the *Muhājirūn* (emigrants) and the *Anṣār* present there, and sent for the army chief who had performed the *Ḥajj* with 'Umar that year. When all of them had gathered, 'Abdur-Raḥmān said, *"Lā ilaha illallāh* (none has the right to be worshipped but Allāh), then said,

عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أخْبَرَه: أنَّ المِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ الرَّهْطَ الذِينَ وَلَّاهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا. فَقالَ لَهُمْ عَبْدُ الرَّحْمٰنِ: لَسْتُ بِالَّذِي أُنَافِسُكُمْ عَنْ هٰذا الأمْرِ، وَلٰكِنَّكُمْ إنْ شِئْتُمْ اخْتَرْتُ لَكُمْ مِنْكُمْ. فَجَعَلُوا ذٰلك إلَى عَبْدِ الرَّحْمٰنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمٰنِ أمْرَهُمْ، فمَالَ النَّاسُ على عَبْدِ الرَّحْمٰنِ حَتَّى ما أرَى أحَداً مِنَ النَّاسِ يَتْبَعُ أولٰئِكَ الرَّهْطَ وَلا يَطَأُ عَقِبَهُ. وَمالَ النَّاسُ عَلى عَبْدِ الرَّحْمٰنِ يُشَاوِرُونَهُ تِلْكَ اللَيالِيَ حَتَّى إذَا كانَتِ اللَّيْلَةُ الَّتِيْ أصْبَحْنا مِنهَا فَبايَعْنَا عُثمانَ، قالَ المِسْوَرُ: طَرَقَنِي عَبْدُ الرَّحْمٰنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ البَابَ حَتَّى اسْتَيْقَظْتُ فَقالَ: أَرَاكَ نائِماً، فَوالله ما اكْتَحَلْتُ هٰذِهِ الثَّلَاثَ بِكَثِيرِ نَوْمٍ، انْطَلِقْ فادْعُ الزُّبَيرَ وَسَعْداً فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِيْ فَقَالَ: ادْعُ لِيَ عَلِيّاً فَدَعَوْتُهُ فَناجَاهُ حَتَّى ابْهارَّ اللَّيْلُ. ثُمَّ قامَ عَلِيٌّ مِنْ عِنْدِهِ وَهُوَ عَلى طَمَعٍ. وَقَدْ كانَ عَبْدُ الرَّحْمٰنِ يَخْشَى مِنْ عَلِيٍّ شَيئاً. ثُمَّ قالَ: ادْعُ لِي عُثمانَ فَدَعَوْتُهُ فَنَاجَاهُ حتى فَرَّقَ بَيْنَهُمَا المُؤَذِّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ أُولٰئِكَ الرَّهْطُ عِنْدَ المِنْبَرِ، فَأَرْسَلَ إلَى

"*Amma Ba'du*, O 'Alī, I have looked at the people's tendencies and noticed that they do not consider anybody equal to 'Uthmān, so you should not incur blame (by disagreeing)." Then 'Abdur-Rahmān said (to 'Uthmān), "I gave the *Bai'a* (pledge) to you on condition that you will follow Allāh's Laws and the *Sunna* of Allāh's Messenger ﷺ and the legal ways of the two caliphs after him." So 'Abdur-Rahmān gave the *Bai'a* to him, and so did the people including the *Muhājirūn* (emigrants) and the *Ansār* and the chiefs of the army staff and all the Muslims.

مَنْ كانَ حاضِراً مِنَ الْمُهاجِرِينَ وَالأَنْصارِ، وَأَرْسَلَ إِلى أُمَراءِ الأَجْنادِ وكانُوا وَافَوْا تِلْكَ الحجَّةَ مَعَ عُمَرَ. فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمٰنِ ثُمَّ قَالَ: أَمَّا بَعْدُ، يا عَلِيُّ إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ فَلَمْ أَرَهُمْ يَعْدِلُونَ بِعُثْمانَ، فَلا تَجْعَلَنَّ عَلى نَفْسِكَ سَبِيلاً. فَقالَ: أُبايِعُكَ عَلى سُنَّةِ اللهِ وَرَسُولِهِ وَالخَلِيفَتَيْنِ مِنْ بَعْدِهِ، فَبَايَعَهُ عَبْدُ الرَّحْمٰنِ، وَبايَعَهُ النَّاسُ: الْمُهاجِرُونَ وَالأَنْصارُ، وَأُمَراءُ الأَجْنادِ وَالْمُسْلِمُونَ. [راجع: ١٣٩٢]

(44) CHAPTER. Whosoever gave the *Bai'a* (pledge) twice.

(٤٤) بابٌ مَنْ بايَعَ مَرَّتَيْنِ

7208. Narrated Salama: We gave the *Bai'a* (pledge) to the Prophet ﷺ under the tree. He said to me, "O Salama! Will you not give the *Bai'a*?" I replied "O Allāh's Messenger! I have already given the *Bai'a* for the first time." He said, "(Give it again) for the second time."

٧٢٠٨ - حدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ قالَ: بايَعْنَا النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ فَقالَ لِي: «يا سَلَمَةُ، أَلا تُبايِعُ؟» قُلْتُ: يا رَسُولَ اللهِ قَدْ بايَعْتُ فِي الأَوَّلِ، قالَ: «وَفِي الثَّانِي». [راجع: ٢٩٦٠]

(45) CHAPTER. The giving of the *Bai'a* (pledge) by the bedouins.

(٤٥) بابٌ بَيْعَةِ الأَعْرابِ

7209. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A bedouin gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for Islām and the bedouin got a fever where upon he said to the Prophet ﷺ "Cancel my pledge." But the Prophet ﷺ refused. He came to him (again) saying, "Cancel my pledge." But the Prophet ﷺ refused. Then he (the bedouin) left (Al-Madīna). Allāh's Messenger ﷺ said, "Al-

٧٢٠٩ - حدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جابِرِ ابْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ أَعْرابِياً بَايَعَ رَسُولَ اللهِ ﷺ عَلَى الإِسْلامِ فَأَصابَهُ وَعْكٌ فَقالَ: أَقِلْنِي بَيْعَتِي، فَأَبى، ثُمَّ

جاءَهُ فَقالَ: أقِلْنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ فَقالَ رَسُولُ اللهِ ﷺ: «المَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا، وتَنْصَعُ طِيبَهَا». [راجع: ١٨٨٣]

Madīna is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good." (See H. 7322)

(٤٦) بابُ بَيْعَةِ الصَّغِيرِ

(46) CHAPTER. The *Bai'a* (pledge) of a child.

٧٢١٠ - **حدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ اللهِ بْنُ يَزِيدَ: حدَّثَنا سَعِيدُ بْنُ أبي أيُّوبَ قالَ: حدَّثَنِي أبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ هِشَامٍ وكانَ قَدْ أدْرَكَ النَّبِيَّ ﷺ، وذَهَبَتْ بِهِ أُمُّه زَيْنَبُ ابْنَةُ حُمَيْدٍ إلَى رَسُولِ اللهِ ﷺ، فَقالَتْ: يا رَسُولَ اللهِ بَايِعْهُ، فَقالَ النَّبِيُّ ﷺ: «هُوَ صَغِيرٌ» فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ. وكانَ يُضَحِّي بِالشَّاةِ الوَاحِدَةِ عَنْ جَمِيعِ أهْلِهِ. [راجع: ٢٥٠١]

7210. Narrated 'Abdullāh bin Hishām, who was born during the lifetime of the Prophet ﷺ, that his mother, Zainab bint Humaid had taken him to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Take his *Bai'a* (pledge) (for Islām)." The Prophet ﷺ said, "He ('Abdullāh bin Hishām) is a little child," and passed his hand over his head and invoked Allāh for him. 'Abdullāh bin Hishām used to slaughter one sheep as a sacrifice on behalf of all of his family.

(٤٧) بابُ مَنْ بايَعَ ثُمَّ اسْتَقَالَ البَيْعَةَ

(47) CHAPTER. Whoever gave the *Bai'a* (pledge) and then cancelled it.

٧٢١١ - **حدَّثَنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ: أنَّ أعْرَابِيّاً بايَعَ رَسُولَ اللهِ عَلَى الْإِسْلَامِ، فَأَصَابَ الْأَعْرابِيَّ وَعْكٌ بِالْمَدِينَةِ. فَأَتَى الأَعْرابِيُّ إلَى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أقِلْنِي بَيْعَتِي، فَأَبَى رَسُولُ اللهِ ﷺ ثُمَّ جاءَ فَقالَ: أقِلْنِي بَيْعَتِي، فَأَبَى، ثُمَّ جاءَهُ فَقالَ:

7211. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: A bedouin gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for Islam. Then the bedouin got fever at Al-Madīna, he came to Allāh's Messenger ﷺ and said: "O Allāh's Messenger! Cancel my pledge." But Allāh's Messenger ﷺ refused. Then he came to him (again) and said, "O Allāh's Messenger! Cancel my pledge." But the Prophet ﷺ refused. The bedouin finally went out (of Al-Madīna) whereupon Allāh's Messenger ﷺ said, "Al-Madīna is like a pair of bellows (furnace), it cleanses its impurities and brightens and clears its good."

أَقِلْنِي بَيْعَتِي فَأَبَىٰ فَخَرَجَ الأَعْرَابِيُّ فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وتَنْصَعُ طِيْبَهَا».

[راجع: ١٨٨٣]

(48) CHAPTER. The person who gives the *Bai'a* (pledge) to a man just for worldly benefits.

(٤٨) **بابٌ** مَنْ بايَعَ رَجُلاً لا يُبَايِعُهُ إِلَّا لِلدُّنْيَا

7212. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "There are three types of people Allāh will neither speak to them on the Day of Resurrection nor will purify them from sins, and they shall have a painful punishment. They are:

(1) A man possessing superfluous water (more than he needs) on a way and he withholds it from the travellers.

(2) A man who gives a *Bai'a* (pledge) to an *Imām* (ruler) and gives it only for worldly benefits; if the *Imām* gives him what he wants, he abides by his pledge, otherwise he does not fulfil his pledge.

(3) A man who sells something to another man after the *'Asr* prayer and swears by Allāh (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." [See Vol.3, *Hadīth* No. 2672]

٧٢١٢ - حدَّثنا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيامَةِ وَلا يُزَكِّيهِمْ ولَهُمْ عَذابٌ أَلِيمٌ: رَجُلٌ عَلى فَضْلِ مَاءٍ بالطَّرِيقِ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ، ورَجُلٌ بَايَعَ إِمَاماً لا يُبايِعُهُ إِلَّا لِدُنْيَاهُ، إِنْ أَعْطَاهُ ما يُرِيدُ وَفَّى لَهُ، وَإِلَّا لَمْ يَفِ لَهُ. وَرجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ العَصْرِ، فَحَلَفَ باللهِ لَقَدْ أُعْطِيَ بِهَا كَذا وَكَذا فَصَدَّقَهُ فَأَخَذَهَا ولَمْ يُعْطَ بِهَا».

[راجع: ٢٣٥٨]

(49) CHAPTER. The *Bai'a* (pledge) given by women.

Ibn 'Abbās narrated this from the Prophet ﷺ.

(٤٩) **بابُ** بَيْعَةِ النِّسَاءِ،

رَوَاهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

7213. Narrated 'Ubāda bin As-Sāmit: Allāh's Messenger ﷺ said to us while we were in a gathering, "Give me the *Bai'a* (pledge) for:

(1) Not to join anything in worship along with Allāh.

(2) Not to steal.

(3) Not to commit illegal sexual intercourse.

٧٢١٣ - حدَّثنا أَبُو اليَمَانِ. أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الخَوْلانِيُّ: أَنَّهُ سَمِعَ عُبادَةَ بْنَ

الصَّامِتِ يَقُولُ: قَالَ لَنا رَسُولُ اللهِ ﷺ وَنَحْنُ في مَجْلِسٍ: «تُبَايِعُوني علىٰ أنْ لا تُشْرِكُوا بِاللهِ شَيْئاً، وَلا تَسْرِقُوا، وَلا تَزْنُوا، وَلا تَقْتُلُوا أَوْلَادكُمْ، وَلا تَأْتُوا بِبُهْتانٍ تَفْتَرُونَهُ بينَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلا تَعْصُوا في مَعْرُوفٍ. فمَنْ وَفىٰ مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصابَ مِنْ ذٰلِكَ شَيْئاً فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذلكَ شَيْئاً فَسَتَرَهُ اللهُ فَأَمْرُهُ إِلَى اللهِ، إنْ شاءَ عاقَبَهُ، وَإِنْ شَاءَ عَفا عَنْهُ، فَبَايَعْنَاهُ عَلَى ذٰلِكَ».

[راجع: ١٨]

(4) Not to kill your children.

(5) Not to utter slander intentionally, forging falsehood or not to accuse an innocent person and to spread such an accusation among people.

(6) Not to be disobedient (when ordered) for *Ma'rūf* (Islāmic Monotheism and all that Islam has ordained).

The Prophet ﷺ added, "Whoever amongst you fulfils his pledge, his reward will be with Allāh, and whoever indulges in any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin', and whoever commits any of those sins and Allāh does not expose (his sin), then it is up to Allāh, if He wishes He will punish him or if He wishes, He will forgive him." So we gave the pledge for that. [See Vol.1, *Hadīth* No. 18]

٧٢١٤ - حدَّثنا مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يُبايِعُ النِّساءَ بِالكَلَامِ بِهٰذِهِ الآيَةِ ﴿لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا﴾ قالَتْ: وَما مَسَّتْ يَدُ رَسُولِ اللهِ ﷺ يَدَ امْرَأَةٍ إلَّا امْرَأَةً يَمْلِكُهَا.

[راجع: ٢٧١٣]

7214. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to take the *Bai'a* (pledge) from the women by words only after reciting this Holy Verse: "... that they will not associate anything in worship with Allāh..." (V.60:12) And the hand of Allāh's Messenger ﷺ did not touch any woman's hand except the hand of the woman that his right hand possessed (i.e., his captives or his lady-slaves).

٧٢١٥ - حدَّثَنَا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: بايَعْنَا النَّبِيَّ ﷺ فقَرأَ عَلَيْنَا ﴿أَن لَّا يُشْرِكْنَ

7215. Narrated Umm 'Atiyya رضي الله عنها: We gave the *Bai'a* (pledge) to the Prophet ﷺ and he recited to me the Verse: "...that they will not associate anything in worship with Allāh..." (V.60:12)[1] And he also

(1) (H.7215) "O Prophet! When believing women came to you to give the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e., by making illegal=

بِٱللَّهِ شَيْـًٔا﴾ ونَهَانا عَنِ النِّيَاحَةِ. فَقَبَضَتِ امْرَأَةٌ مِنَّا يَدَهَا فَقالَتْ: فُلانَةُ أَسْعَدَتْنِي وَأنا أُرِيدُ أَنْ أَجْزِيَهَا، فَلَمْ يَقُلْ شَيْئاً. فَذَهَبَتْ ثُمَّ رَجَعَتْ فَمَا وَفَّتِ امْرَأَةٌ إِلَّا أُمُّ سُلَيمٍ وَأُمُّ العَلاءِ وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعاذٍ، أَو ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ. [راجع: ١٣٠٦]

prevented us from wailing and lamenting over the dead. A woman from us withdrew her hand and said, "Such and such a woman wailed over a dead person belonging to my family and I want to compensate her for that wailing."[1] The Prophet ﷺ did not say anything in reply and she left and returned. None of those women abided by her pledge except Umm Sulaim, Umm Al-'Alā', and the daughter of Abu Sabra, the wife of Al-Mu'ādh, or the daughter of Abu Sabra, and the wife of Mu'ādh.

(٥٠) بابُ مَنْ نَكَثَ بَيْعَةً،

وقَالَ اللهُ تَعالَى: ﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ﴾ الآيَة. [الفتح: ١٠]

(50) CHAPTER. Whoever violates a *Bai'a* (pledge).

The Statement of Allāh تعالى:

"Verily, those who give the *Bai'a* (pledge) to you (O Muḥammād ﷺ), they are giving the *Bai'a* to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allāh, He (Allāh) will bestow on him a great reward." (V.48:10)

٧٢١٦ - حدَّثَنَا أبُو نُعَيم: حدَّثَنا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: سَمِعْتُ جابِراً قالَ: جاءَ أَعْرَابيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: بَايِعْنِي عَلَى الإِسْلَامِ، فَبَايَعَهُ عَلَى الإسْلامِ. ثُمَّ جَاءَ الغَدَ مَحْمُوماً فقالَ: أَقِلْنِي، فَأَبَى، فَلَمَّا وَلَّى قَالَ: «المَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا، وَتَنْصَعُ طِيبَهَا». [راجع: ١٨٨٣]

7216. Narrated Jābir: A bedouin came to the Prophet ﷺ and said, "Please take my *Bai'a* (pledge) for Islām." So the Prophet ﷺ took from him the *Bai'a* for Islām. He came the next day with a fever and said to the Prophet ﷺ, "Cancel my pledge." But the Prophet ﷺ refused. And when the bedouin went away, the Prophet ﷺ said, "Al-Madīna is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good."

=children belonging to their husbands), and that they will not disobey you in any *Ma'rūf* (Islāmic Monotheism and all that Islām ordains), then accept their *Bai'a* (pledge), and ask Allāh to forgive them. Verily Allāh is Oft-Forgiving, Most Merciful." (V.60:12).

(1) (H.7215) She wanted to wail over a dead person belonging to the family of the other woman.

(51) CHAPTER. The appointment of a caliph (to succeed another).

(٥١) بابُ الاسْتِخْلافِ

7217. Narrated Al-Qasim bin Muḥammad: 'Āishah رَضِيَ الله عَنْها said, "O my head!"[1] Allāh's Messenger ﷺ said, "If that (i.e., your death) should happen while I am still alive, I would ask Allāh to forgive you and would invoke Allāh for you." 'Āishah said, "O my life which is going to be lost! By Allāh, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day." The Prophet ﷺ said, "But I should say, 'O my head!' I feel like calling Abū Bakr and his son and appoint (the former as my successor) lest people should say something or wish for something.[2] Allāh will insist (on Abū Bakr becoming a caliph) and the believers will prevent (anyone else from claiming the caliphate)," or "...Allāh will prevent (anyone else from claiming the caliphate) and the believers will insist (on Abū Bakr becoming the caliph)."

٧٢١٧ - حدَّثَنا يَحْيَى بْنُ يَحْيَى: أخبرَنَا سُلَيْمانُ بْنُ بِلالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ القاسِمَ بْنَ مُحَمَّدٍ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: وَارَأْساهْ! فَقالَ رَسُولُ اللهِ ﷺ: «ذَلِكَ لَوْ كانَ وَأنا حَيٌّ فأَسْتَغْفِرُ لَكِ، وَأَدْعُو لَكِ»، فَقالَتْ عائِشَةُ: وَاثُكْلِيَاهْ. وَاللهِ إِنِّي لَأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَو كانَ ذَلِكَ لَظَلَلْتَ آخِرَ يَوْمِكَ مُعَرِّساً بِبَعْضِ أزْوَاجِكَ. فَقالَ النَّبِيُّ ﷺ: «بَلْ أَنَا وَارَأْسَاهْ، لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ؛ أَنْ يَقُولَ الْقَائِلُونَ، أَوْ يَتَمَنَّى الْمُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأْبَى اللهُ وَيَدْفَعُ المُؤمِنُونَ، أَوْ يَدْفَعُ اللهُ وَيَأْبَى الْمُؤْمِنُونَ». [راجع: ٥٦٦٦]

7218. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: It was said to 'Umar, "Will you appoint your successor?" 'Umar said, "If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abū Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allāh's Messenger ﷺ) did so." On this, the people praised him. 'Umar said, "People are of two kinds: Either one who is keen to take over the caliphate or one who is afraid of assuming such a

٧٢١٨ - حَدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: أخبرَنا سُفْيانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قِيلَ لِعُمَرَ: أَلَا تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيرٌ مِنِّي: أَبُو بَكْرٍ، وَإِنْ أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيرٌ مِنِّي: رَسُولُ اللهِ ﷺ، فَأَثْنَوْا عَلَيْهِ. فَقَالَ: رَاغِبٌ

(1) (H.7217) 'Āishah complained of a headache.
(2) (H.7217) Lest some people should say that the right of ruling belongs to them, or some others should wish for becoming the caliph instead of Abū Bakr.

responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't bear the burden of the caliphate in my death as I do in my life."(1)

وَرَاهِبٌ وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافاً لَا لِي وَلَا عَلَيَّ، لَا أَتَحَمَّلُهَا حَيّاً وَمَيِّتاً.

7219. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that he heard 'Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet ﷺ 'Umar recited the *Tashah-hud*(2) while Abū Bakr was silent. 'Umar said, "I wish that Allāh's Messenger ﷺ had outlived all of us, i.e., had been the last (to die). But if Muhammad ﷺ is dead, Allāh تعالى nevertheless has kept the light amongst you from which you can receive the same guidance as Allāh تعالى guided Muhammad ﷺ with that. And Abū Bakr is the Companion of Allāh's Messenger ﷺ. He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and give the *Bai'a* (pledge) to him." Some people had already given the *Bai'a* (pledge) to him in the shed of Banī Sā'ida but the *Bai'a* given by the public was at the pulpit. I heard 'Umar saying to Abū Bakr on that day, "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people gave the *Bai'a* to him.

٧٢١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ خُطْبَةَ عُمَرَ الآخِرَةَ حِينَ جَلَسَ عَلَى الْمِنْبَرِ وَذَلِكَ الْغَدَ، مِنْ يَوْمَ تُوُفِّيَ النَّبِيُّ ﷺ، فَتَشَهَّدَ وَأَبُو بَكْرٍ صَامِتٌ لَا يَتَكَلَّمُ، قَالَ: كُنْتُ أَرْجُو أَنْ يَعِيشَ رَسُولُ اللهِ ﷺ حَتَّى يَدْبُرَنَا - يُرِيدُ بِذَلِكَ أَنْ يَكُونَ آخِرَهُمْ - فَإِنْ يَكُ مُحَمَّدٌ ﷺ قَدْ مَاتَ فَإِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ بَيْنَ أَظْهُرِكُمْ نُوراً تَهْتَدُونَ بِهِ بِمَا هَدَى اللهُ مُحَمَّداً ﷺ وَإِنَّ أَبَا بَكْرٍ صَاحِبُ رَسُولِ اللهِ ﷺ ثَانِي اثْنَيْنِ فَإِنَّهُ أَوْلَى الْمُسْلِمِينَ بِأُمُورِكُمْ، فَقُومُوا فَبَايِعُوهُ. وَكَانَ طَائِفَةٌ مِنْهُمْ قَدْ بَايَعُوهُ قَبْلَ ذَلِكَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَكَانَتْ بَيْعَةُ الْعَامَّةِ عَلَى الْمِنْبَرِ. قَالَ الزُّهْرِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: سَمِعْتُ عُمَرَ يَقُولُ لِأَبِي بَكْرٍ يَوْمَئِذٍ: اصْعَدِ الْمِنْبَرَ. فَلَمْ يَزَلْ بِهِ حَتَّى صَعِدَ الْمِنْبَرَ فَبَايَعَهُ النَّاسُ عَامَّةً. [انظر: ٧٢٦٩]

(1) (H.7218) 'Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

(2) (H.7219) i.e., none has the right to be worshipped but Allāh, and Muhammad ﷺ is His slave and His Messenger.

7220. Narrated Jubair bin Muṭ'im: A woman came to the Prophet ﷺ and spoke to him about something and he told her to return to him. She said, "O Allāh's Messenger! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet ﷺ said, "If you should not find me, then go to Abū Bakr."

٧٢٢٠ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أبيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أبيهِ قالَ: أتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَكَلَّمَتْهُ في شَيْءٍ فَأمَرَهَا أنْ تَرْجِعَ إلَيْهِ، قالَتْ: يا رَسُولَ اللهِ، أرَأيْتَ، إنْ جِئْتُ ولَمْ أجِدْكَ؟ - كَأنَّهَا تُرِيدُ الْمَوْتَ - قَالَ: «إنْ لَمْ تَجِدِينِي فَأْتِي أبَا بَكْرٍ». [راجع: ٣٦٥٩]

7221. Narrated Ṭāriq bin Shihāb: Abū Bakr رضي الله عنه said to the delegate of Buzākha[1], "Follow the tails of the camels till Allāh shows the caliph (successor) of His Prophet ﷺ and *Al Muhājirūn* (emigrants) something because of which you may excuse yourselves."

٧٢٢١ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثَني قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ، قالَ لِوَفْدِ بُزَاخَةَ: تَتْبَعُونَ أذْنَابَ الإبلِ حَتَّى يُرِيَ اللهُ خَلِيفَةَ نَبِيِّهِ ﷺ وَالمُهَاجِرِينَ أمْراً يَعْذِرُونَكُمْ بِهِ.

CHAPTER.

بابٌ:

7222, 7223. Narrated Jābir bin Samura: I heard the Prophet ﷺ saying, "There will be twelve Muslim rulers (who will rule all the Islāmic world)." He then said a sentence which I did not hear. My father said that the Prophet ﷺ said, "All of them (those rulers) will be from Quraish."

٧٢٢٢، ٧٢٢٣ - حَدَّثنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ: سَمِعْتُ جابِرَ بْنَ سَمُرَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَكُونُ اثْنَا عَشَرَ أمِيراً» فَقالَ كَلِمَةً لَمْ أسْمَعْهَا، فَقَالَ أبِي: إنَّهُ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

(52) CHAPTER. The expulsion of quarrelsome people and people accused of

(٥٢) بابُ إخْرَاجِ الْخُصُومِ وَأهْلِ

---

(1) (H.7221) Buzākha were the tribes who turned apostates after the death of the Prophet ﷺ. Some of them came to the Caliph Abū Bakr after they had regretted their dissention from Islām. 'Umar ordered them to stay in the desert taking care of their camels till he and the other Muslims decided their case.

something, from houses after having a firm proof against them.

'Umar turned out the sister of Abū Bakr when she cried loudly over a dead person.

الرِّيَبِ مِنَ البُيُوتِ بَعْدَ المَعْرِفَةِ،

وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ.

7224. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, I intended to (or was about) to order for collecting firewood and then order someone to pronounce the *Ādhān* for *Aṣ-Ṣalāt* (the prayer) and then order someone to lead the people in *Ṣalāt* (prayer) and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalāt* (prayer). By Him, in Whose Hand my soul is, if anyone of them had known that he could find a bone covered with good meat, or two (small) pieces of meat present in between two ribs, he would come for *'Ishā'* prayer." [See Vol. 1, *Hadīth* No.644]

٧٢٢٤ - حدَّثنا إسماعيلُ: حدَّثني مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «والَّذي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أنْ آمُرَ بحَطَبٍ يُحْتَطَبُ، ثُمَّ آمُرَ بالصَّلاةِ فَيُؤَذَّنَ لها، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخالِفَ إلى رِجالٍ فَأُحَرِّقَ عَلَيهِمْ بُيُوتَهُمْ. وَالَّذي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أحَدُهُمْ أنَّهُ يَجِدُ عَرْقاً سَمِيناً أوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشهِدَ العِشَاءَ». قَالَ مُحَمَّدُ بْنُ يُوسُفَ: قَالَ يونُسُ: قَالَ مُحَمَّدُ بْنُ سُليمَانَ: قَالَ أبو عَبْدِ اللهِ: مِرْمَاةٌ: بَيْنَ ظِلْفِ الشَّاةِ مِنَ اللَّحْمِ، مِثْلُ مِنْسَاة وَمِيْضَاة، المِيمُ مَخْفُوضَةٌ.

[راجع: ٦٤٤]

(53) CHAPTER. Is it legal for the *Imām* to forbid the criminals and those who commit sins to talk to or visit him, etc.?

(٥٣) بابٌ: هَلْ لِلإمَامِ أنْ يَمْنَعَ المُجْرِمِينَ وَأهْلَ المَعْصِيَةِ مِنَ الكَلَامِ مَعَهُ وَالزِّيارَةِ ونَحْوِهِ؟

7225. Narrated 'Abdullāh bin Ka'b bin Mālik who was Ka'b's guide from among his sons when Ka'b became blind: I heard Ka'b bin Mālik saying, "When some people remained behind and did not join Allāh's Messenger ﷺ in the battle of Tabūk..." and then he described the whole narration and said, "Allāh's Messenger ﷺ forbade the Muslims to speak to us, and so we (I and

٧٢٢٥ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مالِكٍ: أنَّ عَبْدَ اللهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قالَ: سَمِعْتُ كَعْبَ

بْنَ مالكٍ قالَ: لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةِ تَبُوكَ - فَذَكَرَ حَدِيثَه، ونَهَى رَسُولُ اللهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنَا، فَلَبِثْنَا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً، وَآذَنَ رَسُولُ اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا. [راجع: ٢٧٥٧]

my companions) stayed fifty nights in that state, and then Allāh's Messenger ﷺ announced Allāh's Acceptance of our repentance." (See H. 4418)

94 - THE BOOK OF WISHES

٩٤ - كتاب التَّمَنِّي

(1) CHAPTER. What is said regarding wishes, and whoever wished for martyrdom.

7226. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Him, in Whose Hand my soul is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allāh's Cause and come back to life and then get martyred and then come back to life and then get martyred and come back to life and then get martyred." [See *Hadīth* No. 36, 2797].

(١) بابُ ما جاءَ في التَّمَنِّي، وَمَنْ تَمَنَّى الشَّهادَةَ

٧٢٢٦ - **حدَّثنا** سَعِيدُ بْنُ عُفَيرٍ: حدَّثَني اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي سَلَمَةَ وَسَعِيدِ بْنِ المُسَيَّبِ: أنَّ أبَا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَالَّذي نَفْسِي بِيَدِهِ لَوْلا أنَّ رِجالاً يَكْرَهُونَ أنْ يَتَخَلَّفُوا بَعْدِي، وَلَا أجِدُ مَا أحْمِلُهُمْ ما تَخَلَّفْتُ. لَوَدِدْتُ أنِّي أُقْتَلُ في سَبِيلِ اللهِ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ». [راجع: ٣٦]

7227. Narrated Al A'raj: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, Allāh's Messenger ﷺ said, "By Him, in Whose Hand my soul is, I would love to fight in Allāh's Cause and then get martyred and then come back to life and then get martyred and then come back to life and then get martyred and then come back to life." Abū Hurairah used to repeat those words three times and I testify to it with Allāh's Oath.

٧٢٢٧ - **حدَّثنا** عَبْدُ اللهِ بْنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «وَالَّذي نَفْسِي بِيَدِهِ، وَدِدْتُ أنِّي أُقاتِلُ في سَبِيلِ اللهِ فَأُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ». فَكانَ أبُو هُرَيْرَةَ يَقُولُهُنَّ ثَلاثاً، أشْهَدُ بِاللهِ. [راجع: ٣٦]

(2) CHAPTER. To wish for good.

And the statement of the Prophet ﷺ: "If I had gold equal to (the mountain of) Uhud."

7228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If I had gold equal to (the mountain of) Uhud, I would love that, before three days had passed, not a single Dīnār thereof remained with me if I found

(٢) بابُ تَمَنِّي الخَيرِ، وَقَوْلِ النَّبيِّ ﷺ: «لَوْ كانَ لِي أُحُدٌ ذَهَباً»

٧٢٢٨ - **حدَّثني** إسْحاقُ بْنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أبا هُرَيْرَةَ

somebody to accept it; excluding some amount that I would keep for the payment of my debts."

عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كَانَ عِنْدِي أُحُدٌ ذَهَباً لَأَحْبَبْتُ أَنْ لَا يَأْتِيَ عَلَيَّ ثَلاثٌ وَعِنْدِي مِنْهُ دِينَارٌ، لَيْسَ شَيْءٌ أَرْصُدُهُ فِي دَيْنٍ عَلَيَّ، أَجِدُ مَنْ يَقْبَلُهُ». [راجع: ٢٣٨٩]

(3) CHAPTER. The statement of the Prophet ﷺ: "If I had formerly known what I came to know lately..."

(٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ»

7229. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ said, "If I had formerly known what I came to know lately, I would not have driven the *Hady* (animal for sacrifice) with me and would have finished the state of *Ihrām* along with the people when they finished it." (See H. 1785)

٧٢٢٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: حدَّثَني عُرْوَةُ: أَنَّ عَائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ ما سُقْتُ الْهَدْيَ، ولَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوا». [راجع: ٢٩٤]

7230. Narrated Jābir bin 'Abdullāh رضي الله عنهما: We were in the company of Allāh's Messenger ﷺ and we assumed the state of *Ihrām* of *Hajj* and arrived at Makkah on the fourth of Dhul-Hijja. The Prophet ﷺ ordered us to perform the *Tawāf* around the Ka'bah and (*Sa'y*) between As-Safā and Al-Marwa and make it as *'Umra*, and finish the state of *Ihrām* except the one who had *Hady* with him. None of us had the *Hady* with him except the Prophet ﷺ and Talha. 'Alī came from Yemen and brought the *Hady* with him. 'Alī said, "I had assumed the state of *Ihrām* with the same intention as that with which Allāh's Messenger ﷺ had assumed it." The people said, "How can we proceed to Minā and our male organs are dribbling?"[1] Allāh's Messenger ﷺ said, "If I had formerly

٧٢٣٠ - حدَّثنا الحَسَنُ بْنُ عُمَرَ: حدَّثنا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَطاءٍ، عَنْ جابِرِ ابْنِ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَلَبَّيْنا بِالحَجِّ، وَقَدِمْنا مَكَّةَ لِأَرْبَعٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنا النَّبِيُّ ﷺ أَنْ نَطُوفَ بِالبَيْتِ وبِالصَّفَا وَالْمَرْوَةِ، وَأَنْ نَجْعَلَها عُمْرَةً، وَلْنَحِلَّ إِلَّا مَنْ كانَ مَعَه هَدْيٌ. قَالَ: ولَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَدْيٌ غَيرَ النَّبِيِّ ﷺ وَطَلْحَةَ، وَجَاءَ عَلِيٌّ مِنَ اليَمَنِ مَعَه الهَدْيُ فَقالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللهِ ﷺ،

(1) (H.7230) They meant, "How can we perform *'Umra* only and finish our state of *Ihrām* and then assume the *Ihrām* for *Hajj* and go to Minā?" On finishing the state of *Ihrām*, one is allowed to have sexual relation with his wife.

فَقَالُوا: أَنَنْطَلِقُ إِلَى مِنًى، وذَكَرُ أَحَدِنَا يَقْطُرُ؟ قالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلا أَنَّ مَعِيَ الهَدْيَ لَحَلَلْتُ». قالَ: وَلَقِيَهُ سُرَاقَةُ وَهُوَ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقالَ: يا رَسُولَ اللهِ، أَلَنَا هٰذِهِ خَاصَّةً؟ قالَ: «لَا بَلْ لِأَبَدٍ»، قالَ: وكانَتْ عائِشَةُ قَدِمَتْ مَعَهُ مَكَّةَ وَهِيَ حائِضٌ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْسُكَ الْمَنَاسِكَ كُلَّهَا غَيرَ أَنَّهَا لا تَطُوفُ وَلا تُصَلِّي حَتَّى تَطْهُرَ. فَلَمَّا نَزَلُوا البَطْحَاءَ قالَتْ عائِشَةُ: يا رَسُولَ اللهِ، أَتَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ، وَأَنطَلِقُ بِحَجَّةٍ؟ قَالَ: ثُمَّ أَمَرَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ عُمْرَةً فِي ذِي الحَجَّةِ بَعْدَ أَيَّامِ الحَجِّ. [راجع: ١٥٥٧]

known what I came to know lately, I would not have brought the *Hady*, and had there been no *Hady* with me, I would have finished my *Iḥrām*." Surāqa (bin Mālik) met the Prophet ﷺ while he was throwing pebbles at the *Jamrat-al-'Aqaba*, and asked, "O Allāh's Messenger! Is this (permitted) for us only?"[1] The Prophet ﷺ replied, "No, it is forever." 'Āishah رضي الله عنها had arrived at Makkah while she was menstruating, therefore the Prophet ﷺ ordered her to perform all the ceremonies of *Ḥajj* except the *Ṭawāf* around the Ka'bah, and not to perform her *Ṣalāt* (prayers) unless and until she became clean. When they encamped at Al-Baṭḥā', 'Āishah said, "O Allāh's Messenger! You are proceeding after performing both *Ḥajj* and *'Umra* while I am proceeding with *Ḥajj* only?" So the Prophet ﷺ ordered 'Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddīq to go with her to At-Tan'īm, and so she performed the *'Umra* in Dhul-Ḥijja after the days of the *Ḥajj*.

(٤) بابُ قَوْلِهِ ﷺ: «لَيْتَ كَذَا وَكَذَا»

(4) CHAPTER. The statement of the Prophet ﷺ: "Would that so-and-so..."

٧٢٣١ - حدَّثَنَا خالِدُ بْنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ بْنُ بِلالٍ: حدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ عامِرِ بْنِ رَبِيعَةَ قالَ: قالَتْ عائِشَةُ: أَرِقَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقالَ: «لَيْتَ رَجُلاً صَالِحاً مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»، إِذْ سَمِعْنَا صَوْتَ السِّلَاحِ،

7231. Narrated 'Āishah رَضِيَ الله عَنها: One night the Prophet ﷺ was unable to sleep and said, "Would that a righteous man from my Companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet ﷺ said, "Who is it?" It was said, "I am Sa'd, O Allāh's Messenger! I have come to guard you." The Prophet ﷺ then slept so soundly that we heard him snoring.

Abū 'Abdullāh said: 'Āishah said, "Bilāl

(1) (H.7230) The permission to perform *'Umra*, finish one's *Iḥrām*, and then assume it once again for *Ḥajj*.

قالَ: «مَنْ هٰذا؟» قِيلَ: سَعْدٌ يا رَسُولَ اللهِ، جِئْتُ أحْرُسُكَ. فَنامَ النَّبِيُّ ﷺ حَتَّى سَمِعْنا غَطِيطَهُ.

قالَ أبُو عَبْدِ اللهِ: وَقالَتْ عائِشَةُ: قَالَ بِلَالٌ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً
بِوَادٍ وَحَوْلِي إذْخِرٌ وَجَلِيلُ

فَأَخْبَرْتُ النَّبِيَّ ﷺ. [راجع: ٢٨٨٥]

said, 'Would that I but stayed overnight in a valley with *Idhkhir* and *Jalīl* (two kinds of aromatic grass) around me (i.e., in Makkah).' " Then I told that to the Prophet ﷺ.

(٥) بابُ تَمَنِّي القُرْآنِ وَالعِلْمِ

(5) CHAPTER. To wish for (learning) the Qur'ān and (religious) knowledge.

٧٢٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا تَحَاسُدَ إلَّا في اثْنَتَيْنِ: رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَالنَّهارِ، يَقُولُ: لَوْ أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذَا لَفَعَلْتُ كَمَا يَفْعَلُ. وَرَجُلٌ آتاهُ اللهُ مَالاً يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ».

حَدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ بِهٰذَا.

[راجع: ٥٠٢٦]

7232. Narrated Abū Hurairah رَضِيَ اللّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Not to wish to be the like except the like of two men. A man whom Allāh has given the (knowledge of the) Qur'ān and he recites it during the hours of night and day, and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does; and a man whom Allāh has given wealth and he spends it in the just and right way, in which case the one who wishes says: If I were given the same as he has been given, I would do what he does." [See Vol. 6, *Hadīth* No. 5025, 5026]

(٦) بابُ ما يُكْرَهُ مِنَ التَّمَنِّي،

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ﴾ إلَى قَوْلِهِ ﴿إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ [النساء: ٣٢].

(6) CHAPTER. What kind of wishing is disliked.

And wish not for the things in which Allāh has made some of you excel others. For men there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything." (V.4:32)

٧٢٣٣ - حَدَّثَنَا الحسن بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمٍ، عَنِ النَّضْرِ ابْنِ أَنَسٍ قَالَ: قَالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَمَنَّوُا الْمَوْتَ» لَتَمَنَّيْتُ. [راجع: ٥٦٧١]

7233. Narrated Anas رَضِيَ اللهُ عَنْهُ: If I had not heard the Prophet ﷺ saying, "You should not long for death," I would have longed (for it). (See H. 5671)

٧٢٣٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ قَالَ: أَتَيْنَا خَبَّابَ بْنَ الْأَرَتِّ نَعُودُهُ، وَقَدِ اكْتَوَى سَبْعاً، فَقَالَ: لَوْلَا أَنَّ رَسُولَ اللهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

7234. Narrated Qais: We went to pay a visit to Khabbāb bin Al-Arat and he had got himself branded at seven spots over his body. He said, "If Allāh's Messenger ﷺ had not forbidden us to invoke Allāh for death, I would have invoked for it."

٧٢٣٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ - اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ - مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ أَزْهَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ. إِمَّا مُحْسِناً فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئاً فَلَعَلَّهُ يَسْتَعْتِبُ». [راجع: ٣٩]

7235. Narrated Sa'd bin 'Ubaid, the *Maulā* of 'Abdur-Raḥmān bin Azhar: Allāh's Messenger ﷺ said, "None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

(٧) بَابُ قَوْلِ الرَّجُلِ: لَوْلَا اللهُ مَا اهْتَدَيْنَا

(7) CHAPTER. The statement of a man, "Without Allāh, we would not have been guided."

٧٢٣٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الْأَحْزَابِ. وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ يَقُولُ:

7236. Narrated Al-Barā' bin 'Āzib: The Prophet ﷺ was carrying earth with us on the Day (of the battle) of *Al-Aḥzāb* (the Confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet ﷺ) was saying,

"(O Allāh)! Without You, we would not have been guided,

Nor would we have given in charity, nor

would we have offered *Ṣalāt* (prayer).
So (O Allāh!) Please send *Sakīna* (calmness and tranquillity) upon us.
As they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)."
And the Prophet ﷺ used to raise his voice with it. [See Vol. 5, *Ḥadīth* No. 4104, 4106]

«لَـوْلا أنْـتَ مَـا اهْـتَـدَيْـنـا
وَلا تَـصَـدَّقْـنـا وَلَا صَـلَّـيْـنَـا
فـأنْـزِلَـنْ سَـكِـيـنَـةً عَـلَـيْـنَـا
إنَّ الأُولَى - وَرُبَّمَا قالَ: إنَّ المَلَا - قَدْ بَغَوْا عَلَيْنا، إذَا أرَادُوا فِتْنَةً أبَيْنَا أبَيْنا» يَرْفَعُ بِهَا صَوْتَهُ.
[راجع: ٢٨٣٦]

(8) CHAPTER. It is disapproved to long for meeting the enemy.
This has been narrated by Abū Hurairah on the authority of the Prophet ﷺ.

(٨) بابُ كَرَاهِيَةِ تَمَنِّي لِقَاءِ العَدُوِّ، وَرَوَاهُ الأعْرَجُ عَنْ أبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

7237. Narrated 'Abdullāh bin Abī Aufā: Allāh's Messenger ﷺ said, "Do not long for meeting your enemy, and ask Allāh for safety (from all sorts of evil)." [See Vol. 4, *Ḥadīth* No. 3024, 3025]

٧٢٣٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا مُعاوِيَةُ بْنُ عَمْرٍو: حدَّثنا أبو إسحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سالِمٍ أبي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، وكانَ كاتِباً لَهُ، قالَ: كَتَبَ إلَيْهِ عَبْدُ اللهِ بْنُ أبي أوْفَى فقَرَأْتُهُ فَإذَا فِيهِ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَتَمَنَّوْا لِقَاءَ العَدُوِّ، وَسَلُوا اللهَ العَافِيَةَ». [راجع: ٢٨١٨]

(9) CHAPTER. What uses of *Al-Lau*[1] are allowed.
And the Statement of Allāh تعالى:
"...Would that I had strength (men) to overpower you or that I could betake myself to some powerful support (to resist you)." (V.11:80)

(٩) بابُ ما يَجُوزُ مِنَ اللَّوْ،
وقَوْلِه تَعالَى: ﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً﴾
[هود: ٨٠].

7238. Narrated Al-Qāsim bin Muḥammad: Ibn 'Abbās mentioned the case of a couple on whom the judgement of *Li'ān*[2] has been

٧٢٣٨ - **حَدَّثَنَا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا أبُو

(1) (Ch.9) *Lau* means: 'If', 'would that', and other expressions that would occur in the *Aḥadīth* of this chapter.'
(2) (H.7238) *Li'ān*. See the glossary.

الزِّنَادِ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ قالَ: ذَكَرَ ابْنُ عَبَّاسٍ المُتَلاعِنَينِ، فَقالَ عَبْدُ اللهِ بْنُ شَدَّادٍ: أَهِيَ التي قالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ رَاجِماً امْرَأَةً بِغَيْرِ بَيِّنَةٍ»؟ قالَ: لا، تِلكَ امْرَأَةٌ أَعْلَنَتْ.
[راجع: ٥٣١٠]

passed. 'Abdullāh bin Shaddād said, "Was that the lady in whose case the Prophet ﷺ said, 'If I were to stone a lady to death without a proof (against her)?' " Ibn 'Abbās said, "No! That was concerned with a woman who, though being a Muslim, used to arouse suspicion by her outright misbehaviour." [See Vol. 7, *Hadīth* No. 5310]

٧٢٣٩ - حدَّثَنا عَليٌّ: حدَّثَنا سُفْيانُ: قَالَ عَمْرٌو: حدَّثَنا عَطَاءٌ قالَ: أَعْتَمَ النَّبِيُّ ﷺ بِالعِشَاءِ فَخَرَجَ عُمَرُ فَقالَ: الصَّلاةَ يا رَسُولَ اللهِ، رَقَدَ النِّسَاءُ والصِّبْيانُ. فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ: «لَوْلاَ أَنْ أَشُقَّ عَلَىٰ أُمَّتِي - أَوْ عَلَى النَّاسِ، وَقالَ سُفْيانُ أَيْضاً: عَلى أُمَّتِي - لَأَمَرْتُهُمْ بِالصَّلاةِ هٰذِهِ السَّاعَةَ».

وقالَ ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَخَّرَ النَّبِيّ ﷺ هٰذِهِ الصَّلاةَ فَجَاءَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ، رَقَدَ النِّساءُ وَالْوِلْدَانُ. فَخَرَجَ وَهُوَ يَمْسَحُ المَاءَ عَنْ شِقِّهِ يَقُولُ: «إِنَّهُ لَلْوَقْتُ، لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي».

وَقالَ عَمْرٌو: حدَّثَنا عَطَاءٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ، أَمَّا عَمْرٌو فَقالَ: رَأْسُهُ يَقْطُرُ، وَقالَ ابْنُ جُرَيْجٍ: يَمْسَحُ المَاءَ عَنْ شِقِّهِ. وَقالَ عَمْرٌو: لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي». وَقالَ ابْنُ جُرَيْجٍ: «إِنَّهُ لَلْوَقْتُ لَوْلا أن أَشُقَّ عَلى أُمَّتِي». وَقالَ إِبْرَاهِيمُ بْنُ

7239. Narrated 'Aṭā': One night – the Prophet ﷺ delayed the *'Isha'* prayer whereupon 'Umar went to him and said, "The *Salāt* (prayer), O Allāh's Messenger! The women and children have slept." The Prophet ﷺ came out with water dropping from his head, and said, "Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray *'Ishā'* prayer at this time."

(Various versions of this *Hadīth* are given by the narrators with slight differences in expression). (See H. 571)

الْمُنْذِرِ: حَدَّثَنا مَعْنٌ: حَدَّثَني مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ٥٧١]

7240. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Were I not afraid that it would be hard on my followers, I would order them to use the *Siwāk* (as obligatory, for cleaning the teeth)." (See H.887)

٧٢٤٠ - حَدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ». [راجع: ٨٨٧]

7241. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ observed *Al-Wiṣāl*[1] fasting on the last days of the month. Some people did the same, and when the news reached the Prophet ﷺ, he said, "If the month had been prolonged for me, then I would have observed *Al-Wiṣāl* for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord (Allāh) makes me eat and drink (at night)." (See H. 1964, 1965)

٧٢٤١ - حَدَّثَنا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنا عَبْدُ الْأَعْلَى: حَدَّثَنا حُمَيْدٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: وَاصَلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ وَوَاصَلَ أُناسٌ مِنَ النَّاسِ، فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوْ مُدَّ بِيَ الشَّهْرُ لَوَاصَلْتُ وِصالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». تابَعَهُ سُلَيمانُ بْنُ الْمُغِيْرَةِ، عَنْ ثابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ١٩٦١]

7242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), "But you observe *Al-Wiṣāl*." He (ﷺ) said, "Who among you is like me? During night, my Lord makes me eat and drink (at night).[2]" But when the people

٧٢٤٢ - حَدَّثَنا أَبُو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وَقالَ اللَّيْثُ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ عَنِ ابْنِ شِهابٍ: أَنَّ سَعِيدَ بْنَ

(1) (H.7241) *Al-Wiṣāl* is not to break one's fast at sunset but continue fasting for another period which may extend for a day or two or more.

(2) (H.7242) See *Fath Al-Bari*.

refused to give up *Al-Wiṣāl*, he fasted *Al-Wiṣāl* along with them for two days and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

الْمُسَيَّبِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَه قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ قَالُوا: فَإِنَّكَ تُوَاصِلُ، قَالَ: «أَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا وَاصَلَ بِهِمْ يَوْماً ثُمَّ يَوْماً ثُمَّ رَأَوُا الْهِلَالَ فَقَالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كَالْمُنَكِّلِ لَهُمْ. [راجع: ١٩٦٥]

7243. Narrated 'Āishah رضي الله عنها: I asked the Prophet ﷺ about the wall (outside the Ka'bah) saying, "Is it regarded as part of the Ka'bah?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka'bah?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the Period of Ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka'bah and make its gate touch the ground." (See H. 1584, 1586)

٧٢٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الجَدْرِ، أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ»، قُلْتُ: فَمَا بَالُهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ»، قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً؟ قَالَ: «فَعَلَ ذَاكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلَا أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أُدْخِلَ الجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْصِقَ بَابَهُ فِي الْأَرْضِ». [راجع: ١٢٦]

7244. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "But for the emigration, I would have been one of the *Anṣār*; and if the people took their way in a valley (or a mountain path), I would take *Anṣār's* valley or the mountain path."

٧٢٤٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الْأَنْصَارُ وَادِياً أَوْ شِعْباً

لَسَلَكْتُ وادِيَ الأنْصارِ أوْ شِعْبَ الأنْصارِ». [راجع: ٣٧٧٩]

7245. Narrated 'Abdullāh bin Zaid: The Prophet ﷺ said, "But for the emigration, I would have been one of the *Arsār*; and if the people took their way in a valley (or a mountain path), I would take *Anṣār's* valley or their mountain path."

٧٢٤٥ - **حدَّثَنا** مُوسَى: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأنْصارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً أوْ شِعْباً لَسَلَكْتُ وَادِيَ الْأَنْصارِ وَشِعْبَها». تَابَعَهُ أبُو التَّيَّاحِ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ في الشِّعْبِ. [راجع: ٤٣٣٠]

95 - THE BOOK ABOUT THE INFORMATION GIVEN BY ONE PERSON

٩٥ - كِتَابُ أخبارِ الآحاد

(1) CHAPTER. What is said regarding the acceptance of the information given by one truthful person concerning *Adhān, Ṣalāt* (prayer), *Saum* (fasting), and all other obligations and laws prescribed by Allāh.

The Statement of Allāh تعالى:

"And it is not (proper) for the believers to go out to fight *(Jihād)* all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." (V.9:122)

One man may be called *Ṭā'ifa* (i.e., a group) as occurs in the Statement of Allāh تعالى:

"And if two parties (or groups) from among the believers fall to fighting..." (V.49:9) This means that even if two men fall into a quarrel, they will be regarded as meant by this Verse.

And also the Statement of Allāh تعالى:

"...If a *Fasiq* (liar evil person) comes to you with any news, verify it..." (V.49:6)

And how the Prophet ﷺ sent his governors one after the other, so that if anyone of them forgets something, the other would bring him back to the right legal way (the Prophet's *Sunna*).

7246. Narrated Mālik bin Al-Huwairith رَضِيَ اللهُ عَنْهُ: We came to the Prophet ﷺ, and we were young men nearly of equal ages and we stayed with him for twenty nights. Allāh's Messenger ﷺ was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said,

(١) **باب** ما جاءَ في إجازةِ خَبَرِ الوَاحِدِ الصَّدُوقِ في الأَذَانِ وَالصَّلاةِ وَالصَّوْمِ وَالفَرائِضِ وَالأَحْكَامِ،

وَقَوْلِ اللهِ تعالى: ﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ﴾ الآية [التوبة: ١٢٢] وَيُسَمَّى الرَّجُلُ طائِفَةً لِقَوْلِهِ تَعالَى: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟﴾ [الحجرات: ٩] فَلَوِ اقْتَتَلَ رَجُلانِ دَخَلَا في مَعْنَى الآيَةِ. وَقَوْلِهِ تَعالَى: ﴿إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟﴾ [الحجرات: ٦] وكَيْفَ بَعَثَ النَّبِيُّ ﷺ أُمَرَاءَهُ وَاحِداً بَعْدَ وَاحِدٍ، فَإِنْ سَهَا أَحَدٌ مِنْهُمْ رُدَّ إِلَى السُّنَّةِ.

٧٢٤٦ - حَدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ أَبِي قِلابَةَ: حَدَّثَنا مالِكُ بْنُ الحُوَيْرِثِ قالَ: أَتَيْنَا النَّبِيَّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ

"Go back to your families and stay with them and teach them (religion) and order them (to do good deeds)." The Prophet ﷺ mentioned things some of which I remembered and some I did not. Then he said, "Offer *Ṣalāt* (prayers) as you have seen me praying, and when it is the time of *Aṣ-Ṣalāt* (prayer), one of you should pronounce the call *(Adhān)* for the *Ṣalāt* (prayer) and the eldest of you should lead the *Ṣalāt* (prayer)."

عِشْرِينَ لَيْلَةً، وكانَ رَسُولُ اللهِ ﷺ رَقِيقاً، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا - أَوْ قَدِ اشْتَقْنا - سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا، فَأَخْبَرْنَاهُ، قَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ ومُرُوهُمْ - وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا وَلا أَحْفَظُهَا - وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

[راجع: ٦٢٨]

7247. Narrated Ibn Mas'ūd: Allāh's Messenger ﷺ said, "The *Ādhān* (call for prayer) of Bilāl should not stop anyone of you from taking his *Saḥūr*[1] for he pronounces the *Adhān* in order that whoever among you is offering the night prayer, may return (to eat his *Saḥūr*), and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)."

Yaḥyā, the subnarrator stretched his two index fingers sideways.[2]

٧٢٤٧ - حدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثمانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ: يُنادي - لِيَرْجِعَ قائِمَكُمْ، وَيُنَبِّهَ نائِمَكُمْ. وَلَيْسَ الفَجْرُ أَنْ يَقولَ هٰكَذَا - وجَمَعَ يَحْيَى كَفَّيْهِ - حَتَّى يَقُولَ هٰكَذَا»، وَمَدَّ يَحْيَى إِصْبَعَيْهِ السَّبَّابَتَيْنِ. [راجع: ٦٢١]

7248. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Bilāl pronounces the *Adhān* at night so that you may eat and drink till Ibn Umm Maktūm pronounces the *Adhān* (for the *Fajr* prayer)."

٧٢٤٨ - حدَّثَنَا مُوسَى بْنُ إِسْماعِيلَ: حدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ ابْنُ دِينارٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ بِلالاً

---

(1) (H.7247) *Saḥūr*: A meal taken late at night, before the *Fajr* (early morning) prayer by a person intending to observe *Ṣaum* (fasting).

(2) (H.7247) Yaḥyā wanted to illustrate what he meant. He showed that at the real dawn, light spread eastwards and westwards, and this is what he meant by stretching his finger sideways.

يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ». [راجع: ٦١٧]

7249. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in *Zuhr* prayer and offered five *Rak'a*. Somebody asked him whether "the *Salāt* (prayer) had been increased." He (the Prophet ﷺ) said, "And what is that?" They (the people) replied, "You have offered five *Rak'a*." Then the Prophet ﷺ offered two prostrations (of *Sahw*) after he had finished his *Salāt* (prayer) with the *Taslīm*.

٧٢٤٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ الظُّهْرَ خَمْساً. فَقِيلَ: أَزِيدَ فِي الصَّلاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْساً. فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ. [راجع: ٤٠١]

7250. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ finished his *Salāt* (prayer) after offering two *Rak'a* only. Dhul-Yadain asked him whether "the *Salāt* (prayer) had been reduced, or you had forgotten?" The Prophet ﷺ said, "Is Dhul-Yadain speaking the truth?" The people said, "Yes." Then Allāh's Messenger ﷺ stood up and performed another two *Rak'a* and then finished *Salāt* (prayer) with *Taslīm*, and then said the *Takbīr* (*Allahu Akbar*) and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said *Takbīr* and prostrated and then raised his head (making two prostrations of *Sahw*).

٧٢٥٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنِ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو اليَدَيْنِ: أَقَصُرَتِ الصَّلاةُ يَا رَسُولَ اللهِ أَمْ نَسِيتَ؟ فَقَالَ: «أَصَدَقَ ذُو اليَدَيْنِ؟» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ ثُمَّ رَفَعَ. [راجع: ٤٨٢]

7251. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: While the people were at Qubā' offering the morning *Salāt* (prayer), suddenly a person came to them saying, "Tonight, Divine Revelation has been revealed to Allāh's Messenger ﷺ and he has been ordered to face the Ka'bah (in *Salāt*); therefore you people should face it." (At that time) there faces were towards Shām, so

٧٢٥١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ

الكَعْبَةَ، فاسْتَقْبَلُوها، وكانَتْ وُجُوهُهُمْ إلَى الشَّامِ فَاسْتَدَارُوا إلَى الكَعْبَةِ. [راجع: ٤٠٣]

they turned their faces towards the Ka'bah (at Makkah).

٧٢٥٢ - حدَّثنا يَحْيَى: حدَّثنا وَكِيعٌ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنِ البَرَاءِ قالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أوْ سَبْعَةَ عَشَرَ شَهْراً، وكانَ يُحِبّ أنْ يُوَجَّهَ إلَى الكَعْبَةِ، فَأنْزَلَ اللهُ تَعالَى ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا﴾ [البقرة: ١٤٤] فَوُجِّهَ نَحْوَ الكَعْبَةِ، وَصَلَّى مَعَهُ رَجُلٌ العَصْرَ ثُمَّ خَرَجَ فمَرَّ عَلَى قَوْمٍ مِنَ الأنْصارِ فَقالَ: هُوَ يَشْهَدُ أنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، وَأنَّهُ قَدْ وُجِّهَ إلَى الكَعْبَةِ، فانحَرَفوا وَهُمْ رُكُوعٌ في صَلاةِ العَصْرِ. [راجع: ٤٠]

7252. Narrated Al-Barā': When Allāh's Messenger ﷺ arrived at Al-Madīna, he offered *Salāt* (prayer) facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'bah. So Allāh تعالى revealed:

"Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you..." (V.2:144) Thus he was directed towards the Ka'bah. A man offered the *'Aṣr* prayer with the Prophet ﷺ and then went out, and passing by some people from the *Anṣār*, he said, "I testify that I have offered *Salāt* (prayer) with the Prophet ﷺ and he (the Prophet ﷺ) has offered prayers facing the Ka'bah." Thereupon, they, who were bowing in the *'Aṣr* prayer, turned towards the Ka'bah.

٧٢٥٣ - حدَّثني يَحْيَى بْنُ قَزَعَةَ: حدَّثَني مالكٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ أسْقِي أبا طَلْحَةَ الأنْصارِيَّ وَأبا عُبَيْدَةَ بنَ الجَرَّاحِ وَأُبَيَّ بْنَ كَعْبٍ شَرَاباً مِنْ فَضِيخٍ، وَهُوَ تَمْرٌ، فَجاءَهُمْ آتٍ فَقالَ: إنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ أبُو طَلْحَةَ: يا أنَسُ، قُمْ إلى هٰذِهِ الجِرَارِ فَاكْسِرْها. قالَ أنَسٌ: فَقُمْتُ

7253. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: I used to offer drinks prepared from infused dates to Abū Ṭalḥa Al-Anṣārī, Abū 'Ubāida bin Al-Jarrāḥ and Ubayy bin Ka'b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abū Ṭalḥa then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.

إلىٰ مِهْرَاسٍ لَنا فَضَرَبْتُها بِأَسْفَلِهِ حتى انْكَسَرَتْ. [راجع: ٢٤٦٤]

7254. Narrated Hudhaifa: The Prophet ﷺ said to the people of Najrān, "I will send to you an honest person who is really trustworthy." The Companions of the Prophet ﷺ each desired to be that person, the Prophet ﷺ sent Abū 'Ubaida.

٧٢٥٤ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحَاقَ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ، أنَّ النَّبيَّ ﷺ قالَ لِأَهْلِ نَجْرانَ: «لأَبْعَثَنَّ إلَيْكُمْ رَجُلاً أَميناً حَقَّ أَمِينٍ». فاسْتَشْرَفَ لَها أَصْحَابُ النَّبيِّ ﷺ، فَبَعَثَ أبا عُبَيْدَةَ. [راجع: ٣٧٤٥]

7255. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "For every nation there is an *Amīn* (honest, trustworthy person), and the *Amīn* of this nation is Abū 'Ubaida." (See H.3744)

٧٢٥٥ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أبي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: قالَ النَّبيُّ ﷺ: «لِكُلِّ أُمَّةٍ أَمينٌ، وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ». [راجع: ٣٧٤٤]

7256. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: There was a man from the *Anṣār* (who was a friend of mine). If he was not present in the company of Allāh's Messenger ﷺ, I used to be present with Allāh's Messenger ﷺ and I would tell him what I used to hear from Allāh's Messenger ﷺ; and when I was absent from Allāh's Messenger ﷺ, he used to be present with him, and he would tell me what he used to hear from Allāh's Messenger ﷺ.

٧٢٥٦ - حدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قالَ: وَكانَ رَجُلٌ مِنَ الأَنْصارِ إذَا غابَ عَنْ رَسُولِ اللهِ ﷺ وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكونُ مِنْ رَسُولِ اللهِ ﷺ، وَإذَا غِبْتُ عَنْ رَسُولِ اللهِ ﷺ وَشَهِدَ أَتَانِي بِما يَكُونُ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٨٩]

7257. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent an army and appointed a man as their commander. The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while

٧٢٥٧ - حدَّثَنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ ابْنِ عُبَيْدَةَ، عَنْ أَبي عَبْدِ

some others said, "We have run away from it [i.e., embraced Islām to save ourselves from the (Hell) Fire]." They mentioned that to the Prophet ﷺ and he said about people who had intended to enter the fire, "If they had entered it, they would have remained in it till the Day of Resurrection." Then he said to others, "No obedience for *Ma'ṣiya* (sinful evil deeds), obedience is required only in what is *Al-Ma'rūf* (Islāmic Monothism and all that Islām ordains, and all that is good)." (See H. 4340)

الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشاً وَأَمَّرَ عَلَيهِمْ رَجُلاً، فَأَوْقَدَ ناراً وَقالَ: ادْخُلُوهَا، فَأَرَادُوا أَنْ يَدْخُلُوها. وَقالَ آخَرُونَ: إنَّمَا فَرَرْنَا مِنْهَا. فَذَكَرُوا لِلنَّبِيِّ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوها: «لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إلَىٰ يَوْمِ القِيَامَةِ»، وَقالَ للآخَرِينَ: «لا طاعَةَ في المَعْصِيَةِ، إنَّما الطَّاعَةُ في المَعْرُوفِ». [راجع: ٤٣٤٠]

7258, 7259. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهُمَا: Two men sued each other before the Prophet ﷺ.

٧٢٥٨، ٧٢٥٩ - حدَّثنا زُهَيرُ بْنُ حَرْبٍ: حدَّثَنا يَعْقُوبُ بْنُ إبْرَاهِيمَ: حدَّثَنا أَبي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ أَبا هُرَيْرَةَ وَزَيْدَ بْنَ خالِدٍ أَخْبَرَاهُ: أَنَّ رَجُلَينِ اخْتَصَمَا إلى النَّبِيِّ ﷺ. [راجع: ٢٣١٤، ٢٣١٥]

7260. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ, a bedouin got up and said, "O Allāh's Messenger! Settle my case according to Allāh's Book (Laws)." Then his opponent got up and said, "O Allāh's Messenger! He has said the truth! Settle his case according to Allāh's Book (Laws) and allow me to speak." The Prophet ﷺ said: "Speak". He said, "My son was a labourer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one hundred sheep and a slave-girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one

٧٢٦٠ - وحدَّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبا هُرَيْرَةَ قالَ: بَيْنما نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إذْ قامَ رَجُلٌ مِنَ الأَعْرَابِ فَقالَ: يا رَسُولَ اللهِ، اقْضِ لِي بِكِتابِ اللهِ، فَقامَ خَصْمُهُ فَقالَ: صَدَقَ يا رَسُولَ اللهِ، اقْضِ لَهُ بِكِتابِ اللهِ وَائْذَنْ لي، فَقالَ لَهُ النَّبِيُّ ﷺ: «قُلْ»، فَقالَ: إنَّ ابْنِي كانَ عَسِيفاً عَلَى هٰذا، وَالعَسِيفُ الأَجِيرُ،

hundred lashes and be sentenced to one year of exile." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Book (Laws). As for the slave-girl and the sheep, they are to be returned; and as for your son, he shall receive one hundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Banī Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death. (See H. 6859)

فَزَنى بِامْرَأَتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فافْتَدَيْتُ مِنْهُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ العِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى امْرَأَتِهِ الرَّجْمَ، وَأَنَّمَا عَلى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ: «والَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتابِ اللهِ، أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرُدُّوهَا، وَأَمَّا ابْنُكَ فَعَلَيْهِ جَلْدُ مائةٍ وَتَغْرِيبُ عامٍ، وأمّا أَنْتَ يا أُنَيْسُ - لِرَجُلٍ مِنْ أَسْلَمَ - فاغْدُ عَلَى امْرَأَةِ هٰذا فَإِنِ اعْتَرَفَتْ فارْجُمْهَا»، فَغَدا عَلَيها أُنَيْسٌ فاعْتَرَفَتْ فَرَجَمَهَا.

(2) CHAPTER. The Prophet ﷺ sent Az-Zubair alone to get information regarding the enemy.

(٢) بابُ بَعْثِ النَّبِيِّ ﷺ الزُّبَيرَ طَلِيعَةً وَحْدَهُ

7261. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the Day of (the battle of) the Trench, the Prophet ﷺ called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet ﷺ said, "Every Prophet has his *Ḥawārī* (disciple or helper, etc.), and Az-Zubair is my *Ḥawārī*." (See H. 2846)

٧٢٦١ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيَانُ: حدَّثَنا ابْنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ قالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الخَنْدَقِ، فانْتَدَبَ الزُّبَيرُ. ثُمَّ نَدَبَهُمْ فانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، فَقالَ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَحَوَارِيَّ الزُّبَيرُ».

قالَ سُفْيانُ: حَفِظْتُهُ مِنِ ابْنِ المُنْكَدِرِ. وَقالَ لَهُ أَيُّوبُ: يَا أَبا بَكْرٍ، حَدِّثْهُمْ عَنْ جابِرٍ، فإنَّ القَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ. فَقالَ فِي ذٰلِكَ المَجْلِسِ: سَمِعْتُ جابراً،

فَتَتَابَعَ بَيْنَ أحادِيثَ سَمِعْتُ جابِراً قُلْتُ لِسُفْيَانَ: فَإِنَّ الثَّوْرِيَّ يَقُولُ: يَوْمَ قُرَيْظَةَ، فَقَالَ: كذَا حَفِظْتُهُ مِنْهُ كَمَا أَنَّكَ جالِسٌ: يَوْمَ الخَنْدَقِ، قالَ سُفْيانُ: هُوَ يَوْمٌ وَاحِدٌ، وَتَبَسَّمَ سُفْيانُ. [راجع: ٢٨٤٦]

(3) CHAPTER. The Statement of Allāh تعالى: "(O you believe!) Enter not the Prophet's houses unless permission is given to you..." (V.33:53)

If permission is given by one person, it is sufficient.

(٣) بابُ قَوْلِ اللهِ تَعالَى: ﴿لَا تَدْخُلُوا بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣] فإذَا أَذِنَ لَهُ وَاحِدٌ جازَ،

7262. Narrated Abū Mūsa: The Prophet ﷺ entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet ﷺ said, "Permit him and give him the glad tidings that he will enter Paradise." Behold! It was Abū Bakr. Then 'Umar came, and the Prophet ﷺ said, "Admit him and give him the glad tidings that he will enter Paradise." Then 'Uthmān came and the Prophet ﷺ said, "Admit him and give him the glad tidings that he will enter Paradise." (See H. 3674)

٧٢٦٢ - حدَّثنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبي عُثمَانَ، عَنْ أَبي مُوسَى، أَنَّ النَّبِيَّ ﷺ دَخَلَ حائِطاً وَأَمَرَني بِحِفْظِ البابِ، فَجاءَ رَجُلٌ يَستَأذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فَإِذَا أَبُو بَكْرٍ، ثُمَّ جاءَ عُمَرُ فَقَالَ: «ائذَنْ لَهُ وَبَشِّرْهُ بالجَنَّةِ». ثُمَّ جَاءَ عُثمَانُ فَقالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بالجَنَّةِ». [راجع: ٣٦٧٤]

7263. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I went to (the house of the Prophet ﷺ) and behold, Allāh's Messenger ﷺ was staying in a *Mashruba* (attic room) and a black slave of Allāh's Messenger ﷺ was at the top of its stairs. I said to him, "Tell (the Prophet) that here is 'Umar bin Al-Khaṭṭāb (asking for permission to enter)." Then he (ﷺ) admitted me. (See H. 5191)

٧٢٦٣ - حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا سُلَيمانُ بْنُ بِلالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَينٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنهُمْ قالَ: جِئْتُ فإذَا رَسُولُ اللهِ ﷺ في مَشْرُبَةٍ لَهُ، وَغُلامٌ لِرَسُولِ اللهِ ﷺ أَسْوَدُ عَلى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: قُلْ: هٰذا عُمَرُ بْنُ الخَطّابِ، فَأَذِنَ لِي. [راجع: ٨٩]

(4) CHAPTER. The Prophet ﷺ used to send commanders and messengers one after another.

(٤) **بابٌ** ما كانَ يَبْعَثُ النَّبِيُّ ﷺ مِنَ الأُمَرَاءِ وَالرُّسُلِ وَاحداً بَعْدَ وَاحِدٍ،

Ibn 'Abbās said, "The Prophet ﷺ sent Diḥya Al-Kalbī with a letter to the ruler of Baṣrah to give it to Caesar."

وَقالَ ابْنُ عَبَّاسٍ: بَعَثَ النَّبِيُّ ﷺ دِحْيَةَ الكَلْبِيَّ بِكِتَابِهِ إلى عَظِيمِ بُصْرَى أَنْ يَدْفَعَهُ إلى قَيْصَرَ.

7264. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a letter to Khosrau and told his messenger to give it first to the ruler of Baḥrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. Az-Zuhrī said: I think Ibn Al-Musaiyab said, "Allāh's Messenger ﷺ invoked Allāh to tear them (Khosrau and his followers) into pieces."

٧٢٦٤ - **حَدَّثَنَا** يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ أَنَّهُ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتَابِهِ إلى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ البَحْرَيْنِ إلىٰ كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِمْ رَسُولُ اللهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع:٦٤]

7265. Narrated Salama bin Al-Akwa': Allāh's Messenger ﷺ said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of *Āshūra* (tenth of Muḥarram), 'Whosoever has eaten anything should observe fast for the rest of the day; and whosoever has not eaten anything, should complete his fast.' "

٧٢٦٥ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبي عُبَيْدٍ: حَدَّثَنا سَلَمَةُ بْنُ الأَكْوَعِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ لِرَجُلٍ مِنْ أَسْلَمَ: «أَذِّنْ في قَوْمِكَ - أَوْ في النَّاسِ - يَوْمَ عَاشُورَاءَ: أَنَّ مَنْ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ». [راجع: ١٩٢٤]

(5) CHAPTER. *Waṣāt* (the legacy —advice) of the Prophet ﷺ to the Arab delegates that they should convey the religious knowledge to those whom they had left behind.

(٥) **بابُ** وَصاةِ النَّبِيِّ ﷺ وُفُودَ العَرَبِ أَنْ يُبَلِّغُوا مَنْ وَرَاءَهُمْ،

This was narrated by Mālik bin Al-Ḥuwairith.

قَالَهُ مَالِكُ بْنُ الحُوَيْرِثِ.

7266. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the delegates of 'Abd Al-Qais came to

٧٢٦٦ - **حَدَّثَنَا** عَلِيُّ بْنُ الجَعْدِ:

أخْبرَنا شُعْبَةُ. ح. وَحدَّثَني إسْحاقُ: أخْبرَنا النَّضْرُ: أخْبرَنا شُعْبَةُ، عَنْ أبي جَمْرَةَ قالَ: كانَ ابْنُ عَبَّاسٍ يُقْعِدُني عَلى سَريرِهِ، فَقالَ: إنَّ وَفْدَ عَبْدِ القَيْسِ لَمَّا أتَوْا رَسُولَ اللهِ ﷺ قالَ: «مَنِ الوَفْدُ؟» قَالُوا: رَبيعَةُ، قالَ: «مَرْحَباً بِالْوَفْدِ وَالقَوْمِ غَيرَ خَزَايَا وَلا نَدامىٰ». قَالُوا: يا رَسُولَ اللهِ، إنَّ بَيْنَنا وَبَيْنَكَ كُفَّارَ مُضَرَ، فَمُرْنا بِأمْرٍ نَدْخُلُ بِهِ الجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَاءَنا. فَسَألُوا عَنِ الأشْرِبَةِ فَنَهاهُمْ عَنْ أرْبَعٍ، وَأمَرَهُمْ بِأرْبَعٍ، أمَرَهُمْ بِالإيمانِ بِاللهِ، قالَ: «هَلْ تَدْرُونَ ما الإيمَانُ بِاللهِ؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: «شَهَادَةُ أنْ لَا إلٰهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأنَّ مُحَمَّداً رَسُولُ اللهِ، وَإقامُ الصَّلَاةِ، وَإيْتَاءُ الزَّكَاةِ - وَأظُنُّ فِيهِ - صِيامُ رَمَضانَ، وَتُؤتُوا مِنَ المَغَانِمِ الخُمُسَ»، وَنَهاهُمْ عن الدُّبَّاءِ، وَالحَنْتَمِ، وَالمُزَفَّتِ، والنَّقِيرِ. وَرُبَّمَا قَالَ: المُقَيَّرِ. قَالَ: «احْفَظُوهُنَّ وَأبْلِغُوهُنَّ مَنْ وَرَاءكُمْ». [راجع: ٥٣]

Allāh's Messenger ﷺ, he said, "Who are the delegate?" They said, "We are from the tribe of Rabī'a." The Prophet ﷺ said, "Welcome, O the delegation, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allāh's Messenger! Between us and you there are the infidels of the tribe of Muḍar, so please order us to do something good (religious deeds) so that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind." They also asked (the Prophet ﷺ) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allāh, and asked them, "Do you know what is meant by belief in Allāh?" They said, "Allāh and His Messenger know better." He said, "To testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh the One), Who has no partners with Him, and that I, Muḥammad is the Messenger of Allāh; and to perform the prayers. *Iqāmat-aṣ-Ṣalāt*(1) and to pay *Zakāt*." The narrator thinks that he ﷺ also said: To observe *Ṣaum* (fast) during the month of Ramaḍān, and to give one-fifth of the war booty (to the state). Then he forbade four (drinking utensils): *Ad-Dubbā', Al-Ḥantam, Al-Muzaffat* and *An-Naqīr*; he (ﷺ) also probably said, *Al-Muqaiyar*(2). And then the Prophet ﷺ said, "Remember all these things by heart and preach it to those whom you have left behind." (See H. 53)

(٦) بابُ خَبَرِ المَرْأةِ الوَاحِدَةِ

(6) CHAPTER. News reported by one woman.

٧٢٦٧ - حَدَّثَنا مُحَمَّدُ بْنُ الوَلِيدِ: حدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ:

7267. Narrated Tūba Al-'Anbarī: Ash-Sha'bī asked me, "Did you notice how Al-

(1) (H. 7266) See *Iqāmat-aṣ-Ṣalāt* in the glossary.
(2) (H. 7266) These are the utensils in which the alcoholic drinks used to be prepared.

حدَّثَنا شُعْبَةُ، عَنْ تَوْبَةَ العَنْبَرِيِّ قالَ: قالَ لِيَ الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الحَسَنِ عَنِ النَّبِيِّ ﷺ؟ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيباً مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ غَيرَ هٰذا. قالَ: كانَ ناسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنادَتْهُمُ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمُ ضَبٍّ، فَأَمْسَكُوا، فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا وَاطْعَمُوا فَإِنَّهُ حَلَالٌ - أَوْ قَالَ: لَا بَأْسَ بِهِ، شَكَّ فِيهِ - وَلٰكِنَّهُ لَيْسَ مِنْ طَعَامِي».

Ḥasan used to narrate *Ḥadīth* from the Prophet ﷺ?" I stayed with Ibn 'Umar for about two or one-and-a-half years and I did not hear him narrating anything from the Prophet ﷺ except (*Ḥadīth*): He (Ibn 'Umar) said, "Some of the Companions of the Prophet ﷺ, including Sa'd, were about to eat meat, but one of the wives of the Prophet ﷺ called them, saying, 'It is the meat of a mastigure.' The people then stopped eating it. On that Allāh's Messenger ﷺ said, 'Carry on eating, for it is lawful (to eat).' Or said, 'There is no harm in eating it, but it is not from my meals.' " (See H. 5391)

96 - THE BOOK OF HOLDING FAST TO THE QUR'ĀN AND THE *SUNNA* (legal ways of the Prophet ﷺ).

٩٦ - كتاب الاعتصام بالكتاب والسنة

7268. Narrated Ṭāriq bin Shihāb: A Jew said to 'Umar, "O, chief of the believers, if this Verse:

'...This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion...' (V.5:3) had been revealed upon us, we would have taken that day as a festival day." 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the Day of *'Arafah,* (9th of Dhul-Hijja) on a Friday." (See H. 45)

٧٢٦٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيانُ، عَنْ مِسْعَرٍ وغيرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قالَ: قالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ: يَا أَمِيرَ الْمُؤمِنِينَ، لَوْ أَنَّ عَلَيْنا نَزَلَتْ هٰذِهِ الآيَةُ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣] لاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً. فَقالَ عُمَرُ: إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ نَزَلَتْ هٰذِهِ الآيَةُ، نَزَلَتْ يَوْمَ عَرَفَةَ في يَوْمِ جُمُعَةٍ. سَمِعَ سُفْيانُ مِسْعراً، وَمِسْعَرٌ قَيْساً، وَقَيْسٌ طارِقاً. [راجع: ٤٥]

7269. Narrated Anas bin Mālik that he heard 'Umar رضي الله عنه speaking while standing on the pulpit of the Prophet ﷺ in the morning (following the death of the Prophet ﷺ), when the people had given the *Bai'a* (pledge) to Abū Bakr. He said the *Tashah-hud* before Abū Bakr, and added, "*Ammā Ba'du* (then after), Allāh has chosen for His Messenger ﷺ what is with Him (Paradise) rather than what is with you (the world). This is that Book (the Qur'ān) with which Allāh guided your Messenger, so stick to it, for then you will be guided on the Right Path (i.e., Islām) as Allāh guided His Messenger ﷺ with it."

٧٢٦٩ - حدَّثَنا يَحْيى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَني أَنَسُ بنُ مالكٍ: أَنَّهُ سَمِعَ عُمَرَ الغَدَ حِينَ بايَعَ الْمُسْلِمونَ أَبا بَكْرٍ واسْتَوَى عَلى مِنْبَرِ رَسُولِ اللهِ ﷺ، تَشَهَّدَ قَبْلَ أَبي بَكْرٍ فَقالَ: أَمَّا بَعْدُ فَاخْتارَ اللهُ لِرَسولِهِ ﷺ الَّذي عِنْدَهُ عَلَى الَّذي عِنْدَكُمْ، وَهٰذا الكِتابُ الَّذي هَدَى اللهُ بِهِ رَسُولَكُمْ، فَخُذُوا بِهِ تَهْتَدُوا، وَلِمَا هَدَى اللهُ بِهِ رَسُولَهُ. [راجع: ٧٢١٩]

7270. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ embraced me and said, "O

٧٢٧٠ - حدَّثَنا مُوسَى بْنُ

إِسْمَاعِيلُ: حدَّثَنا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: ضَمَّنِي إِلَيْهِ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الْكِتابَ». [راجع: ٧٥]

Allāh! Teach him (the knowledge of) the Book (the Qur'ān)."

٧٢٧١ - حدَّثَنا عَبْدُ اللهِ بْنُ صَبَّاحٍ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ عَوْفاً: أَنَّ أَبَا المِنْهالِ حدَّثَهُ أَنَّهُ سَمِعَ أَبا بَرْزَةَ قالَ: إِنَّ اللهَ يُغْنِيكُمْ أَوْ نَعَشَكُمْ بِالْإِسْلَامِ وَبِمُحَمَّدٍ ﷺ.

قَالَ أَبُو عَبْدِ اللهِ وَقَعَ هُنَا «يُغْنِيْكُمْ» وَإِنَّمَا هُوَ «نَعَشَكُمْ». يُنْظَرُ فِي أَصْلِ كِتابِ الِاعْتِصَامِ [راجع: ٧١١٢].

7271. Narrated Abul-Minhāl: Abū Barza said, "(O people!) Allāh has made you self-sufficient, or has raised you high, with Islām and with Muḥammad ﷺ."

٧٢٧٢ - حدَّثَنا إِسْمَاعِيلُ: حدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ المَلِكِ بْنِ مَرْوَانَ يُبايِعُهُ: وأُقِرُّ بِذٰلِكَ بِالسَّمْعِ والطَّاعَةِ عَلَى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ. [راجع: ٧٢٠٣]

7272. Narrated 'Abdullāh bin Dīnār: 'Abdullāh bin 'Umar wrote to 'Abdul-Mālik bin Marwān, giving the *Bai'a* (pledge) to him: "I give the *Bai'a* to you in that I will listen and obey what is in accordance with the Laws of Allāh and the *Sunna* (legal ways) of His Messenger ﷺ as much as I can."

(١) بابُ قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ بِجَوامِعِ الكَلِمِ»

(1) CHAPTER. The statement of the Prophet ﷺ: "I have been sent with *'Jawāmi' Kalim'* (the shortest expression carrying the widest meaning)."

٧٢٧٣ - حدَّثَنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بُعِثْتُ بِجَوامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وبَيْنَا أَنَا نائِمٌ رَأَيْتُنِي أُتِيتُ بِمَفَاتِيحِ

7273. Narrated Sa'īd bin Al-Musaiyab: Abū Hurairah رَضِيَ الله عَنْهُ said that Allāh's Messenger ﷺ said, "I have been sent with *'Jawāmi'-al-Kalim'* (the shortest expression with the widest meaning); and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abū Hurairah added: Allāh's Messenger ﷺ has gone, and you people are utilizing those treasures, or

digging those treasures out, or said a similar sentence.

خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي. قالَ أَبُو هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وأنتُمْ تَلْغَثُونَها، أَوْ تَرْغَثُونَها، أَوْ كَلِمَةً تُشْبِهُها. [راجع: ٢٩٧٧]

7274. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

٧٢٧٤ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلَّا أُعْطِيَ مِنَ الآيَاتِ ما مِثْلُهُ أُومِنَ أَوْ آمَنَ عَلَيْهِ البَشَرُ. وَإِنَّمَا كَانَ الذي أُوتِيتُهُ وَحْياً أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعاً يَوْمَ الْقِيَامَةِ». [راجع: ٤٩٨١]

(2) CHAPTER. Following the *Sunna* (legal ways) of the Prophet ﷺ.

(٢) **بابُ** الاقْتِداءِ بِسُنَنِ رَسُولِ اللهِ ﷺ،

And the Statement of Allāh تَعالى:

"...And make us leaders of the *Al-Muttaqūn*[1]" (V.25:74)

Mujāhid said, "(Make us) a community that follows the righteous people who preceded us, and whom those succeeding may follow." (*Fath Al-Bari*)

Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e., this *Sunna* (the legal way of the Prophet ﷺ) which they should learn and ask about; the Qur'ān which they should understand and ask the people about; and that they should call the people except when intending to do good (for them)."

وَقَوْلِ اللهِ تَعَالَىٰ: ﴿وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ [الفرقان: ٧٤] قَالَ: أئمَّةً نَقْتَدِي بِمَنْ قَبْلَنَا ويَقْتَدِي بِنَا مَنْ بَعْدَنا. وقَالَ ابنُ عُوْنٍ: ثَلاثٌ أُحِبُّهُنَّ لِنَفْسِي وَلِإِخْوانِي: هٰذِهِ السُّنَّةُ أَنْ يَتَعَلَّمُوهَا ويَسْأَلُوا عَنْهَا، وَالقُرْآنُ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا النَّاسَ عَنْهُ، ويَدَعُوا النَّاسَ إِلَّا مِنْ خَيْرٍ.

7275. Narrated Abū Wā'il: I sat with

٧٢٧٥ - حَدَّثَنَا عَمْرُو بنُ

(1) (Ch.2) *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

عَبَّاس: حدَّثنا عَبْدُ الرَّحْمٰن: حدَّثنا سُفيانُ، عَنْ واصِلٍ، عَنْ أبي وائِلٍ قالَ: جَلَسْتُ إلى شَيْبَةَ في هٰذَا المَسْجِدِ، قالَ: جَلَسَ إليَّ عُمَرُ في مَجْلِسِكَ هٰذَا فَقالَ: هَمَمْتُ أنْ لَا أدَعَ فِيهَا صَفْراءَ ولا بَيْضَاءَ إلَّا قَسَمْتُهَا بَيْنَ المُسْلِمِينَ. قُلْتُ: ما أنْتَ بِفاعِلٍ، قَالَ: لِمَ؟ قُلْتُ: لَمْ يَفْعَلْهُ صاحِبَاكَ، قالَ: هُمَا المَرْآنِ يُقْتَدَى بِهِمَا. [راجع: ١٥٩٤]

Shaiba in this mosque (Al-Masjid-al-Ḥarām), and he said, " 'Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'bah) among the Muslims.' I said, 'You cannot do that.' 'Umar asked, 'Why?' I said, 'Your two (previous) companions (the Prophet ﷺ and Abū Bakr) did not do it.' 'Umar said, 'They are the two persons whom one must follow.' " [See Vol. 2, *Ḥadīth* No. 1594]

٧٢٧٦ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَأَلْتُ الأعْمَشَ فَقالَ: عَنْ زَيْدِ بْنِ وَهْبٍ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: حَدَّثَنا رَسُولُ اللهِ ﷺ «أنَّ الأمانَةَ نَزَلَتْ مِنَ السَّمَاءِ في جَذْرِ قُلُوبِ الرِّجَالِ، ونَزَلَ القُرْآنُ، فَقَرَؤُا القُرْآنَ وعَلِمُوا مِنَ السُّنَّةِ». [راجع: ٦٤٩٧]

7276. Narrated Ḥudhaifa: Allāh's Messenger ﷺ said to us, "*Al-Amānah* (the trust or the moral responsibility or honesty, and all the duties which Allāh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ān was revealed and the people read the Qur'ān, (and learnt it from it) and also learnt it from the *Sunna* (legal ways of the Prophet ﷺ)." [Both the Qur'ān and *As-Sunna* (legal ways of the Prophet ﷺ) strengthened their (the faithful believers') *Al-Amānah*.] (See *Ḥadīth* No. 7086)

٧٢٧٧ - حدَّثنا آدَمُ بْنُ أبي إيَاسٍ: حدَّثنا شُعْبَةُ: أخبَرَنا عَمْرُو بْنُ مُرَّةَ سَمِعْتُ مُرَّةَ الهَمْدَانِيَّ يَقُولُ: قالَ عَبْدُ اللهِ: إنَّ أحْسَنَ الحَدِيثِ كِتابُ اللهِ، وأحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وإنَّ مَا تُوعَدُونَ لآتٍ وَما أنْتُمْ بِمُعْجِزِينَ. [راجع: ٦٠٩٨]

7277. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The best talk (speech) is Allāh's Book (the Qur'ān), and the best (legal way for) guidance is the guidance (way) of Muḥammad ﷺ, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it). (See H. 6098)

٧٢٧٨، ٧٢٧٩ - حدَّثنا مُسَدَّدٌ: حدَّثنا سُفيانُ: حدَّثنا الزُّهريُّ، عَنْ عُبَيْدِ اللهِ، عَنْ أبي هُرَيْرَةَ وزَيْدِ بْنِ خالِدٍ قالَا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فقال: «لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتابِ اللهِ». [راجع: ٢٣١٤، ٢٣١٥]

7278, 7279. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهما : We were with the Prophet ﷺ when he said (to two men): "I shall judge between you according to Allāh's Book (Laws)."

٧٢٨٠ - حدَّثنا مُحَمَّدُ بْنُ سِنانٍ: حدَّثنا فُلَيْحٌ: حدَّثنا هِلالُ بْنُ عَلِيٍّ، عَنْ عَطاءِ ابْنِ يَسارٍ، عَنْ أَبي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «كُلُّ أُمَّتِي يَدْخُلونَ الجَنَّةَ إلَّا مَنْ أَبىٰ»، قالُوا: يَا رَسُولَ اللهِ، ومَنْ يَأبىٰ؟ قالَ: «مَنْ أطاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصانِي فَقَدْ أَبىٰ».

7280. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They (the people) asked, "O Allāh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

٧٢٨١ - حدَّثنا مُحَمَّدُ بْنُ عُبادَةَ: أخبرَنا يَزيدُ: حدَّثنا سَلِيْمُ بْنُ حَيَّانَ - وَأَثْنَى عَلَيهِ -: حدَّثنا سَعيدُ بنُ مِيناءَ: حدَّثنا - أو سَمِعْتُ - جابِرَ بنَ عَبْدِ اللهِ يَقولُ: جاءَتْ مَلائِكَةٌ إلَى النَّبِيِّ ﷺ وَهُوَ نائِمٌ فقالَ بَعْضُهُمْ: إنَّهُ نائِمٌ، وقالَ بَعْضُهُمْ: إنَّ العَينَ نائِمَةٌ وَالقَلْبَ يَقْظانُ، فَقَالُوا: إنَّ لِصاحِبِكُمْ هٰذا مَثَلاً، قالَ فاضْرِبُوا لَهُ مَثَلاً، فَقالَ بَعْضُهُمْ: إنَّهُ نائِمٌ، وقالَ بَعْضُهُمْ: إنَّ العَيْنَ نائِمَةٌ والقَلْبَ يَقْظانُ، فَقالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى داراً وَجَعَلَ فِيها مَأْدُبَةً وَبَعَثَ داعِياً، فمَنْ أَجابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ

7281. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما : Some angels came to the Prophet (Muḥammad) ﷺ while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them

said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muḥammad ﷺ; and whoever obeys Muḥammad ﷺ, obeys Allāh; and whoever disobeys Muḥammad, disobeys Allāh. Muḥammad ﷺ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

مِنَ المَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ ولَمْ يَأْكُلْ مِنَ المَأْدُبَةِ فَقَالُوا: أَوِّلُوها لَهُ يَفْقَهْهَا، فَقالَ بَعْضُهُمْ: إِنَّهُ نائِمٌ، وقالَ بَعْضُهُمْ: إِنَّ العَيْنَ نائِمَةٌ والقَلْبَ يَقْظانُ، فَقالُوا: فَالدَّارُ: الجَنَّةُ، وَالدَّاعِي: مُحَمَّدٌ ﷺ، فَمَنْ أَطاعَ مُحَمَّداً ﷺ فَقَدْ أَطاعَ اللهَ. ومَنْ عَصَى مُحَمَّداً ﷺ فَقَدْ عَصَى اللهَ. وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. تابَعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خالِدٍ، عَنْ سَعيدِ بْنِ أَبِي هِلالٍ، عَنْ جابِرٍ: خَرَجَ عَلَيْنا النَّبِيُّ ﷺ.

7282. Narrated Hammām: Ḥudhaifa said, "O group of *Al-Qurra'*![(1)] Follow the Straight Path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away."

٧٢٨٢ - حدَّثَنَا أَبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قَالَ: يَا مَعْشَرَ القُرَّاءِ، اسْتَقِيمُوا فَقَدْ سَبَقْتُمْ سَبْقاً بَعِيداً، فَإِنْ أَخَذْتُمْ يَمِيناً وَشِمَالاً لَقَدْ ضَلَلْتُمْ ضَلالاً بَعِيداً.

7283. Narrated Abū Mūsa: The Prophet ﷺ said, "My example, and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am a plain warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that

٧٢٨٣ - حدَّثَنَا أَبو كُرَيْبٍ: حدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلِي وَمَثَلُ ما بَعَثَنِي اللهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْماً فَقَالَ: يا قَوْمِ، إِنِّي رَأَيْتُ الجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ العُرْيَانُ، فَالنَّجَاءَ. فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهْلِهِمْ فَنَجَوْا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ

(1) (H.7282) *Qurrā'*: Religious scholars in the knowledge of the Qur'ān and the *Sunna*, or those who know the Qur'ān by heart.

person who obeys me and follows that Truth which I have brought (the Qur'ān and the *Sunna*), and the example of the one who disobeys me and disbelieves the Truth I have brought."

7284, 7285. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ died and Abū Bakr was elected as a caliph after him, some of the Arabs reverted to disbelief, 'Umar said to Abū Bakr, "How dare you fight the people while Allāh's Messenger ﷺ said, 'I have been ordered to fight the people till they say: *Lā ilāha illallāh*. And whoever says *Lā ilaha illallāh*, saves his wealth and his life from me unless he deserves a legal punishment justly, and his account will be with Allāh.' " 'Abū Bakr said, "By Allāh, I will fight him who discriminates between *Zakāt* and *Ṣalāt* (prayers), for *Zakāt* is the compulsory right to be taken from the wealth. By Allāh, if they refuse to give me even a tying rope which they used to give to Allāh's Messenger ﷺ, I would fight them for withholding it." 'Umar said, "By Allāh! It was nothing, except I saw that Allāh had opened the chest of Abū Bakr to the fight, and I came to know for certain that, that (i.e., the decision to fight) was the truth."

7286. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا: 'Uyaina bin Ḥiṣn bin Ḥudhaifa bin Badr came and stayed (at Al-Madīna) with

فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الجَيْشُ فَأَهْلَكَهُمْ واجْتاحَهُمْ، فَذٰلكَ مَثَلُ مَنْ أَطَاعَني فاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وكَذَّبَ بِما جِئْتُ بِهِ مِنَ الحَقِّ».

٧٢٨٤، ٧٢٨٥ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حَدَّثَنا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَني عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْن عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ واسْتُخْلفَ أَبُو بَكْر بَعْدَهُ، وكَفَرَ مَنْ كَفرَ مِنَ العَرَبِ، قالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقاتِلُ النَّاسَ وَقَدْ قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فمَنْ قالَ: لَا إِلٰهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ؟» فَقالَ: وَاللهِ لَأُقاتِلَنَّ مَنْ فَرَّقَ بَينَ الصَّلاةِ والزَّكاةِ، فإِنَّ الزَّكاةَ حَقُّ المَالِ. وَاللهِ لَو مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلىٰ رَسولِ اللهِ ﷺ لَقاتَلْتُهُمْ عَلى مَنْعِهِ. فَقَالَ عُمَرُ: فَوَاللهِ ما هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتالِ فَعرَفْتُ أَنَّهُ الحَقُّ. قَالَ ابْنُ بُكَيرٍ وَعَبْدُ اللهِ عَنِ اللَّيْثِ: عَنَاقاً، وَهُوَ أَصَحُّ. [راجع: ١٣٩٩، ١٤٠٠]

٧٢٨٦ - حدَّثنا إِسْماعِيلُ: حدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ

his nephew Al-Ḥurr bin Qais bin Ḥiṣn, who was one of those whom 'Umar used to keep near him, as the *Qurrā'* (learned men knowing the Qur'ān by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O my nephew! Have you an approach to this chief so as to get for me the permission to see him?" His nephew said, "I will get the permission for you to see him." (Ibn 'Abbās added:) So he took the permission for 'Uyaina, and when the latter entered, he said, "O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." On that 'Umar became so furious that he intended to harm him. Al-Ḥurr, said, "O chief of the believers!" Allāh said to His Messenger ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., do not punish them)' (V.7:199) and this person is among the foolish. By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him, and 'Umar used to observe (the orders of) Allāh's Book strictly." [See Vol.6, *Ḥadīth* No. 4642]

7287. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: I came to 'Āishah during the solar eclipse. The people were standing [offering *Ṣalāt* (prayer)] and she too, was standing and offering *Ṣalāt* (prayer). I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, "*Subḥān Allāh*!" I asked her, "Is there a sign?" She nodded with her head meaning "yes." When

ابنِ شِهَابٍ: حدَّثَني عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ عُيَيْنَةُ بنُ حِصْنِ بنِ حُذَيْفَةَ بنِ بَدْرٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الحُرِّ بْنِ قَيْسِ بْنِ حِصْنٍ - وكانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وكانَ القُرَّاءُ أَصْحَابَ مَجْلِسِ عُمَرَ ومُشَاوَرَتِهِ كُهُولاً كَانُوا أَوْ شُبَّاناً - فَقالَ عُيَيْنَةُ لِابنِ أَخِيهِ: يا ابْنَ أَخِي، هَلْ لَكَ وَجْهٌ عِنْدَ هٰذا الأَمِيرِ فَتَسْتَأْذِنَ لِي عَلَيْهِ؟ قالَ: سَأَسْتَأْذِنُ لَكَ عَلَيهِ. قالَ ابنُ عَبَّاسٍ: فَاسْتَأْذَنَ لِعُيَيْنَةَ، فَلَمَّا دَخَلَ قالَ: يَا ابنَ الْخَطَّابِ، وَاللهِ ما تُعْطِينَا الجَزْلَ وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِأَن يَقَعَ بِهِ، فَقالَ الحُرُّ: يَا أَميرَ المُؤمِنِينَ إنَّ اللهَ تَعالىٰ قَالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾ [الأعراف: ١٩٩] وَإِنَّ هٰذا مِنَ الجَاهِلِينَ، فَوَاللهِ ما جاوَزَها عُمَرُ حِينَ تَلَاهَا عَلَيهِ، وَكَانَ وَقَّافاً عِنْدَ كِتابِ اللهِ. [راجع: ٤٦٤٢]

٧٢٨٧ - **حدَّثَنَا** عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما أَنَّها قالَتْ: أَتَيْتُ عائِشَةَ حِينَ خَسَفَتِ الشَّمْسُ والنَّاسُ قِيامٌ وهِيَ قائِمَةٌ

Allāh's Messenger ﷺ finished (the *Ṣalāt*), he glorified and praised Allāh and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial, nearly like the trial of *Ad-Dajjāl*, in your graves. As for the true believer or a Muslim (the subnarrator is not sure as to which of the two words Asmā' had said), he will say, 'Muḥammad ﷺ came with clear evidences and signs from Allāh, and we responded to him (accepted his teachings) and believed (what he said)'. It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the subnarrator is not sure as to which word Asmā' said), he will say, 'I do not know, but I heard the people saying something and so I said the same.' " (See H. 86, and 1338)

تُصَلِّي فَقُلْتُ: مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِها نَحْوَ السَّماءِ فَقالَتْ: سُبْحانَ اللهِ. فَقُلْتُ: آيَةٌ؟ قَالَت بِرَأْسِها أَنْ نَعَمْ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ حَمِدَ اللهَ وَأَثْنَىٰ عَلَيهِ ثُمَّ قَالَ: «مَا مِنْ شَيءٍ لَمْ أَرَه إلَّا وَقَدْ رَأَيْتُه فِي مَقامِي هٰذَا حَتَّى الجَنَّةَ والنَّارَ، وأُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ. فَأَمَّا المُؤمِنُ - أَوِ المُسْلِمُ، لا أَدْرِي أَيَّ ذٰلِكَ قالَتْ أَسْماءُ - فَيَقولُ: مُحَمَّدٌ جَاءَنَا بالبَيِّناتِ فَأَجَبْناه وآمَنَّا. فيُقالُ: نَمْ صالحاً، عَلِمْنَا أَنَّك مُوقِنٌ. وَأَمَّا المُنافِقُ - أَوِ المُرْتَابُ، لا أَدْري أَيَّ ذٰلِكَ قَالَتْ أَسْماءُ - فَيَقُولُ: لَا أَدْري، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُه». [راجع:٨٦]

7288. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Leave me (don't ask me about things which I don't mention or explain to you) as I leave you,[1] for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you from doing something, then keep away from it. And if I order you to do something, then do of it as much as you can."

٧٢٨٨ - **حدَّثَنَا** إسْمَاعِيلُ: حدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «دَعُونِي ما تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ سُؤَالُهُمْ واخْتِلافُهُمْ عَلىٰ أَنْبِيائِهِمْ. فإذا نَهَيْتُكُم عَنْ شَيءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ».

(3) CHAPTER. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

And the Statement of Allāh تعالى:

(٣) بابٌ ما يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ، ومِنْ تَكَلُّفِ ما لا يَعْنِيهِ،

وقَوْلِهِ تَعالىٰ: ﴿لَا تَسْـَٔلُوا عَنْ أَشْيَاءَ

(1) (H.7288) The Prophet ﷺ tells his Companions not to ask him about things which have not happened but are still hypothetical.

إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

"...Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)

٧٢٨٩ - حدَّثنا عَبْدُ اللهِ بْنُ يَزِيدَ المُقْرِئُ: حدَّثنا سَعِيدٌ: حدَّثني عُقَيْلٌ، عَنِ ابْنِ شِهابٍ، عَنْ عامِرِ بْنِ سَعْدِ بْنِ أبي وَقَّاصٍ، عَنْ أبيهِ أنَّ النَّبيَّ ﷺ قالَ: «إنَّ أعْظَمَ المُسْلِمينَ جُرْماً مَنْ سَألَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ فَحُرِّمَ مِنْ أجْلِ مَسْألَتِهِ».

7289. Narrated Sa'd bin Abī Waqqāṣ: The Prophet ﷺ said, "The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."

٧٢٩٠ - حدَّثنا إسحاقُ: حَدَّثَنا عَفَّانُ: حدَّثَنا وُهَيْبٌ: حدَّثَنا مُوسَى بْنُ عُقْبَةَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً في المَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللهِ ﷺ فِيها لَيالِيَ حَتَّى اجْتَمَعَ إلَيْهِ نَاسٌ، فَفَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أنَّهُ قَدْ نامَ فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إلَيهِمْ فَقالَ: «ما زَال بِكُمُ الَّذِي رَأيْتُ مِنْ صَنِيعِكُمْ حَتَّى خَشِيتُ أنْ يُكْتَبَ عَلَيكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أيُّها النَّاسُ في بُيوتِكُمْ فإنَّ أفْضَلَ صَلاةِ المَرْءِ في بَيْتِهِ إلَّا المَكْتُوبَةَ». [راجع: ٧٣١]

7290. Narrated Zaid bin Thābit: The Prophet ﷺ took a room made of date-palm leaves mats in the mosque: Allāh's Messenger ﷺ offered prayers in it for a few nights till the people gathered [to offer the night prayer *(Tarāwīḥ)* (behind him)]. Then on (the 4th) night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet ﷺ then said, "You continued doing what I saw you doing till I was afraid that this (*Tarāwiḥ* prayer) might be enjoined on you (made obligatory on you), and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your *Ṣalāt* (prayers) at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer." (See Vol.8, *Ḥadīth* No. 6113)

٧٢٩١ - حدَّثنا يُوسُفُ بْنُ موسَى: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: سُئِلَ رَسُولُ

7291. Narrated Abū Mūsa Al-Ash'arī: Allāh's Messenger ﷺ was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allāh's Messenger! Who

is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then another man got up and said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ said, "Your father is Sālim, *Maulā* (the freed slave of) Shaiba." When 'Umar saw the signs of anger on the face of Allāh's Messenger ﷺ, he said "We repent to Allāh عَزَّ وَجَلَّ."

اللهِ ﷺ عَنْ أَشْياءَ كَرِهَها، فَلَمَّا أَكْثَرُوا عَلَيْهِ المَسْأَلَةَ غَضِبَ وَقالَ: «سَلُوني»، فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، مَنْ أَبِي؟ قالَ: «أَبُوكَ حُذافَةُ». ثُمَّ قامَ آخَرُ فَقالَ: يا رَسُولَ اللهِ، مَنْ أَبِي؟ فَقالَ: «أَبُوكَ سالِمٌ مَوْلَى شَيْبَةَ». فَلَمَّا رَأَىٰ عُمَرُ ما بِوَجْهِ رَسُولِ اللهِ ﷺ مِنَ الغَضَبِ قالَ: إِنَّا نَتُوبُ إِلَى اللهِ عَزَّ وجَلَّ.

7292. Narrated Warrād, the clerk of Al-Mughīra: Mu'āwiya wrote to Al-Mughīra "Write to me what you have heard from Allāh's Messenger ﷺ." So he (Al-Mughīra) wrote to him: Allāh's Prophet ﷺ used to say at the end of each *Salāt* (prayer), "*Lā ilāha illallāh wahdahū lā sharīka lahū, lahul-mulku wa lahul-hamdu wa Huwa 'alā kulli shai'in Qadīr Allāhumma lā māni'a limā a'taita, wa lā mu'tiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd*."(1) He also wrote to him that the Prophet ﷺ used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk, like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance); (4) and to be undutiful to one's mother; (5) and to bury the daughters alive; (6) and to prevent your favours (benevolence) to others (i.e., not to pay the rights of others, *Zakāt*, charity etc.); (7) and begging [to beg of men or asking others for something (except when it is unavoidable)]. (See H. 844)

٧٢٩٢ - حدَّثَنا مُوسَى: حدَّثَنا أَبُو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ ورَّادٍ كَاتِبِ المُغيرَةِ قالَ: كَتَبَ مُعاوِيَةُ إِلىٰ المُغِيرَةِ: اكْتُبْ إِلَيَّ ما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ. فَكَتَبَ إِلَيْهِ: إِنَّ نَبِيَّ اللهِ ﷺ كَانَ يَقُولُ في دُبُرِ كُلِّ صَلَاةٍ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وهُوَ عَلىٰ كُلِّ شَيءٍ قَديرٌ. اللَّهُمَّ لَا مانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ». وكَتَبَ إِلَيْهِ: أَنَّهُ كانَ يَنْهَى عَنْ قِيلَ وقَالَ، وكَثْرَةِ السُّؤالِ، وإِضاعَةِ الْمَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهاتِ، وَوَأْدِ البَناتِ، وَمَنْعٍ وَهاتِ. [راجع: ٨٤٤]

(1) (H.7292) None has the right to be worshipped but Allāh, the Alone Who has no partner. His is the kingdom, and to Him praises must be, and He is Able to do everything. O Allāh! Nobody can withhold what You give; and nobody can give what You withhold; and hard efforts by anyone (or good luck or riches) for anything can not benefit one against Your Will, and Decisions.

٧٢٩٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: كُنَّا عِنْدَ عُمَرَ فَقَالَ: نُهِينَا عَنِ التَّكَلُّفِ.

٧٢٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ.

وَحَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ ابْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَلَمَّا سَلَّمَ قَامَ عَلَى المِنْبَرِ فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُوراً عِظاماً، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللهِ لا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هٰذا». قالَ أَنَسٌ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ، وَأَكْثَرَ رَسُولُ اللهِ ﷺ أَنْ يَقُولَ: «سَلُونِي»، فَقالَ أَنَسٌ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَيْنَ مَدْخَلِي يَا رَسُولَ اللهِ؟ قالَ: «النَّارُ»، فَقامَ عَبْدُ اللهِ بْنُ حُذافَةَ فَقالَ: مَنْ أَبِي يَا رَسُولَ اللهِ؟ قالَ: «أَبُوكَ حُذافَةُ». قَالَ: ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي سَلُونِي»، فَبَرَكَ عُمَرُ عَلى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللهِ رَبّاً، وَبِالْإِسْلامِ دِيناً، وَبِمُحَمَّدٍ ﷺ رَسُولاً. قالَ: فَسَكَتَ رَسُولُ اللهِ ﷺ حِينَ قالَ عُمَرُ

7293. Narrated Anas رَضِيَ اللهُ عَنْهُ: We were with 'Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e., to exceed the religious limits, e.g. to clean the inside of the eyes while doing ablution)."

7294. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came out after the sun had declined and offered the *Zuhr* prayer (in congregation). After finishing it with *Taslīm*, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whosoever wants to ask me any question, may do so, for by Allāh, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the *Anṣār* wept violently, and Allāh's Messenger ﷺ kept on saying, "Ask me!" Then a man got up and asked, "Where will my entrance be, O Allāh's Messenger?" The Prophet ﷺ said, "(You will go to) the Fire." Then 'Abdullāh bin Hudhaifa got up and asked, "Who is my father, O Allāh's Messenger?" The Prophet ﷺ replied, "Your father is Hudhaifa." The Prophet ﷺ then kept on saying (angrily), "Ask me! Ask me!" 'Umar then knelt on his knees and said, "We accept Allāh as (our) Lord and Islām as (our) religion and Muhammad (ﷺ) as (our) Messenger." Allāh's Messenger ﷺ became quiet when 'Umar said that. Then Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, Paradise and Hell were displayed before me across this wall while I was offering *Ṣalāt* (prayer), and I never saw such good and evil as I have seen today."

ذٰلِكَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَوْلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ آنِفاً فِي عُرْضِ هٰذَا الْحَائِطِ وَأَنَا أُصَلِّي، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

[راجع: ٩٣]

7295. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Prophet! Who is my father?" The Prophet ﷺ said, "Your father is so-and-so." And then the Divine Verse:

"O you who believe! Ask not about things.." (V.5:101)

٧٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ. أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حدَّثنا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ، قالَ: سَمِعْتُ أَنَسَ بنَ مالكٍ قالَ: قالَ رَجُلٌ: يا نَبِيَّ اللهِ مَنْ أَبِيْ؟ قَالَ: «أَبُوكَ فُلانٌ»، فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ﴾ الآيَةَ

[المائدة: ١٠١]. [راجع: ٩٣]

7296. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "People will not stop asking questions till they say, 'This is Allāh, the Creator of everything, then who created Allāh?' "

٧٢٩٦ - حَدَّثَنَا الحَسَنُ بنُ صَبَّاحٍ: حدَّثَنا شَبَابَةُ: حدَّثَنا وَرْقاءُ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَنْ يَبرحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هٰذَا اللهُ خَالِقُ كُلِّ شَيءٍ، فَمَنْ خَلَقَ اللهَ؟».

7297. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I was with the Prophet ﷺ at one of the farms of Al-Madīna while he was leaning on a date-palm leafstalk. He passed by a group of Jews and some of them said to the other, "Ask him (the Prophet ﷺ) about the spirit." Some others said, "Do not ask him, lest he should tell you what you dislike." But they went up to him and said, "O Abūl-Qāsim! Inform us about *Ar-Rūḥ* (the spirit)." The Prophet ﷺ stood up for a while, waiting. I realized that

٧٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في حَرْثٍ بِالْمَدِينَةِ وهُوَ يَتَوَكَّأُ عَلى عَسِيبٍ فمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ فقالَ بَعْضُهُمْ: سَلُوهُ

عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، لَا يُسْمِعُكُمْ ما تَكْرَهُونَ، فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا القَاسِمِ، حَدِّثْنَا عَنِ الرُّوحِ. فَقَامَ ساعَةً يَنْظُرُ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَتَأَخَّرْتُ عَنْهُ حَتَّى صَعِدَ الْوَحْيُ ثُمَّ قَالَ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى﴾ [الإسراء: ٨٥]. [راجع: ١٢٥]

he was being inspired Divinely, so I kept away from him till the Inspiration was over. Then the Prophet ﷺ said, "(And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: 'The *Rūh*; it is one of the things, the knowledge of which is only with my Lord (Allah)..." (V.17:85)

(This is a miracle of the Qur'ān that all the scientists up till now do not know about *Ar-Rūḥ* (the spirit), i.e., how life comes to a body and how it goes away at its death). (See *Ḥadīth* No. 125 and 4721)

(٤) بابُ الاقْتِداءِ بِأَفْعَالِ النَّبِيِّ ﷺ

(4) CHAPTER. To follow the actions of the Prophet ﷺ.

٧٢٩٨ - حَدَّثَنَا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بن دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اتَّخَذَ النَّبِيُّ ﷺ خاتَماً مِنْ ذَهَبٍ فاتَّخَذَ النَّاسُ خَواتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي اتَّخَذْتُ خاتَماً مِنْ ذَهَبٍ» فَنَبَذَهُ، وَقالَ: «إِنِّي لَنْ أَلْبَسَهُ أَبَداً»، فَنَبَذَ النَّاسُ خَواتِيمَهُمْ». [راجع: ٥٨٦٥]

7298. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet ﷺ said, "I had this golden ring made for myself." He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away.

(٥) بابُ ما يُكْرَهُ مِنَ التَّعَمُّقِ والتَّنازُعِ في الْعِلْمِ، والغُلُوِّ فِي الدِّينِ وَالبِدَعِ،

لِقَوْلِهِ تَعالى: ﴿يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ﴾ [النساء: ١٧١].

(5) CHAPTER. What is disliked of going deeply into and arguing about (religious) knowledge, and exaggerating in matters of religion, and of inventing heresies.

As Allāh تعالى says:

"O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth..." (V.4:171)

٧٢٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ

7299. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said (to his Companions), "Do not observe *Al-Wiṣāl*."[1] They said, "But you observe *Al-Wiṣāl*." He said, "I am

(1) (H.7299) *Al-Wiṣāl* is to observe fasting for more than one day (continuously).

not like you, for at night my Lord (Allāh) feeds me and makes me drink." But the people did not give up *Al-Wiṣāl*, so the Prophet ﷺ observed *Al-Wiṣāl* with them for two days or two nights, and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to punish them (because they had refused to give up *Al-Wiṣāl*).

أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا تُواصِلُوا»، قَالُوا: إنَّكَ تُواصِلُ، قالَ: «إنِّي لَسْتُ مِثْلَكُمْ، إنِّي أَبِيتُ يُطْعِمُنِي رَبِّي ويَسْقِينِي». فَلَمْ يَنْتَهُوا عَنِ الوِصالِ، قالَ: فَوَاصَلَ بِهِمُ النَّبِيُّ ﷺ يَوْمَينِ أو لَيْلَتَينِ. ثُمَّ رَأَوُا الْهِلالَ فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَأَخَّرَ الْهِلالُ لَزِدْتُكُمْ، كَالْمُنَكِّي لَهُمْ».

[راجع: ١٩٦٥]

7300. Narrated Ibrāhīm At-Taimī's father: 'Alī رضي الله عنه addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allāh, we have no book to read except Allāh's Book (the Qur'ān) and whatever is (written) on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood-money, and there was also written in it: "Al-Madīna is a sanctuary from 'Aīr (mountain) to such and such place, so whosoever innovates in it an heresy or commits a sin therein, he will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." There was also written in it: "The asylum (pledge of protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." There was also written in it: "Whoever (freed slave) takes as masters other than his real masters (manumitters)

٧٣٠٠ - حدَّثَنَا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ: حدَّثَنا أَبِي: حدَّثَنا الأَعْمَشُ: حدَّثَنِي إبْراهيمُ التَّيْمِيُّ: حدَّثَنِي أبي قَالَ: خَطَبَنا عَلِيٌّ رَضِيَ اللهُ عَنْهُ عَلى مِنْبرٍ مِنْ آجُرٍّ وَعَلَيهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ فقالَ: واللهِ مَا عِنْدَنا مِنْ كِتابٍ يُقْرأُ إلَّا كِتابُ اللهِ، وَما في هٰذِهِ الصَّحِيفَةِ. فَنَشَرَها فَإِذَا فِيها: أَسْنانُ الإِبِلِ، وَإِذَا فِيهَا: «المَدِينَةُ حَرَمٌ مِنْ عَيرٍ إلىٰ كَذَا، فمَنْ أَحْدَثَ فيها حَدَثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ والنَّاسِ أَجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلا عَدْلاً». وَإِذَا فِيهِ: ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بها أَدْناهُمْ، فمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلا عَدْلاً». وَإذا فيها: «مَنْ وَالَى قَوْماً بِغَيرِ إذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ وَالنَّاسِ

أجْمَعِينَ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفاً وَلا عَدْلاً». [راجع: ١١١]

without their permission will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." [See Vol.3, *Ḥadīth* No. 1870]

٧٣٠١ - حدَّثنا عُمَرُ بْنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: صَنَعَ النَّبِيُّ ﷺ شَيْئاً تَرَخَّصَ فِيهِ وتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَحَمِدَ اللهَ ثُمَّ قالَ: «ما بالُ أقْوامٍ يَتَنَزَّهُونَ عَنِ الشَّيءِ أصْنَعُهُ؟ فَوَاللهِ إنِّي أعْلَمُهُمْ باللهِ وأشَدُّهُمْ لَهُ خَشْيَةً». [راجع: ٦١٠١]

7301. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet ﷺ heard of that, he, after glorifying and praising Allāh, said, "Why do some people refrain from doing something which I do? By Allāh, I know Allāh more than they, and I am more submissive to Him than they."

٧٣٠٢ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبَرَنا وكيعٌ، عَنْ نافِعِ بنِ عُمَرَ، عَنِ ابنِ أبي مُلَيْكَةَ قالَ: كادَ الخَيِّرانِ أنْ يَهْلِكا: أبو بَكْرٍ وعُمَرُ، لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ وَفْدُ بَنِي تَمِيمٍ أشارَ أحَدُهُما بالأقْرَعِ بْنِ حابِسٍ التَّمِيمِيِّ الحَنْظَلِيِّ أخِي بَنِي مُجاشِعٍ، وَأشارَ الآخَرُ بِغَيرِهِ. فَقالَ أبو بَكْرٍ لِعُمَرَ: إنَّما أرَدْتَ خِلافِي، فَقالَ عُمَرُ: ما أرَدْتُ خِلافَكَ، فارْتَفَعَتْ أصْواتُهُما عِنْدَ النَّبِيِّ ﷺ فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ﴾ إلى قَوْلِهِ: ﴿عَظِيمٌ﴾ [الحجرات: ٢-٣] قالَ ابنُ أبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيرِ: فَكانَ عُمَرُ بَعْدُ -

7302. Narrated Ibn Abī Mulaika: Once, the two righteous men, i.e., Abū Bakr and 'Umar were on the verge of destruction. (And that was because :) When the delegate of Banī Tamīm came to the Prophet ﷺ, one of them (either Abū Bakr or 'Umar) recommended Al-Aqra' bin Ḥābis At-Tamīmī Al-Ḥanẓalī, the brother of Banī Mujāshi' (to be appointed as their chief), while the other recommended somebody else. Abū Bakr said to 'Umar, "You intended only to oppose me." 'Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet ﷺ whereupon there was revealed:

"O you who believe! Raise not your voices above the voice of the Prophet... (up to) a great reward." (V.49:2,3)

Ibn Az-Zubair said, "Thenceforth when 'Umar talked to the Prophet ﷺ, he would talk like one who whispered a secret and would even fail to make the Prophet ﷺ hear him, in which case the Prophet ﷺ would ask

ولَمْ يَذكُرْ ذٰلِكَ عَنْ أبيهِ، يَعْني أبا بَكْرٍ - إذا حَدَّثَ النَّبِيَّ ﷺ بِحَديثٍ حَدَّثَهُ كأخي السِّرَارِ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهِمَهُ. [راجع: ٤٣٦٧]

him (to repeat his words)."

٧٣٠٣ - حدَّثنا إسْماعيلُ، حَدَّثَني مَالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ أمِّ المُؤمِنينَ أنَّ رَسُولَ اللهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بالنَّاسِ». قالَتْ عائِشَةُ: قُلْتُ: إنَّ أبا بَكْرٍ إذا قامَ في مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فمُرْ عُمَرَ فَلْيُصَلِّ. فقالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ»، فَقالَتْ عائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولي: إنَّ أبا بَكْرٍ إذا قَامَ فِي مَقامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكاءِ، فمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ». فَقالَتْ حَفْصَةُ لِعائِشَةَ: ما كُنْتُ لأُصِيبَ مِنْكِ خَيراً. [راجع: ١٩٨]

7303. Narrated 'Āishah رَضِيَ الله عَنْها the Mother of believers: Allāh's Messenger ﷺ during his fatal illness said, "Order Abū Bakr to lead the people in *Salāt* (prayer)." I said, "If Abū Bakr stood at your place (in prayer), the people will not be able to hear him because of his excessive weeping, so order 'Umar to lead the people in *Salāt* (prayer)." He again said, "Order Abū Bakr to lead the people in *Salāt* (prayer)." Then I said to Ḥafṣa, "Will you say (to the Prophet), 'If Abū Bakr stood at your place, the people will not be able to hear him because of his weeping, so order 'Umar to lead the people in *Salāt* (prayer)?" Ḥafṣa did so, whereupon Allāh's Messenger ﷺ said, "You are like the companions of Joseph (see the Qur'ān, V.12:30-32). Order Abū Bakr to lead the people in *Salāt* (prayer)." Ḥafṣa then said to me, "I have never received any good from you!"

٧٣٠٤ - حدَّثنا آدَمُ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قالَ: جَاءَ عوَيْمِرٌ العجلاني إلىٰ عاصِمِ بْنِ عَدِيٍّ فَقالَ: أرأَيتَ رَجُلاً وَجَدَ مَعَ امْرأتِهِ رَجُلاً فَيقْتُله، أتَقْتُلُونَهُ بِهِ؟ سَلْ لي يا عَاصِمُ رَسُولَ اللهِ ﷺ، فَسَأله فَكَرِهَ

7304. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āṣim bin 'Adī and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in *Al-Qiṣāṣ*) (i.e., equality in punishment)? O 'Āṣim! Please ask Allāh's Messenger about this matter on my behalf." 'Āṣim asked the Prophet ﷺ but the Prophet ﷺ disliked the question and disapproved of it. 'Āṣim returned and informed 'Uwaimir that the Prophet ﷺ

disliked that question. 'Uwaimir said, "By Allāh, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet ﷺ when Allāh had already revealed Qur'ānic Verses (in that respect) after 'Āṣim had left (the Prophet ﷺ). So the Prophet ﷺ said to 'Uwaimir, "Allāh has revealed Qur'ānic Verses regarding you and your wife." The Prophet ﷺ then called for them, and they came and carried out the order of *Li'an*, and then 'Uwaimir said, "O Allāh's Messenger! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet ﷺ did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of *Li'ān*[1]. The Prophet ﷺ said (to the people), "Wait for her! If she delivers a red, short (small) child like a *Waḥara* (a short red animal), then I will be of the opinion that he ('Uwaimir) has told a lie; but if she delivers a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." Ultimately she gave birth to a child that proved the accusation. [See Vol.6, *Ḥadīth* No. 4745]

النَّبِيُّ ﷺ المَسائِلَ وَعابَها، فَرَجَعَ عاصِمٌ فَأَخْبَرَه أَنَّ النَّبِيَّ ﷺ كَرِهَ المَسائِلَ، فَقالَ عُوَيْمِرٌ: وَاللهِ لَآتِيَنَّ النَّبِيَّ ﷺ، فَجاءَ وَقَدْ أَنْزَلَ اللهُ تَعالىٰ القُرْآنَ خَلْفَ عاصِمٍ، فَقالَ لَهُ: «قَدْ أَنْزَلَ اللهُ فِيكُمْ قُرْآناً»، فَدَعا بِهِما فَتَقَدَّما فَتَلاعَنا، ثُمَّ قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيها يا رَسُولَ اللهِ إِنْ أَمْسَكْتُها، فَفارَقَها ولَمْ يَأْمُرْهُ النَّبِيُّ ﷺ بِفِراقِها، فَجَرَتِ السُّنَّةُ في المُتَلاعِنَينِ. وَقالَ النَّبِيُّ ﷺ: «انْظُرُوها فإِنْ جاءَتْ بِهِ أَحْمَرَ قَصِيراً مِثْلَ وحَرَةٍ فَلا أُراهُ إِلَّا قَدْ كَذَبَ، وَإِنْ جاءَتْ بِهِ أَسحَمَ أَعْيَنَ، ذا أَلْيَتَينِ فَلا أَحْسِبُ إِلَّا قَدْ صَدَقَ عَلَيها»، فَجاءَتْ بِهِ عَلَى الأَمْرِ المَكْرُوهِ.

7305. Narrated Mālik bin Aus An-Naṣrī: I proceeded till I entered upon 'Umar (and while I was sitting there), his gate-keeper Yarfā came to him and said, "'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd ask your permission to come in." 'Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit 'Alī and 'Abbās?" 'Umar allowed them to enter. Al-'Abbās said, "O chief of the believers! Judge between me and the oppressor ('Alī)." Then there was a dispute (regarding the property of Banī Naḍir) between them

٧٣٠٥ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني عُقَيْلٌ عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَني مَالِكُ بْنُ أَوْسٍ النَّصْرِيُّ - وكانَ مُحَمَّدُ بْنُ جُبَيرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْراً مِنْ ذٰلِكَ - فَدَخَلْتُ عَلىٰ مَالِكٍ فَسَأَلْتُهُ فَقالَ: انْطَلَقْتُ حَتَّى أَدْخُلَ عَلىٰ عُمَرَ، أَتاهُ حاجِبُهُ يَرْفَأُ فَقالَ: هَلْ لَكَ فِي عُثْمانَ وَعَبْدِ الرَّحْمٰنِ وَالزُّبَيرِ

(1) (7304) *Li'ān*: See glossary.

('Abbās and 'Alī). 'U<u>th</u>mān and his companions said, "O chief of the believers! Judge between them and relieve one from the other." 'Umar said, "Be patient! I beseech you by Allāh, with Whose Permission the heaven and the earth exist! Do you know that Allāh's Messenger ﷺ said, 'Our property is not to be inherited, and whatever we leave is *Ṣadaqa* (to be given in charity),' and by this Allāh's Messenger ﷺ meant himself?" On that the group said, "He verily said so." 'Umar then faced 'Alī and 'Abbās and said, "I beseech you both by Allāh, do you both know that Allāh's Messenger ﷺ said so?" They both replied, "Yes". 'Umar then said, "Now I am talking to you about this matter (in detail). Allāh favoured Allāh's Messenger ﷺ with some of this wealth which He did not give to anybody else, as Allāh said:

'What Allāh gave as booty (*Faī*) to His Messenger (Muḥammad ﷺ) from them, for this you made no expedition...' (59:6) So that property was totally meant for Allāh's Messenger ﷺ, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it (i.e., the property of Banī Naḍir) was left behind, and the Prophet ﷺ used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allāh's Wealth. The Prophet ﷺ did so during all his lifetime, and I beseech you by Allāh, do you know that?" They replied, "Yes." 'Umar then addressed 'Alī and 'Abbās, saying, "I beseech you both by Allāh, do you know that?" Both of them replied, "Yes." 'Umar added, "Then Allāh took His Messenger ﷺ unto Him. Abū Bakr then said, 'I am the successor of Allāh's Messenger ﷺ,' and took over all the Prophet's property and disposed of it in the

وَسَعْدٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَدَخَلوا فَسَلَّمُوا وجَلَسُوا. فَقالَ: هَلْ لكَ في عَلِيٍّ وعَبَّاسٍ؟ فَأَذِنَ لَهُما. قَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤمِنِينَ، اقْضِ بَيْنِي وَبَينَ الظَّالِمِ - اسْتَبَّا - فَقالَ الرَّهْطُ عُثمانُ وَأَصْحَابُهُ: يَا أَمِيرَ الْمُؤمِنِينَ، اقْضِ بَيْنَهُما وأَرِحْ أَحَدَهُما مِنَ الآخَرِ، فَقالَ: اتَّئِدُوا، أَنْشُدُكُمْ بِاللهِ الَّذي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لَا نُورَثُ، ما تَرَكْنَا صَدَقَةٌ» يريد رَسُولُ اللهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قالَ ذٰلِكَ. فَأَقْبَلَ عُمَرُ عَلىٰ عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدُكُمَا بِاللهِ، هَلْ تَعْلَمَانِ أَنَّ رَسولَ اللهِ ﷺ قَالَ ذٰلِكَ؟ قَالا: نَعَمْ. قال عُمَرُ: فَإِنِّي مُحَدِّثُكُمْ عَنْ هٰذا الأَمْرِ، إِنَّ اللهَ كانَ خَصَّ رَسُولَ ﷺ في هٰذا الْمَالِ بِشَيءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَإِنَّ اللهَ يَقُولُ: ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ﴾ الآيَةَ [الحشر: ٦]، فَكَانَتْ هٰذِهِ خَالِصَةً لِرَسولِ اللهِ ﷺ. ثُمَّ وَاللهِ مَا احْتَازَهَا دُونَكُمْ وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، وَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيكُمْ حَتّى بَقِيَ مِنها هٰذَا الْمَالُ، وكَانَ النَّبِيُّ ﷺ يُنْفِقُ عَلىٰ أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هٰذَا الْمَالِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللهِ، فَعَمِلَ النَّبِيُّ

ﷺ بذٰلك حياته. أنشُدُكم بالله، هل تعلمون ذٰلك؟ فقالوا: نعم. ثم قال لعليّ وعبّاسٍ: أنشُدُكما الله، هل تعلمانِ ذٰلك؟ قالا: نعم. ثم توفّى الله نبيّه ﷺ فقال أبو بكرٍ: أنا وليُّ رسول الله ﷺ، فقبضها أبو بكرٍ فعمل فيها بما عمل فيها رسول الله ﷺ، وأنتما حينئذٍ - وأقبل على عليٍّ وعبّاس فقال: - تزعمان أنّ أبا بكرٍ فيها كذا، والله يعلم أنّه فيها صادقٌ بارٌّ راشدٌ تابعٌ للحقّ. ثم توفّى الله أبا بكرٍ فقلتُ: أنا وليُّ رسول الله ﷺ وأبي بكرٍ، فقبضتُها سنتين أعملُ فيها بما عمل به رسول الله ﷺ وأبو بكرٍ، ثم جئتماني وكلمتُكما على كلمةٍ واحدةٍ، وأمرُكما جميعٌ، جئتني تسألني نصيبك من ابن أخيك، وأتاني هٰذا يسألني نصيب امرأته من أبيها فقلتُ: إن شئتما دفعتُها إليكما على أنّ عليكما عهد الله وميثاقه تعملان فيها بما عمل به رسول الله ﷺ وبما عمل فيها أبو بكرٍ، وبما عملتُ فيها منذ وليتُها، وإلّا فلا تكلّماني فيها فقلتما: ادفعها إلينا بذٰلك، فدفعتُها إليكما بذٰلك. أنشدُكم بالله، هل دفعتُها إليهما بذلك؟ قال الرهط: نعم. فأقبل على عليٍّ وعبّاسٍ فقال: أنشدُكما بالله،

same way as Allāh's Messenger ﷺ used to do, and you were present then." Then he turned to 'Alī and 'Abbās and said, "You both claim that Abū Bakr did so-and-so in managing the property, but Allāh knows that Abū Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allāh took Abū Bakr unto Him. (After his death) I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So I took over the property for two years and managed it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do. Then you both ('Alī and 'Abbās) came to me and asked for the same thing! (O 'Abbās!) You came to me to ask me for your share from nephew's property; and this ('Alī) came to me asking for his wife's share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.' Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allāh, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." 'Umar then addressed 'Abbās and 'Alī saying, "I beseech you both by Allāh, didn't I give you all that property on that condition?" They said, "Yes." 'Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the heaven and the earth exist, I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." [See

Vol.4, *Hadīth* No.3094]

هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذٰلِكَ؟ قَالَا: نَعَمْ. قَالَ: أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيرَ ذٰلِكَ؟ فَوَالَّذِي بِإِذْنِهِ تَقُومُ السَّماءُ والأَرْضُ لا أقْضِي فِيْهَا قَضَاءً غَيرَ ذٰلكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْها فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيْكُمَاهَا.

[راجع: ٢٩٠٤]

(6) CHAPTER. The sin of the person who gives refuge or helps a person who innovates an heresy (in the religion) or commits sin.

This has been narrated by 'Alī رَضِيَ اللهُ عَنْه on the authority of the Prophet ﷺ.

(٦) باب إِثْمِ مَنْ آوَى مُحْدِثاً، رَوَاهُ عَلِيٌّ عَنِ النَّبِيِّ ﷺ

7306. Narrated 'Āṣim: I asked Anas, "Did Allāh's Messenger ﷺ made Al-Madīna a sanctuary?" He replied, "Yes, (Al-Madīna is a sanctuary) from such and such place to such and such place. It is forbidden to cut its trees, and whosoever innovates an heresy in it or commits a sin therein, will incur the Curse of Allāh, the angels, and all the people." Then Mūsa bin Anas told me that Anas added, "... or gives refuge to such an heretic or a sinner..." (See H. 1867 and 1870)

٧٣٠٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنا عاصِمٌ قالَ: قُلْتُ لِأَنَسٍ: أَحَرَّمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ؟ قالَ: نَعَمْ: «مَا بَيْنَ كَذَا إلَىٰ كَذا، لا يُقْطَعُ شَجَرُها. مَنْ أَحْدَثَ فيها حَدَثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ وَالنَّاسِ أجْمَعِينَ». [راجع: ١٨٦٧]

قالَ عاصِمٌ: فَأَخْبَرَنِي مُوسَى بنُ أَنَسٍ أَنَّهُ قَالَ: أَوْ آوَى مُحْدِثاً».

(7) CHAPTER. What is said against judging (in religion) made on the basis of one's own opinion or by *Qiyās*[1] (without referring to the Qur'ān or the *Sunna*).

(And the Statement of Allāh تعالى:)

(٧) باب ما يُذْكَرُ مِنْ ذَمِّ الرَّأْيِ وتَكَلُّفِ الْقِيَاسِ،

﴿وَلَا تَقْفُ﴾: لا تَقُلْ ﴿مَا لَيْسَ

(1) (Ch.7) Verdicts and judgements given by Islāmic religious scholars. These are given on the following proofs respectively: (a) From the Holy Book (the Qur'ān). (b) From the Prophet's *Sunna*. (c) From the unanimously accepted verdict of the *Mujtahidīn* (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) *Qiyās*, i.e., the verdict given by a *Mujtahid* who considered the case similar in comparison to a case judged by the Prophet ﷺ. *Qiyās*=

لَكَ بِهِۦ عِلْمٌ﴾ [الإسراء: ٣٦].

"And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge (e.g. one's saying: I have seen," while in fact he has not seen, or "I have heard", while he has not heard)..." (V.17:36)

٧٣٠٧ - حدَّثنا سَعيدُ بنُ تَليدٍ: حدَّثني ابنُ وهْبٍ: حدَّثني عَبْدُ الرَّحْمٰنِ بنُ شُرَيْحٍ وَغيرُهُ، عَنْ أبي الأسْوَدِ، عَنْ عُرْوَةَ قالَ: «حَجَّ عَلَيْنا عَبْدُ اللهِ بنُ عَمْرٍو فَسَمِعْتُهُ يَقولُ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: إنَّ اللهَ لَا يَنْزِعُ العِلْمَ بَعْدَ أنْ أعْطاكُمُوهُ انْتِزاعاً وَلَكِنْ يَنْتزِعُهُ مِنهُمْ مَعَ قَبْضِ العُلَماءِ بعِلْمِهِمْ فَيَبْقى نَاسٌ جُهَّالٌ يَسْتَفْتَوْنَ فَيُفْتُونَ برَأيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ». فَحَدَّثْتُ بِهِ عائِشَةَ زَوْجَ النَّبيِّ ﷺ، ثُمَّ إنَّ عَبْدَ اللهِ بنَ عَمْرٍو حَجَّ بَعْدُ فَقالَتْ: يَا ابنَ أُخْتي، انْطَلِقْ إلى عَبْدِ اللهِ فاسْتَثْبِتْ لِي مِنْهُ الَّذي حَدَّثْتَني عَنْهُ، فَجِئْتُهُ فَسَأَلْتُهُ فَحَدَّثَني بِهِ كَنَحْوِ مَا حَدَّثَني، فَأتَيْتُ عائِشَةَ فَأخْبَرْتُها فَعَجِبَتْ. فَقالَتْ: وَاللهِ لَقَدْ حَفِظَ عَبْدُ اللهِ بنُ عَمْرٍو». [راجع: ١٠٠]

7307. Narrated 'Abdullāh bin 'Amr: I heard the Prophet ﷺ saying, "Allāh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and will go astray."

٧٣٠٨ - حدَّثنا عَبْدانُ: أخْبَرَنا أبُو حَمْزَةَ: سَمِعْتُ الأعْمَشَ قالَ: سَألْتُ أبَا وَائِلٍ: هَلْ شَهِدْتَ صِفِّينَ؟ قالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ ح.

7308. Narrated Al-A'mash: I asked Abū Wā'il, "Did you witness the battle of Ṣiffīn between 'Alī and Mu'āwiya?" He said, "Yes," and added, "Then I heard Sahl bin Ḥunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of

=is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c).

وَحدَّثنا مُوسَى بْنُ إسْماعِيلَ: حدَّثنا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قالَ: قالَ سَهْلُ بْنُ حُنَيْفٍ: يَا أَيُّهَا النَّاسُ، اتَّهِمُوا رَأْيَكُمْ عَلَىٰ دِينِكُمْ، لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللهِ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا سُيُوفَنا عَلَىٰ عَواتِقِنا إِلَىٰ أمرٍ يُفْظِعُنا إلَّا أَسْهَلْنَ بِنا إلى أمْرٍ نَعْرِفُهُ غيرَ هٰذَا الأَمْرِ، قَالَ: وقَالَ أبو وائِلٍ: شَهِدْتُ صِفِّينَ، وبِئْسَتْ صِفِّينُ. [راجع: ٣١٨١]

Abī Jandal; if I had had the power to refuse the order of Allāh's Messenger ﷺ, I would have refused it.[1] We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abū Wā'il said, "I witnessed the battle of Ṣiffīn, and how nasty Ṣiffīn was!" (See H. 3181)

(٨) **بابٌ** مَا كَانَ النَّبِيُّ ﷺ يُسْأَلُ مِمَّا لَمْ يُنْزَلْ عَلَيهِ الوَحْيُ فَيَقولُ: «لَا أَدْرِي»، أَوْ لَمْ يُجِبْ حَتَّى يُنزَلَ عَلَيْهِ الوَحْيُ، ولَمْ يَقُلْ بِرَأْيٍ ولا بِقِياسٍ لِقَوْلِهِ تَعالىٰ: ﴿بِمَآ أَرَىٰكَ ٱللَّهُ﴾ [النساء: ١٠٥].

(8) CHAPTER. Whenever the Prophet ﷺ was asked about something regarding which no Verse was revealed, he would either say, "I do not know," or give no reply, but he never gave a verdict based on opinion or on *Qiyās*, and that was because of the Statement of Allāh تعالى:

"... (Judge between men) by that which Allāh has shown you..." (V.4:105)

وقالَ ابنُ مَسْعودٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرُّوحِ فَسَكَتَ حَتَّى نَزَلَتِ الآيَةُ.

And Ibn Mas'ūd said, "The Prophet ﷺ was asked about *Ar-Rūḥ* (the spirit) and he kept quiet till the Divine Revelation was revealed."

٧٣٠٩ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ ابْنَ المُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرِضْتُ فَجَاءَنِي رَسُولُ اللهِ ﷺ يَعُودُنِي وأَبُو بَكْرٍ، وَهُمَا

7309. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I fell ill, Allāh's Messenger ﷺ and Abū Bakr came to visit me on foot. The Prophet ﷺ came to me while I was unconscious. Allāh's Messenger ﷺ performed ablution and poured the remaining water of his ablution over me whereupon I became conscious and said, "O Allāh's Messenger!

(1) (H.7308) Sahl and the other Companions of the Prophet ﷺ obeyed the Prophet ﷺ regarding the conclusion of the Ḥudaibiya Treaty with *Al-Mushrikūn*, although some of them thought that it was not in the favour of the Muslims. Thus, one should not follow one's own opinion if it disagrees with that of the Prophet ﷺ.

How should I spend my wealth?" Or he asked, "how should I deal with my wealth?" But the Prophet ﷺ did not give me any reply till the Verse of the laws of inheritance was revealed.

مَاشِيَانِ، فَأَتَانِي وقَدْ أُغمِيَ عَلَيَّ فَتَوضَّأَ رَسُولُ اللهِ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ فَأَفَقْتُ فقُلْتُ: يا رَسُولَ اللهِ - وَرُبَّما قالَ سُفْيانُ: فقُلْتُ: أيْ رَسُولَ اللهِ - كَيْفَ أقْضِي فِي مَالي؟ كَيْفَ أصْنَعُ فِي مَالِي؟ قَالَ: فمَا أَجابَنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ المِيرَاثِ. [راجع: ١٩٤]

(9) CHAPTER. The way the Prophet ﷺ taught his followers, whether men or women, of what Allāh taught him. He did not impart his own opinions, nor did he give a verdict based on *Qiyās*.[1]

(٩) بابُ تَعْلِيمِ النَّبِيِّ ﷺ أُمَّتَهُ مِنَ الرِّجَالِ والنِّساءِ مِمَّا عَلَّمَهُ اللهُ، لَيْسَ برأيٍ وَلَا تَمْثِيلٍ

7310. Narrated Abū Sa'īd (Al-Khudrī): A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allāh has taught you." Allāh's Messenger ﷺ said, "Gather on such and such a day at such and such a place." They gathered (on the appointed day and place) and Allāh's Messenger ﷺ came to them and taught them of what Allāh had taught him. He then said, "No woman among you who has lost her three children (whose three children died before attaining the age of puberty) but that they will screen her from the (Hell) Fire." A woman among them said, "O Allāh's Messenger! If she lost two children?" She repeated her question twice, whereupon the Prophet ﷺ said, "Even two, even two, even two!" [See Vol.2, *Hadīth* No. 1249 and 1250]

٧٣١٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أبو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهانِيِّ، عَنْ أبي صالِحٍ ذَكْوَانَ، عَنْ أبي سَعِيدٍ: جَاءَتِ امْرَأَةٌ إلىٰ رَسُولِ اللهِ ﷺ فَقَالَتْ: يا رَسُولَ اللهِ، ذَهَبَ الرِّجالُ بِحَدِيثِكَ، فَاجْعَلْ لَنا مِنْ نَفْسِكَ يَوْماً نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللهُ. فقَالَ: «اجْتَمِعْنَ في يَوْمِ كَذا وكَذا، في مَكانِ كَذا وكَذا». فَاجْتَمَعْنَ. فَأَتَاهُنَّ رَسُولُ اللهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ ثُمَّ قالَ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَينَ يَدَيْهَا مِنْ وَلَدِها ثَلاثَةً إلّا كانَ لَها حِجاباً مِنَ النَّارِ»، فَقالَتِ امْرَأَةٌ مِنْهُنَّ: يا رَسُولَ اللهِ، اثْنَينِ؟ قالَ: فَأَعادَتْها مَرَّتَينِ،

(1) (Ch.9) *Qiyās*: See the glossary.

ثُمَّ قَالَ: «واثْنَينِ واثْنَينِ واثْنَينِ».

[راجع: ١٠١]

(10) CHAPTER. The statement of the Prophet ﷺ, "A group of my followers will remain victorious in their struggle in the cause of the Truth." Those are the religious learned men (i.e., *Mujtahidūn*).(1)

(١٠) بابٌ قَوْلِ النَّبِيِّ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الحَقِّ يُقَاتِلُون». وهُمْ أَهْلُ العِلْم

7311. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ said, "A group of my followers will remain victorious (and on the Right Path) till Allāh's Order (the Hour) comes upon them while they will still be victorious." [See *Hadith* 3640, 3641, 7459]

٧٣١١ - حدَّثَنَا عُبَيْدُ اللهِ بنُ موسَى، عَنْ إسْماعيلَ، عَنْ قَيْسٍ، عَنِ المغيرَةِ بنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَزالُ طائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أمْرُ اللهِ وَهُمْ ظَاهِرُونَ». [راجع: ٣٦٤٠]

7312. Narrated Humaid: I heard Mu'āwiya bin Abī Sufyān delivering a *Khutba* (religious talk). He said, "I heard the Prophet ﷺ saying, 'If Allāh wants to do a favour to a person, He makes him comprehend the religion [the understanding of the meanings of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ]. I am only a distributor, but the grant is from Allāh.(2) The state of this nation (i.e., true Muslims, real followers of Islāmic Monotheism) will remain good till the Hour is established, or till Allāh's Order comes.' "(3)

٧٣١٢ - حدَّثَنَا إسْماعيلُ: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أخْبرَنِي حُمَيْدٌ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ أبي سُفْيانَ يَخْطُبُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيراً يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قاسِمٌ ويُعْطِي اللهُ، ولَنْ يَزالَ أمْرُ هذهِ الأُمَّةِ مُسْتَقِيْماً حتّى تَقُومَ السَّاعَةُ أَوْ حَتَّى يَأْتِيَ أمْرُ اللهِ». [راجع: ٧١]

(11) CHAPTER. The Statement of Allāh تعالى:
"... or to cover you with confusion in party strife..." (V.6:65)

(١١) بابٌ: في قَوْلِ اللهِ تعالى: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا﴾ [الأنعام: ٦٥]

---

(1) (Ch.10) *Mujtahidūn*, i.e., independent religious scholars who do not follow anybody blindly but with a proof from the Qur'ān or the Prophet's *Sunna* or both.

(2) (H.7312) The Prophet ﷺ taught his followers whatever he received from Allāh without partiality, while it is Allāh who gives whomever He will the gift of understanding.

(3) (H.7312) This means that, till the Hour, there will be good Muslims protecting Islām against its enemies.

7313. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When it was revealed to Allāh's Messenger ﷺ:

"Say: He has power to send torment on you from above..." (V.6:65) He ﷺ said, "O Allāh! I seek refuge with Your Face (from that punishment)." And when it was revealed:

"... or from under your feet..." (V.6:65) He ﷺ said, "O Allāh! I seek refuge with Your Face (from that)." And when it was revealed:

"... or to cover you with confusion in party strife, and make you to taste the violence of one another,..." (V.6:65) he ﷺ said: "These two warnings are easier (than the previous ones)."

٧٣١٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يقولُ: لَمَّا نَزَلَ عَلَى رَسُولِ اللهِ ﷺ ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ قالَ: «أعوذُ بِوَجْهِكَ»، ﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ قال: «أعُوذُ بوَجْهِكَ» فَلَمَّا نَزَلَتْ ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ قالَ: «هاتانِ أهْوَنُ، أوْ أيسَرُ». [راجع: ٤٦٢٨]

(12) CHAPTER. Whoever compares an ambiguous situation to a clear well-defined one, both of which have already been explained by the Prophet ﷺ to make the questioner understand.

(١٢) بابٌ مَنْ شَبَّهَ أصْلاً مَعْلوماً بأصْلٍ مُبيَّنٍ، وَقَدْ بَيَّنَ النَّبيُّ ﷺ حُكمَهُما لِيُفْهِمَ السَّائِلَ

7314. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin came to Allāh's Messenger ﷺ and said, "My wife has given birth to a black boy, and I suspect that he is not my child." Allāh's Messenger ﷺ said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet ﷺ said, "What colour are they?" The bedouin said, "They are red." The Prophet ﷺ said, "Are any of them grey (in color)?" He said, "There are grey ones among them." The Prophet ﷺ said, "Whence do you think this colour came to them?" The bedouin said, "O Allāh's Messenger! It resulted from hereditary disposition." The Prophet ﷺ said, "And this (i.e., your child) has inherited his colour from his ancestors." The Prophet ﷺ did not allow the bedouin to deny his paternity of

٧٣١٤ - حدَّثنا أصْبَغُ بنُ الفَرَجِ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهَابٍ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أنَّ أعْرَابِيّاً أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إنَّ امْرَأَتي وَلَدَتْ غُلاماً أسْوَدَ، وَإنِّي أنْكَرْتُهُ، فقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ لكَ مِنْ إبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَمَا ألْوَانُها؟» قالَ: حُمْرٌ قالَ: «هَلْ فِيها مِنْ أوْرَقَ؟» قالَ: إنَّ فِيها لَوُرْقاً، قالَ: «فَأنَّى تُرَى ذٰلِكَ جَاءَهَا؟» قَالَ: يا رَسُولَ اللهِ، عِرْقٌ نَزَعَها،

the child. (See H. 5305)

ولَمْ يُرَخِّصْ له في الانْتِفاءِ مِنْهُ.

[راجع: ٥٣٠٥]

7315. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A woman came to the Prophet ﷺ and said, "My mother vowed to perform the *Hajj* but she died before performing it. Should I perform the *Hajj* on her behalf?" He said, "Yes! Perform the *Hajj* on her behalf. See, if your mother had been in debt, would you have paid her debt?" She said, "Yes." He said, "So you should pay what is for Him as Allāh has more right that one should fulfil one's obligations to Him."

٧٣١٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ امْرَأَةً جاءَتْ إلى النَّبيِّ ﷺ فَقالَتْ: إنَّ أُمِّي نَذَرَتْ أنْ تَحُجَّ فماتَتْ قَبْلَ أنْ تَحُجَّ، أفَأَحُجَّ عنها؟ قال: «نَعَمْ، حُجِّي عنها، أرَأيْتِ لَوْ كانَ عَلى أُمِّكِ دَيْنٌ، أكُنْتِ قاضِيَتَهُ؟» قالَتْ: نَعَمْ، قالَ: «فَاقْضُوا اللهَ الذي لَهُ فإنَّ اللهَ أحَقُّ بالوَفاءِ». [راجع: ١٨٥٢]

(13) CHAPTER. What has been said regarding exerting oneself to find out the proper legal verdict which is in harmony with what Allāh has revealed, as Allāh says:
"... And whosoever does not judge by that which Allāh has revealed, such are *Zalimūn* (polytheists and wrongdoers) (of a lesser degree)..." (V.5:45)

(١٣) بابُ ما جاءَ في اجْتِهادِ القَضاءِ بما أنْزَلَ اللهُ تَعالى لِقَولِهِ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ [المائدة: ٤٥]،

The Prophet ﷺ praised the man of religious wisdom who judges by it and teaches it and does not give verdicts that are personal (opinions). And what is said about the caliphs' consulting and asking the religious learned men.

وَمَدَحَ النَّبيُّ ﷺ صاحِبَ الحِكْمَةِ حِينَ يَقْضِي بِها وَيُعَلِّمُها، وَلا يَتَكَلَّفُ مِنْ قِبَلِهِ، ومُشَاوَرَةِ الخُلَفاءِ وَسُؤَالِهِمْ أهْلَ العِلْمِ.

7316. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not wish to be like somebody else (in character) except in two cases: (1) The case of a man whom Allāh has given wealth and he spends it in the right way, (2) and that of a man whom Allāh has given religious wisdom (i.e., the understanding of the meanings of the Qur'ān and the *Sunna*) and he gives his

٧٣١٦ - حدَّثَنا شِهابُ بنُ عَبَّادٍ: حدَّثَنا إبْراهِيمُ بنُ حُمَيْدٍ، عَنْ إسْماعيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا حَسَدَ إلَّا في اثْنَتَيْنِ: رَجُلٌ آتاهُ اللهُ مالاً فَسُلِّطَ عَلى هَلَكَتِهِ في الحَقِّ، وآخَرُ

آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِها وَيُعَلِّمُها». [راجع: ٧٣]

verdicts according to it and teaches it[1] [to others, i.e., religious knowledge of the Qur'ān and the *Sunna* (Prophet's legal ways)]."

٧٣١٧ - حَدَّثَنا مُحَمَّدٌ: أَخْبَرَنا أَبو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: سَأَلَ عُمَرُ بنُ الخَطَّابِ عَنْ إِمْلاصِ المَرْأَةِ - وَهِيَ الَّتِي يُضْرَبُ بَطْنُها فَتُلْقِي جَنِيناً - فَقالَ: أَيُّكُمْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِيهِ شَيْئاً؟ فَقُلْتُ: أَنا، فَقالَ: مَا هُوَ؟ قُلْتُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فِيهِ غُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ»، فَقالَ: لا تَبرَحْ حَتَّى تَجِيئَنِي بِالمَخْرَجِ فِيما قُلْتَ. [راجع: ٦٩٠٥]

7317. Narrated Al-Mughīra bin Shu'ba: 'Umar bin Al-Khaṭṭāb asked (the people) about the *Imlāṣ* of a woman, (i.e., a woman who has an abortion because of having been beaten on her abdomen), saying, "Who among you has heard anything about it from the Prophet ﷺ?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet ﷺ saying, 'Its *Diya* (blood-money) is either a male or a female slave'." 'Umar said, "Do not leave till you present witness in support of your statement."

٧٣١٨ - فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بنَ مَسْلَمَةَ فَجِئْتُ بِهِ فَشَهِدَ مَعِي أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «فِيهِ غُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ». تابَعَهُ ابنُ أَبِي الزِّنادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنِ المُغِيرَةِ. [راجع: ٦٩٠٦]

7318. [H. 7317 contd.] So I went out, and found Muḥammad bin Maslama. I brought him, and he gave witness with me that he had heard the Prophet ﷺ saying, "Its *Diya* is either a male slave or a female slave."

(١٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَتَتْبَعُنَّ سُنَنَ مَنْ كانَ قَبْلَكُمْ»

(14) CHAPTER. The statement of the Prophet ﷺ, "Certainly you (Muslims!) will follow the ways of those who were before you (i.e., Jews and Christians)."

٧٣١٩ - حَدَّثَنا أَحمدُ بنُ يُونُسَ: حَدَّثَنا ابنُ أَبِي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتَّى

7319. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allāh's

---

(1) (H.7316) One should wish to be one of these two men.

تَأْخُذَ أُمَّتِي بِأَخْذِ القُرُونِ قَبْلَها شِبْراً بِشِبْرٍ، وَذِرَاعاً بِذِرَاعٍ»، فَقِيلَ: يا رَسُولَ اللهِ، كَفارِسَ والرُّومِ؟ فَقالَ: «ومَنِ النَّاسِ إلَّا أُولٰئِكَ؟».

Messenger! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet ﷺ said, "Who can it be other than they?"

٧٣٢٠ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ العَزِيزِ: حدَّثَنا أبو عُمَرَ الصَّنْعانِيُّ مِنَ الْيَمَنِ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسَارٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَتَتْبَعُنَّ سنَنَ مَنْ كانَ قَبْلَكُمْ شِبْراً شِبْراً، وَذِراعاً ذِراعاً، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ». قُلْنَا: يا رَسُولَ اللهِ، اليَهُودُ والنَّصارَى؟ قالَ: «فَمَنْ؟» [راجع: ٣٤٥٦].

7320. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allāh's Messenger! (Do you mean) the Jews and the Christians?" He said, "Whom else?" (See H. 3456)

(١٥) بابُ إثْمِ مَنْ دَعَا إلى ضَلالَةٍ، أو سَنَّ سُنَّةً سَيِّئَةً لِقَوْلِ اللهِ تَعالَى: ﴿وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾ الآيَةَ [النحل: ٢٥]

(15) CHAPTER. The sin of the person who invites others to an evil deed or establishes a bad tradition, for Allāh تَعالى says:
"...and also of the burdens of those whom they misled without knowledge..." (V.16:25)

٧٣٢١ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الأعْمَشُ، عَنْ عَبْدِ اللهِ بنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قالَ: قالَ النَّبِيُّ ﷺ: «لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْماً إلَّا كانَ عَلى ابنِ آدَمَ الأوَّلِ كِفْلٌ مِنْهَا - ورُبَّما قالَ سُفْيانُ: مِنْ دَمِهَا - سَنَّ القَتْلَ أوَّلاً». [راجع: ٣٣٣٥]

7321. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None is killed unjustly, but the first son of Ādam will have a part of its burden." Sufyān said, "A part of its blood because he was the first to establish the tradition of murdering."

(١٦) بابُ ما ذَكَرَ النَّبِيُّ ﷺ وَحَضَّ عَلى اتِّفاقِ أهْلِ العِلْمِ. وَما اجْتَمَعَ

(16) CHAPTER. The Prophet ﷺ mentioned and recommended that the religious learned men should not differ. What common

opinions the people of the two *Ḥaram* (sanctuaries) of Makkah and Al-Madīna had, and what places and objects of interest [in connection with the Prophet ﷺ, *Muhājirūn* (emigrants) and the *Anṣār*)] are present in these two cities besides the praying place of the Prophet ﷺ and his pulpit and his grave.

عَلَيهِ الحَرمانِ: مَكَّةُ والمَدِينَةُ، وَمَا كَانَ بِهِما مِنْ مَشاهِدِ النَّبِيِّ ﷺ والمُهاجِرِينَ والأَنْصارِ، ومُصلَّى النَّبِيِّ ﷺ والمِنْبَرِ والقَبرِ

7322. Narrated Jābir bin 'Abdullāh As-Salamī: A bedouin gave the *Bai'a* (pledge) for embracing Islām to Allāh's Messenger ﷺ and then he got a fever in Al-Madīna and came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Cancel my pledge." Allāh's Messenger ﷺ refused to do so. The bedouin came to him again and said, "Cancel my pledge," but he refused again, and then again, the bedouin came to him and said, "Cancel my pledge," and Allāh's Messenger ﷺ refused. The bedouin finally went away, and Allāh's Messenger ﷺ said, "Al-Madīna is like a pair of bellows (furnace), it cleanses its impurities while it brightens and clears its good." (See H. 7209)

٧٣٢٢ - حدَّثنا إسْماعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ السَّلَمِيِّ: أنَّ أعْرَابِيّاً بَايَعَ رَسُولَ اللهِ ﷺ عَلَى الإسْلامِ، فَأصابَ الأعْرابِيَّ وَعْكٌ بِالمَدِينَةِ، فَجاءَ الأعْرابِيُّ إلىٰ رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أقِلْنِي بَيْعَتِي، فَأَبىٰ رَسُولُ اللهِ ﷺ. ثُمَّ جاءَهُ فَقالَ: أقِلْنِي بَيْعَتِي، فَأبى، ثُمَّ جاءَهُ فَقالَ: أقِلْنِي بَيْعَتِي، فَأبىٰ، فَخَرَجَ الأعْرابِيُّ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما المَدِينَةُ كَالكِيرِ تَنْفِي خَبَثَها، ويَنْصَعُ طيبُها». [راجع: ١٨٨٣]

7323. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I used to teach the Qur'ān to 'Abdur-Raḥmān bin 'Auf. When 'Umar performed his last *Ḥajj*, 'Abdur-Raḥmān said (to me) at Mina, "Would that you had seen chief of the believers today! A man came to him and said, "So-and-so has said, 'If chief of the believers died, we will give the *Bai'a* (pledge) to such and such person.' " 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of *Ḥajj*) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not

٧٣٢٣ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ: حدَّثَنِي ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ أُقْرِئُ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ فَلَمَّا كَانَ آخِرَ حَجَّةٍ حَجَّها عُمَرُ، فَقالَ عَبْدُ الرَّحْمٰنِ بِمِنًى: لَوْ شَهِدْتَ أمِيرَ المُؤمِنِينَ أتَاهُ رَجُلٌ، قَالَ: إنَّ فُلاناً يَقولُ: لَوْ مَاتَ أميرُ

الْمُؤْمِنِينَ لَبايَعْنا فُلَاناً، فَقَالَ عُمَرُ: لَأَقُومَنَّ العَشِيَّةَ فَأُحَذِّرَ هٰؤلاءِ الرَّهْطَ الَّذِينَ يُرِيدونَ أنْ يَغْصِبُوهُمْ. قُلْتُ: لَا تَفْعَلْ، فَإِنَّ المَوْسِمَ يَجْمَعُ رَعاعَ النَّاسِ يَغْلِبُونَ عَلى مَجْلِسِكَ، فَأَخافُ أنْ لا يُنزِّلوها عَلى وَجْهِهَا، فَيُطِيرُ بِها كُلُّ مُطِيرٍ فَأَمْهِلْ حَتَّى تَقدَمَ الْمَدِينَةَ دَارَ الهِجْرَةِ ودَارَ السُّنَّةِ، فَتَخْلُصَ بِأَصْحَابِ رَسُولِ اللهِ ﷺ مِنَ المُهَاجِرِينَ والأَنْصارِ فَيَحْفَظُوا مَقالَتَكَ وَيُنَزِّلُوها عَلى وَجْهِهَا. فَقَالَ: وَاللهِ لَأَقُومَنَّ بِهِ فِي أَوَّلِ مَقامٍ أَقُومُهُ بِالمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ: فَقَدِمْنا المَدِينَةَ فَقَالَ: إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيهِ الْكِتابَ، فَكَانَ فِيمَا أُنْزِلَ آيَةُ الرَّجْمِ.

[راجع: ٢٤٦٢]

understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Al-Madīna, the place of emigration and the place of the Prophet's *Sunna*. There you will meet the Companions of Allāh's Messenger ﷺ from the *Muhājirūn* and the *Anṣar* who will understand your statement and put it in its proper place.' 'Umar said, 'By Allāh, I shall do so the first time I stand (to address the people) in Al-Madīna.' When we reached Al-Madīna, 'Umar (in a Friday *Khuṭba*) said, "No doubt, Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book (the Qur'ān, and among that which was revealed, was the Verse of *Rajm* (stoning the married adulterers to death)." [See Vol.8, *Ḥadīth* No. 6830]

٧٣٢٤ - حدَّثَنَا سُلَيمَانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبانِ مُمَشَّقانِ مِنْ كَتَّانٍ، فَتَمَخَّطَ فَقَالَ: بَخٍ بَخٍ، أَبُو هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَتَّانِ؟ لَقَدْ رَأَيْتُنِي وإِنِّي لَأَخِرُّ فِيمَا بَينَ مِنْبَرِ رَسُولِ اللهِ ﷺ إلى حُجْرَةِ عَائِشَةَ مَغْشِيّاً عَلَيَّ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلى عُنُقِي ويُرَى أَنِّي مَجْنُونٌ وَمَا بِيْ جُنُون، مَا بِي إِلَّا الْجُوعُ.

7324. Narrated Muḥammad: We were with Abū Hurairah while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abū Hurairah is cleaning his nose with linen! There came a time when I would fall unconscious between the pulpit of Allāh's Messenger ﷺ and 'Āishah's dwelling, whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."

٧٣٢٥ - حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَابِسٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ: أَشَهِدتَ العيدَ مَعَ النَّبِيِّ ﷺ؟ قالَ: نَعَمْ، وَلَوْلا مَنزِلَتِي مِنْهُ مَا شَهِدتُهُ مِنَ الصِّغَرِ. فَأَتَى العَلَمَ الَّذِي عِنْدَ دارِ كَثِيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ - ولَمْ يَذْكُرْ أَذاناً وَلا إِقَامَةً - ثُمَّ أمَرَ بِالصَّدَقَةِ فَجَعَلَ النِّسَاءُ يُشِرْنَ إِلَى آذانِهِنَّ وحُلوقِهِنَّ، فَأمَرَ بِلالاً فَأَتَاهُنَّ ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ. [راجع: ٩٨]

7325. Narrated 'Abdur-Raḥmān bin 'Ābis: Ibn 'Abbās was asked, "Did you offer the *'Eīd* prayer with the Prophet ﷺ?" He said, "Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of being too young. The Prophet ﷺ came to the place which is near the home of Kathīr bin Aṣ-Ṣalt and offered the *'Eīd* prayer and then delivered the *Khuṭba* (religious talk). I do not remember if any *Adhān* or *Iqāma* were pronounced for the *Ṣalāt* (prayer).[1] Then the Prophet ﷺ ordered (the women) to give in *Ṣadaqa* (charity), and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet ﷺ ordered Bilāl to go to them (to collect the *Ṣadaqa*), and then Bilāl returned to the Prophet ﷺ."

٧٣٢٦ - حدَّثَنَا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ كانَ يَأْتِي قُباءَ ماشِياً وَرَاكِباً. [راجع: ١١٩١]

7326. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to go to the *Qubā'* mosque, sometimes walking, sometimes riding.

٧٣٢٧ - حدَّثَنا عُبَيْدُ بنُ إسْمَاعِيلَ: حدَّثَنا أبو أُسَامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ لِعَبْدِ اللهِ بنِ الزُّبَيرِ: ادْفِنِّي مَعَ صَوَاحِبِي، وَلا تَدْفِنِّي مَعَ النَّبِيِّ ﷺ فِي البَيْتِ، فَإِنِّي أَكْرَهُ أَنْ أُزَكَّى. [راجع: ١٣٩١]

7327. Narrated Hishām's father: 'Āishah said to 'Adbullāh bin Az-Zubair, "Bury me with my female companions (i.e., the wives of the Prophet ﷺ) and do not bury me with the Prophet ﷺ in the house, for I do not like to be regarded as sanctified (just for being buried there)."

٧٣٢٨ - وَعَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ أَرْسَلَ إِلىٰ عائِشَةَ: ائْذَنِي لِي أَنْ أُدْفَنَ مَعَ صاحِبَيَّ، فَقالَتْ: إِي

7328. Narrated Hishām's father: 'Umar sent a message to 'Āishah, saying, "Will you allow me to be buried with my two companions (the Prophet ﷺ and Abū Bakr)?" She said, "Yes, by Allāh." Though

(1) (H.7325) No *Adhān* or *Iqāma* is pronounced for the *'Eīd* prayers.

والله، قالَ: وكانَ الرَّجُلُ إذا أَرْسَلَ إِلَيْهَا مِنَ الصَّحَابَةِ قَالَتْ: لَا واللهِ، لا أُوثِرُهُمْ بِأَحَدٍ أبَداً.

it was her habit that if a man from among the Companions (of the Prophet ﷺ) sent her a message asking her to allow him to be buried there, she would say, "No, by Allāh, I will never give permission to anyone to be buried with them."

٧٣٢٩ - حدَّثنا أيُّوبُ بْنُ سُلَيْمَانَ: حدَّثَنا أبو بَكْرِ بْنُ أبي أُوَيْسٍ، عَنْ سُلَيمانَ بْنِ بِلالٍ، عَنْ صالِحِ بْنِ كَيْسانَ: قالَ ابْنُ شِهَابٍ: أخْبرَني أنَسُ بنُ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي العَصْرَ فَيَأتِي العَوالِيَ والشَّمْسُ مُرْتَفِعَةٌ. وزادَ اللَّيْثُ، عَنْ يُونُسَ: وبُعْدُ العَوالِي أرْبَعَةُ أَمْيالٍ أوْ ثَلاثَةٌ. [راجع: ٥٤٨]

7329. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to perform the *'Asr* prayer and after the prayer one could reach the *'Awālī* (a place in the outskirts of Al-Madīna) while the sun was still quite high.

Narrated Yūnus: The distance of the *'Awālī* (from Al-Madīna) was four or three miles.

٧٣٣٠ - حدَّثَنَا عَمْرُو بنُ زُرَارَةَ: حدَّثَنا الْقَاسِمُ بنُ مالِكٍ، عَنِ الْجُعَيْدِ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ يَقُولُ: كانَ الصَّاعُ عَلَىٰ عَهْدِ النَّبِيِّ ﷺ مُدّاً وثُلُثاً بِمُدِّكُمُ اليَوْمَ وَقَدْ زِيْدَ فيهِ. سَمِعَ الْقَاسِمُ بْنُ مَالِكٍ الْجُعَيْدَ. [راجع: ١٨٥٩]

7330. Narrated As-Sā'ib bin Yazīd: The *Sā'* (a unit of measurement) during the lifetime of the Prophet ﷺ used to be equal to the one *Mudd* (another kind of measure), and one-third of a *Mudd* which we use today, but the *Sā'* of today has become large.[1]

٧٣٣١ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أَبِي طَلْحَةَ، عَنْ أنَسِ بنِ مَالِكٍ: أنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ بارِكْ لَهُمْ في مِكْيَالِهِمْ وَبارِكْ لَهُمْ في صاعِهِمْ ومُدِّهِمْ»، يَعْنِي أهْلَ المَدِينَةِ. [راجع: ٢١٣٠]

7331. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Bestow Your Blessings on their measures, and bestow Your Blessings on their *Sā'* and *Mudd*." He meant those of the people of Al-Madīna.

(1) (H.7330) During the caliphate of 'Umar bin 'Abdul-'Azīz.

7332. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Jews brought a man and a woman, who had committed illegal sexual intercourse, to the Prophet ﷺ and the Prophet ﷺ ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

٧٣٣٢ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ اليَهُودَ جاؤُوا إلَى النَّبِيِّ ﷺ بِرَجُلٍ وَامْرَأَةٍ زَنَيَا فأمَرَ بِهِمَا فَرُجِمَا قَرِيباً، حَيْثُ تُوضَعُ الجَنَائِزُ عِنْدَ المَسْجِدِ. [راجع: ١٣٢٩]

7333. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The mountain of Uḥud came in sight of Allāh's Messenger ﷺ who then said, "This is a mountain that loves us and is loved by us. O Allāh! (Prophet) Ibrāhīm (Abraham) made Makkah a sanctuary and I make the area between its (Al-Madīna's) two mountains a sanctuary."

٧٣٣٣ - **حدَّثَنا** إسْمَاعِيلُ: حدَّثَني مَالِكٌ، عَنْ عَمْرٍو مولَى المُطَّلِبِ، عَنْ أنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فقالَ: «هٰذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ، اللَّهُمَّ إنَّ إبْراهِيمَ حَرَّمَ مَكَّةَ، وإنِّي أُحَرِّمُ مَا بَيْنَ لابَتَيْها». تابَعَهُ سَهْلٌ عَنِ النَّبِيِّ ﷺ في: «أُحُدٌ».

7334. Narrated Sahl: The distance between the pulpit and the wall of the mosque on the side of the *Qiblah* was just sufficient for a sheep to pass through.

٧٣٣٤ - **حدَّثَنا** ابنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ: حدَّثَني أبُو حازِمٍ، عَنْ سَهْلٍ أنَّهُ كَانَ بَيْنَ جِدارِ المَسْجِدِ مِمَّا يَلِي القِبْلَةَ وَبَيْنَ المِنْبَرِ مَمَرُّ الشَّاةِ. [راجع: ٤٩٦]

7335. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my *Ḥauḍ* (*Al-Kauthar*)."

٧٣٣٥ - **حدَّثَنا**. عَمْرُو بنُ عَلِيٍّ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ: حدَّثَنا مالكٌ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بنِ عَاصِمٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما بَيْنَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ، وَمِنْبَرِي عَلى حَوْضِي». [راجع: ١١٩٦]

٧٣٣٦ - حدَّثنا مُوسَى بنُ إسْماعيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ قالَ: سابَقَ النَّبيُّ ﷺ بَينَ الخَيْلِ فأُرْسِلَتِ الَّتِي ضُمِّرَتْ مِنْها - وَأمَدُها إلى الحَفْياءِ - إلى ثَنِيَّةِ الوَدَاعِ. والَّتِي لَمْ تُضَمَّرْ - أمَدُها ثَنِيَّةَ الوَداعِ - إلىٰ مَسْجِدِ بَنِي زُرَيْقٍ، وأنَّ عَبْدَ اللهِ كانَ فِيمَنْ سَابَقَ. [راجع: ٤٢٠]

7336. Narrated Nāfi': 'Abdullāh رَضِيَ الله عَنْهُ said, "The Prophet ﷺ arranged for a horse race and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Ḥafyā' to Thaniya-tul-Wadā', and the unprepared horses were allowed to run between Thaniya-tul-Wadā' and the mosque of Banī Zuraiq." (A subnarrator said,) 'Abdullāh was one of those who participated in that race.

٧٣٣٧ - حدَّثنا قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ ح. وحدَّثَنا إسْحَاقُ: أخْبَرَنا عِيسَى وابْنُ إدْرِيسَ وابْنُ أبي غَنِيَّةَ، عَنْ أبي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنهُما قالَ: سَمِعْتُ عُمَرَ عَلىٰ مِنْبَرِ النَّبِيِّ ﷺ. [راجع: ٤٦١٩]

7337. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: I heard 'Umar (delivering a *Khuṭba*) on the pulpit of the Prophet ﷺ.

٧٣٣٨ - حدَّثَنا أبُو اليَمَانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني السَّائِبُ بنُ يَزِيدَ أنَّهُ سَمِعَ عُثمانَ بنَ عَفَّانَ خَطِيباً عَلى مِنْبَرِ النَّبِيِّ ﷺ.

7338. Narrated As-Sā'ib bin Yazīd that he heard 'Uthmān bin 'Affān delivering a *Khuṭba* on the pulpit of the Prophet ﷺ.

٧٣٣٩ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عَبْدُ الأعْلَى: حدَّثَنا هِشامُ بنُ حَسَّانَ: أنَّ هِشامَ بنَ عُرْوَةَ حدَّثَهُ عَنْ أبِيهِ أنَّ عائِشَةَ قالَتْ: كانَ يُوضَعُ لِي ولِرَسُولِ اللهِ ﷺ هٰذا المِرْكَنُ فَنَشْرَعُ فِيهِ جَميعاً. [راجع: ٢٥٠]

7339. Narrated 'Āishah رَضِيَ الله عَنها: This big copper vessel used to be put for me and Allāh's Messenger ﷺ and we would take water from it together (on taking a bath).

٧٣٤٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبَّادُ بنُ عَبَّادٍ: حدَّثَنا عاصِمٌ الأحْوَلُ، عَنْ أنَسٍ قالَ: حَالَفَ النَّبِيُّ

7340. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ brought the *Anṣār* and the Quraish people into an alliance in my house at Al-Madīna.

ﷺ بَينَ الأنْصارِ وقُرَيْشٍ في داري التي بِالمَدِينَةِ. [راجع: ٢٢٩٤]

7341. [H. 7340 contd] Anas added: And he invoked Allāh for one month against the tribe of Banī Sulaim in (the last *Rak'a* of each compulsory) prayer.

٧٣٤١ - وَقَنَتَ شَهْراً يَدْعُو عَلى أَحْياءٍ مِنْ بَنِي سُلَيمٍ. [راجع: ١٠٠١]

7342. Narrated Abū Burda: When I arrived at Al-Madīna, 'Abdullāh bin Salām met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allāh's Messenger ﷺ used to drink, and that you may offer *Ṣalāt* (prayer) in the mosque in which the Prophet ﷺ used to offer his *Ṣalāt* (prayer)." I accompanied him, and he made me drink *Sawīq*[1] and gave me dates to eat, and then I offered *Ṣalāt* (prayer) in his mosque.

٧٣٤٢ - حدَّثني أبو كُرَيْبٍ: حدَّثَنا أَبُو أُسامَةَ: حدَّثنا بُرَيْدٌ، عَنْ أبي بُرْدَةَ قالَ: قَدِمْتُ المَدِينَةَ فَلَقِيَني عَبْدُ اللهِ بنُ سَلَامٍ فَقالَ لِي: انْطَلِقْ إلى المَنزِلِ فأسْقِيَكَ في قَدَحٍ شَرِبَ فِيهِ رَسُولُ اللهِ ﷺ، وتُصَلِّي في مَسْجِدٍ صَلَّى فيهِ النَّبِيُّ ﷺ. فانْطَلَقْتُ مَعَهُ فَأَسْقَانِي سَوِيقاً، وأَطْعَمَنِي تَمْراً، وصَلَّيْتُ في مَسْجِدِهِ. [راجع: ٣٨١٤]

7343. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to me, "Someone came to me tonight from my Lord (Allāh) while I was in the 'Aqīq (valley),[2] and said to me, "Offer *Ṣalāt* (prayer) in this blessed valley and say: *'Labbaik'* for the (performance of) *'Umra* and *Ḥajj*."

٧٣٤٣ - حدَّثَنا سَعيدُ بنُ الرَّبِيعِ: حدَّثَنا عَلِيُّ بْنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كثيرٍ: حدَّثَني عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ حدَّثَه قالَ: حدَّثَني النَّبِيُّ ﷺ قالَ: «أَتاني اللَّيْلَةَ آتٍ مِنْ رَبِّي وهُوَ بالعَقِيقِ أَنْ صَلِّ في هٰذا الوَادِي المُبارَكِ، وقُلْ: عُمْرَةٌ وَحَجَّةٌ». وقالَ هارُونَ بنُ إسْماعيلَ: حدَّثَنا عَلِيٌّ: «عُمْرَةٌ في حَجَّةٍ». [راجع: ١٥٣٤]

7344. Narrated 'Abdullāh bin Dīnār: Ibn 'Umar said, "The Prophet ﷺ fixed Qarn as the *Mīqāt* (for assuming the *Iḥrām*) for the people of Najd, and Al-Juḥfa for the people

٧٣٤٤ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ: وقَّتَ النَّبِيُّ

(1) (H.7342) *Sawīq*: See the glossary.
(2) (H.7343) A well-known valley near Al-Madīna about 10 kilometers from it.

ﷺ قَرْناً لِأَهْلِ نَجْدٍ، والجُحْفَةَ لِأَهْلِ الشَّامِ، وَذَا الْحُلَيْفَةِ لِأَهْلِ الْمَدِينَةِ. قالَ: سَمِعْتُ هٰذَا مِنَ النَّبِيِّ ﷺ، وبَلَغَنِي أنَّ النَّبِيَّ ﷺ قالَ: «وَلِأَهْلِ الْيَمَنِ يَلَمْلَمُ». وذُكِرَ الْعِرَاقُ فَقَالَ: لَمْ يَكُنْ عِراقٌ يَوْمَئِذٍ.

of Shām, and Dhul-Ḥulaifa for the people of Al-Madīna." Ibn 'Umar added, "I heard this from the Prophet ﷺ, and I have been informed that the Prophet ﷺ said, 'The *Mīqāt* for the people of Yemen is Yalamlam." When 'Irāq was mentioned, he said, "At that time it was not a Muslim country."

٧٣٤٥ - حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثنا الفُضَيْلُ: حدَّثنا مُوسَى بنُ عُقْبَةَ: حدَّثني سالِمُ بنُ عَبْدِ اللهِ، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ: أنَّهُ أُرِيَ وهُوَ في مُعَرَّسِهِ بِذِي الحُلَيْفَةِ فَقِيلَ لَهُ: إنَّكَ بِبَطْحاءَ مُبارَكَةٍ.

[راجع: ٤٨٣]

7345. Narrated 'Abdullāh (bin 'Umar): The Prophet ﷺ had a dream in the last portion of the night when he was sleeping at Dhul-Ḥulaifa. (In the dream) it was said to him, "You are in a blessed Baṭḥā' (i.e., valley)."

(١٧) بابُ قَوْلِ اللهِ تَعالَىٰ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨]

(17) CHAPTER. The Statement of Allāh تعالى: "Not for you (O Muḥammad ﷺ, but for Allāh) is the decision..." (V.3:128)

٧٣٤٦ - حدَّثنا أحْمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَن ابنِ عُمَرَ: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ في صَلاةِ الفَجْرِ - وَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ - قَالَ: «اللَّهُمَّ رَبَّنَا ولَكَ الحَمْدُ»، في الأَخِيرَةِ. ثُمَّ قالَ: «اللَّهُمَّ الْعَنْ فُلَاناً وفُلاناً». فأنْزَلَ اللهُ عَزَّ وجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

[آل عمران: ١٢٨]. [راجع: ٤٠٦٩]

7346. Narrated Ibn 'Umar that he heard the Prophet ﷺ, after raising his head from the bowing in morning *Ṣalāt* (prayer), saying, "O Allāh, our Lord! All the praises are for You." And in the last (*Rak'a*) he said, "O Allāh! Curse so-and-so and so-and-so." And then Allāh revealed:

"Not for you (O Muḥammad ﷺ, but for Allāh) is the decision, wheth r He turns in mercy to (pardon) them or punishes them, *Ẓalimūn* (polytheists, disobedient and wrongdoers)..." (V.3:128)

(18) CHAPTER. The Statement of Allāh تعالى:
"...But, man is ever more quarrelsome than anything." (V.18:54)

And also the Statement of Allāh تَعالى:

"And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better..." (V.29:46)

(١٨) **باب** ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]،

وقوله تعالى: ﴿وَلَا تُجَٰدِلُوٓاْ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ﴾ [العنكبوت: ٤٦].

7347. Narrated 'Alī bin Abī Ṭālib that Allāh's Messenger ﷺ came to him and Fāṭima عليها السّلام, the daughter of Allāh's Messenger ﷺ, at their house at night and said, "Won't you offer prayers?" 'Alī replied, "O Allāh's Messenger! Our souls are in the Hands of Allāh, and when he wants us to get up, He makes us get up." When 'Alī said that to him, Allāh's Messenger ﷺ left without saying anything to him. While the Prophet ﷺ was leaving, 'Alī heard him striking his thigh (with his hand) and saying, "But man is ever more quarrelsome than anything." (V.18:54)

٧٣٤٧ - **حدَّثَنا** أبُو اليَمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح.

حدَّثَني مُحَمَّدُ بنُ سَلَامٍ: أخبرَنا عَتَّابُ بنُ بَشِيرٍ، عَن إسحَاقَ، عَنِ الزُّهرِيِّ: أخْبرني عَلِيُّ بنُ حُسَيْنٍ: أنَّ حُسَيْنَ بنَ عَلِيٍّ رَضِيَ اللهُ عَنْهُما أخْبرَهُ أنَّ عَلِيَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسولَ اللهِ ﷺ طَرَقَهُ وفاطِمَةَ عَلَيها السَّلامُ بِنْتَ رَسُولِ اللهِ ﷺ فَقالَ لَهُمْ: «أَلَا تُصَلُّونَ؟» فقالَ عَلِيٌّ: فَقلْتُ: يا رَسُولَ اللهِ إنَّما أنْفُسُنا بِيَدِ اللهِ، فَإذا شاءَ أنْ يَبْعَثَنا بَعَثَنا. فانْصَرَفَ رَسُولُ اللهِ ﷺ حِينَ قالَ لهُ ذٰلكَ وَلم يَرْجعْ إلَيْهِ شَيْئاً. ثُمَّ سَمِعَه وهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَه وهُوَ يَقولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَيْءٍ جَدَلًا﴾

قَالَ أبو عَبْدِ اللهِ: يُقَالُ: ما أتاكَ لَيْلاً فَهُوَ طارِقٌ، ويُقالُ: الطَّارِقُ: النَّجْمُ، والثَّاقِبُ: المُضِيءُ. يُقالُ: أثْقِبْ نارَكَ، لِلْمُوقِدِ. [راجع: ١١٢٧]

7348. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the mosque, Allāh's Messenger ﷺ came out and said, "Let us

٧٣٤٨ - **حَدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَن سَعيدٍ، عَن أبيهِ، عَن

proceed to the Jews." So we went out with him till we came to *Bait-al-Midrās*. The Prophet ﷺ stood up there and called them, saying, "O assembly of Jews! Surrender to Allāh (embrace Islām) and you will be safe!" They said, "You have conveyed Allāh's Message, O Abūl-Qāsim." Allāh's Messenger ﷺ then said to them, "That is what I want; embrace Islām and you will be safe." They said, "You have conveyed Allāh's Message, O Abūl-Qāsim." Allāh's Messenger ﷺ then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allāh and I want to exile you from this land, so whosoever among you has property, he should sell it, otherwise, know that the land is for Allāh and His Messenger." (See H. 6944)

أَبِي هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ فِي المَسْجِدِ خَرَجَ رَسولُ اللهِ ﷺ فَقالَ: «انْطَلِقوا إلى يَهُودَ»، فَخَرَجْنا مَعَه حَتَّى جِئْنا بَيْتَ المِدْراسِ فَقامَ النَّبِيُّ ﷺ فَناداهُمْ فَقالَ: «يا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا». فَقالوا: بَلَّغْتَ يَا أَبَا القاسِمِ، قالَ: فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ذٰلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا»، فَقَالُوا: قَدْ بَلَّغْتَ يا أَبَا الْقَاسِمِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ذٰلِكَ أُرِيدُ»، ثُمَّ قَالَها الثَّالِثَةَ، فَقالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ للهِ ورَسُولِه، وأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هٰذِهِ الأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئاً فَلْيَبِعْهُ، وَإِلَّا فَاعْلَمُوا أَنَّمَا الأَرْضُ للهِ وَرَسُولِهِ». [راجع: ٣١٦٧]

(19) CHAPTER. The Statement of Allāh: "Thus We have made you [true Muslims, — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation..." (V.2:143)

And the order of the Prophet ﷺ to the Muslims to stick to the group who are the religious learned men (knowing the Qur'ān and the *Sunna*).

(١٩) بابٌ ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ [البقرة: ١٤٣] وَما أَمَرَ النَّبِيُّ ﷺ بِلُزُومِ الجَمَاعَةِ وَهُمْ أَهْلُ العِلْمِ

7349. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Nūḥ (Noah) will be brought (before Allāh) on the Day of Resurrection, and will be asked, 'Did you convey the Message of Allāh?' He will reply, 'Yes, O Lord.' And then Nūḥ's nation will be asked, 'Did he (Nūḥ) convey Allāh's Message to you?' They

٧٣٤٩ - حَدَّثَنا إسحاقُ بنُ مَنْصُورٍ: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا أبو صالِحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ رَسولُ اللهِ ﷺ: «يُجاءُ بِنُوحٍ يَوْمَ القِيامَةِ فَيُقالُ

لَهُ: هَلْ بَلَّغْتَ؟ فَيَقولُ: نَعَمْ يا رَبِّ، فَتُسْأَلُ أُمَّتُهُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: ما جاءَنا مِنْ نَذيرٍ. فَيَقولُ: مَنْ شُهودُكَ؟ فَيَقولُ: مُحَمَّدٌ وأُمَّتُهُ، فَيُجاءُ بِكُمْ فَتَشْهَدُونَ». ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ ﴿وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا﴾ قالَ: عَـدْلاً ﴿لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: ١٤٣]. وعَنْ جَعْفَرِ بنِ عَوْنٍ: حدَّثَنا الأعْمَشُ، عَنْ أبي صالِحٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهٰذا. [راجع: ٣٣٣٩]

will reply, 'No warner came to us.' Then Nūḥ will be asked, 'Who are your witnesses?' He will reply, '(My witnesses are) Muḥammad (ﷺ) and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet ﷺ recited:

"Thus We have made of you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna* (legal ways)], a just (and the best) nation, that you be witness over the mankind, and the Messenger (Muḥammad ﷺ) a witness over you..." (V.2:143) (See H. 3339 and 4487)

(٢٠) **بابٌ إِذا اجْتَهَدَ الْعامِلُ أَوِ الْحاكِمُ فَأَخْطَأَ خِلافَ الرَّسُولِ مِنْ غَيرِ عِلْمٍ، فَحُكْمُهُ مَرْدودٌ، لِقَوْلِ النَّبِيِّ ﷺ: «مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيه أمْرُنا فَهُوَ رَدٌّ»**

(20) CHAPTER. If a governor or a ruler gives a verdict based on his own opinion and the verdict proves to be wrong and disagrees with the verdict of Allāh's Messenger ﷺ, but he is unaware of that; then his verdict will be rejected.

And the Prophet ﷺ said, "Whoever performs a (good) deed which we have not ordered anyone to do (or is not in accord with our religion of Islāmic Monotheism) then that deed will be rejected, and will not be accepted.

[See *Fatḥ Al-Bārī*]

٧٣٥٠، ٧٣٥١ - حـدَّثَـنـا إسْماعِيلُ، عَنْ أخيهِ، عَنْ سُلَيْمانَ، عَنْ عَبْدِ المجيدِ بنِ سُهَيْلِ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أنَّه سَمِعَ سَعيدَ بنَ المُسَيَّبِ يُحَدِّثُ: أنَّ أبا سَعيدٍ الخُدْرِيَّ وأبا هُرَيْرَةَ حَدَّثاه: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ أخا بَنِي عَدِيٍّ

7350, 7351. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah: Allāh's Messenger ﷺ sent the brother of the tribe of Banī 'Adī Al-Anṣārī as governor of Khaibar. Then the man returned, bringing *Janīb* (a good kind of date). Allāh's Messenger ﷺ asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allāh, O Allāh's Messenger! We take one *Ṣā'* of these (good) dates for two *Ṣā''s* of mixed dates." Allāh's Messenger ﷺ then said, "Do

الأَنْصَارِيَّ واسْتَعْمَلَه على خَيْبَرَ، فَقَدِمَ بِتَمْرٍ جَنِيبٍ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ كَذَا؟» قالَ: لا، وَاللهِ يا رَسُولَ اللهِ، إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الجَمْعِ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تَفْعَلُوا، ولٰكِنْ مِثْلاً بِمِثْلٍ، أَوْ بِيعُوا هٰذا واشْتَرُوا بِثَمَنِهِ مِنْ هٰذا، وكَذٰلك المِيزَانُ».

[راجع: ٢٢٠١، ٢٢٠٢]

not do so [as it is a kind of *Ribā* (usury)]. You should either take one *Ṣā'* of this (kind) for one *Ṣā'* of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing." [See *Ribā* in the glossary] (See H. 2170, 2174 and 2201)

(٢١) باب أجْرِ الْحَاكِمِ إذا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

(21) CHAPTER. The reward of the judge for giving a verdict according to the best of his knowledge and whether his verdict was right (according to Allāh or His Messenger's verdict) or wrong (i.e., did not agree with the verdict of Allāh and His Messenger).

٧٣٥٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ المُقْرِئُ المَكِّيُّ: حدَّثَنا حَيْوَةُ بْنُ شُرَيْحٍ: حدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللهِ بْنِ الهَادِ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بنِ الْعَاصِ، عَن عَمْرِو بنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إذا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ».

قالَ: فَحَدَّثْتُ بِهٰذَا الحَدِيثِ أبا بَكْرِ بنَ عَمْرِو بنِ حَزْمٍ فَقالَ: هٰكَذا حَدَّثَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ عَنْ أبي هُرَيْرَةَ.

وَقَالَ عَبْدُ العَزِيزِ بنُ المُطَّلِبِ،

7352. Narrated 'Amr bin Al-'Āṣ that he heard Allāh's Messenger ﷺ saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e., agrees with Allāh and His Messenger's verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong (i.e., against that of Allāh and His Messenger) even then he will get a reward."

عَنْ عَبْدِ اللهِ بنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(22) CHAPTER. The refutation of the claim of those who say, "All the legal decisions and verdicts given by the Prophet ﷺ were apparent (i.e., known to all people)." And the fact that some of the Companions of the Prophet ﷺ did not witness certain deeds or did not hear certain sayings of the Prophet ﷺ and other Islāmic matters.

(٢٢) باب الحُجَّةِ عَلىٰ مَنْ قَالَ: إنَّ أَحْكَامَ النَّبِيِّ ﷺ كَانَتْ ظاهِرَةً، وَمَا كانَ يَغِيبُ بَعْضُهُمْ مِنْ مَشاهِدِ النَّبِيِّ ﷺ وأُمورِ الْإِسْلَامِ

7353. Narrated 'Ubaid bin 'Umair: Abū Mūsā asked permission to enter upon 'Umar, but seeing that he was busy, he went away. 'Umar then said, "Didn't I hear the voice of 'Abdullāh bin Qais (i.e., Abū Mūsa)? Allow him to come in." He was called in and 'Umar said to him, "What made you do what you did?" He replied, "We have been instructed thus by the Prophet ﷺ[1]." 'Umar said, "Bring proof (witness) for this, otherwise I will do such and such to you." Then 'Abdullāh bin Qais went to a gathering of the *Anṣār* (looking for witness) who then said, "None but the youngest of us will give the witness for it." So Abū Sa'īd Al-Khudrī got up and said, "We used to be instructed thus (by the Prophet ﷺ)." 'Umar said, "This order of the Prophet ﷺ remained hidden from me. Business in the market kept me busy."

٧٣٥٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ: حدَّثَنِي عَطاءٌ، عَنْ عُبَيْدِ بنِ عُمَيرٍ قالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلى عُمَرَ فَكَأَنَّه وَجَدَهُ مَشْغُولاً فَرَجَعَ فَقالَ عُمَرُ: أَلَمْ أَسمَعْ صَوْتَ عَبْدِ اللهِ بنِ قَيْسٍ؟ ائذَنوا لهُ. فَدُعِيَ لَهُ فَقالَ: ما حَمَلَكَ عَلىٰ ما صَنَعْتَ؟ فَقالَ: إنَّا كُنَّا نُؤْمَرُ بِهٰذا قالَ: فَأْتِنِي عَلى هٰذا بِبَيِّنَةٍ، أَوْ لَأَفْعَلَنَّ بِكَ. فانْطَلَقَ إلَى مَجْلِسٍ مِنَ الأَنْصارِ فَقالُوا: لا يَشْهَدُ إلَّا أَصاغِرُنا، فَقامَ أَبُو سَعِيدٍ الخُدْرِيُّ فَقَالَ: قَدْ كُنَّا نُؤْمَرُ بِهٰذا. فَقالَ عُمَرُ: خَفِيَ عَلَيَّ هٰذا مِنْ أَمْرِ النَّبِيِّ ﷺ. أَلْهانِي الصَّفْقُ بالأَسْواقِ. [راجع: ٢٠٦٢]

7354. Narrated Al-A'raj: Abū Hurairah said, "You people claim that Abū Hurairah narrates many narrations of Allāh's Messenger ﷺ. (Anyhow) with Allāh will be our appointment[2]. I was a poor man, and

٧٣٥٤ - **حدَّثَنا** عَلِيٌّ: حدَّثَنا سُفْيانُ: حدَّثَنِي الزُّهْرِيُّ أَنَّهُ سَمِعَ مِنَ الأَعْرَجِ يَقُولُ: أَخْبَرَنِي أَبُو هُرَيْرَةَ قالَ: إنَّكُمْ تَزْعُمُونَ أَنَّ أَبا هُرَيْرَةَ

(1) (H.7353) i.e., to ask permission three times, and if not granted, one should leave.
(2) (H.7354) "On the Day of Judgement we will know whether you are right or I."

used to stick to Allāh's Messenger ﷺ contented with what will fill my stomach, and the *Muhājirūn* (emigrants) used to be busy trading in the markets, and the *Anṣār* used to be busy looking after their properties. One day, I heard Allāh's Messenger ﷺ saying, 'Who will spread his *Ridā*' (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e., wrap it over his body), in which case he will never forget anything he had heard from me.' So I spread my garment which I was wearing; and by Him Who sent Muḥammad (ﷺ) with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet ﷺ)." [See Vol.1, *Hadīth* No. 118 and 119.]

يُكْثِرُ الحَدِيثَ عَلى رَسُولِ اللهِ ﷺ واللهُ المَوْعِدُ، إنِّي كُنْتُ امْرَأً مِسْكِيناً أَلْزَمُ رَسُولَ اللهِ ﷺ عَلَى مِلْءِ بَطْنِي، وَكَانَ المُهاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ، وكانَتِ الأَنْصارُ يَشْغَلُهُمُ القِيامُ عَلى أَمْوالِهِمْ، فَشَهِدْتُ مِنْ رَسُولِ اللهِ ﷺ ذاتَ يَوْمٍ وَقَالَ: «مَنْ يَبْسُطْ رِداءَهُ حَتَّى أَقْضِيَ مَقالَتِي ثُمَّ يَقْبِضْهُ فَلَمْ يَنْسَ شَيْئاً سَمِعَهُ مِنِّي»، فَبَسَطْتُ بُرْدَةً كَانَتْ عَلَيَّ، فَوَالَّذِي بَعَثَهُ بِالحَقِّ ما نَسِيتُ شَيْئاً سَمِعْتُه مِنْهُ. [راجع: ١١٨]

(23) CHAPTER. Whoever thinks that if the Prophet ﷺ did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

(٢٣) بابٌ مَنْ رَأى تَرْكَ النَّكِيرِ مِنَ النَّبِيِّ ﷺ حُجَّةً، لا مِنْ غيرِ الرَّسُولِ

7355. Narrated Muḥammad bin Al-Munkadir: I saw Jābir bin 'Abdullāh swearing by Allāh that Ibn Ṣaiyyād was *Dajjāl*. I said to Jābir, "How can you swear by Allāh?" Jābir said, "I have heard 'Umar swearing by Allāh regarding this matter in the presence of the Prophet ﷺ and the Prophet ﷺ did not disapprove of it."[1]

٧٣٥٥ - حدَّثَنا حَمّادُ بنُ حُمَيْدٍ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أَبِي: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قَالَ: رَأَيْتُ جابِرَ بنَ عَبْدِ اللهِ يَحْلِفُ بِاللهِ أَنَّ ابنَ الصَّيَّادِ الدَّجَّالُ، قُلْتُ: تَحْلِفُ بِاللهِ؟ قَالَ: إنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَى ذٰلِكَ عِنْدَ النَّبِيِّ ﷺ فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

(1) (H.7355) Perhaps Jābir and 'Umar thought that Ibn Ṣaiyyād will be of the minor *Dajjāl*, who will be thirty or more according to the Prophet's saying, and who will appear before the appearance of the real (major) *Dajjāl*.

(24) CHAPTER. The laws that are inferred from certain evidences and what the meaning of an evidence is, and how it is explained.

(٢٤) **بابُ الأحْكامِ الَّتي تُعرَفُ بالدَّلائِلِ، وكَيْفَ مَعْنى الدَّلالَةِ وتَفْسيرُها؟**

The Prophet ﷺ talked about horses and similar things, and then he was asked about donkeys, and he drew their attention to the Statement of Allāh تعالى:

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it." (V.99:7)

And when the Prophet ﷺ was asked about (the eating of) mastigures, he replied, "I do not eat it, nor do I prohibit it." Besides, mastigure's meat was eaten from the table-sheet of the Prophet ﷺ, therefore Ibn 'Abbās concluded from that, that it (i.e., mastigure's meat) is not probihited to eat.

وقَدْ أخبرَ النَّبيُّ ﷺ أمْرَ الخَيْلِ وغيرِها، ثُمَّ سُئِلَ عَنِ الحُمُرِ فَدَلَّهُمْ عَلى قَوْلِهِ تَعالَى: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧﴾ [الزلزلة: ٧] وَسُئِلَ النَّبيُّ ﷺ عَنِ الضَّبِّ فَقالَ: «لَا آكُلُهُ ولا أُحَرِّمُه»، وأُكِلَ عَلى مائِدَةِ النَّبيِّ ﷺ الضَّبُّ. فاسْتَدَلَّ ابْنُ عَبَّاسٍ بِأنَّه لَيْسَ بِحَرامٍ.

7356. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for yet another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for (*Jihād* in) Allāh's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two mounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it, though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allāh's Right

٧٣٥٦ - حدَّثَنا إسْماعيلُ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صالِحٍ السَّمانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلىٰ رَجُلٍ وِزْرٌ. فأمَّا الَّذي لَهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبيلِ اللهِ فَأطالَ في مَرْجٍ أوْ رَوْضَةٍ، فَمَا أصابَتْ في طِيَلِهَا ذٰلك المَرْجَ والرَّوضَةَ كانَ لَه حَسَناتٍ. وَلَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَينِ كانَتْ آثارُها وأرْواثُها حَسَناتٍ لَهُ. وَلَوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ تُسْقَىٰ بِهِ كانَ ذٰلكَ حَسَناتٍ لَهُ، وَهِيَ لِذٰلِك الرَّجُلِ

(i.e., pays *Zakāt*) of what he earns through them and of their backs (that he presents it to be used in *Jihād* in Allāh's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allāh's Messenger ﷺ was asked about donkeys. He said, "Allāh has not revealed anything to me regarding them except this comprehensive Verse:

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (V.99:7,8)

أجْرٌ. ورَجُلٌ رَبَطَها تَغَنِّياً وتَعَفُّفاً، ولَمْ يَنْسَ حَقَّ اللهِ في رِقَابِها ولا ظُهُورِهَا، فَهِيَ لهُ سِتْرٌ. ورَجُلٌ رَبَطَها فَخْراً وَرِياءً فَهِيَ عَلى ذٰلك وِزْرٌ»، وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ، قالَ: «ما أنْزَلَ اللهُ عَلَيَّ فِيْهَا إلَّا هٰذِهِ الآيَةَ الْفَاذَّةَ الْجَامِعَةَ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾ [الزلزلة: ٧-٨]». [راجع: ٢٣٧١].

7357. Narrated 'Āishah رَضِيَ اللهُ عَنها: A woman asked the Prophet ﷺ about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said, "How shall I clean myself with it, O Allāh's Messenger?" The Prophet ﷺ said, "Clean yourself with it." Then I knew what Allāh's Messenger ﷺ meant. So I pulled her aside and explained it to her.

٧٣٥٧ - **حدَّثَنا** يَحْيَى: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ، عَن أُمِّهِ، عَنْ عائِشَةَ: أنَّ امْرَأةً سَألَتِ النَّبِيَّ ﷺ. حدَّثَنا مُحَمَّدٌ هُوَ ابنُ عُقْبَةَ: حدَّثَنا الفُضَيلُ بنُ سُلَيمَانَ النُّمَيرِيُّ، عَنْ مَنْصُورِ بن عَبْدِ الرَّحْمٰنِ بنِ شَيْبَةَ: حدَّثَتْني أُمِّي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ امْرَأةً سَألَتِ النَّبِيَّ ﷺ عَنِ الحَيْضِ، كَيْفَ تَغْتَسِلُ مِنْهُ؟ قالَ: «تأخُذِينَ فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِينَ بِهَا». قالَتْ: كَيْفَ أتَوَضَّأُ بِهَا يَا رَسُولَ اللهِ؟ قالَ النَّبِيُّ ﷺ: «تَوَضَّئِي»، قالَت: كَيْفَ أتَوَضَّأُ بِها يَا رَسُولَ اللهِ؟ قالَ النَّبِيُّ ﷺ: «تَوَضَّئِينَ بِهَا». قَالَتْ عائِشَةُ، فَعَرَفْتُ الَّذِي يُرِيدُ رَسُولُ اللهِ ﷺ، فَجَذَبْتُهَا إلَيَّ فَعَلَّمْتُهَا. [راجع: ٣١٤]

7358. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Umm Ḥufaid bint Al-Ḥārith bin Ḥazn

٧٣٥٨ - **حدَّثَنا** موسَى بْنُ

presented the Prophet ﷺ with some butter, dried yoghurt and mastigures as a gift. The Prophet ﷺ then asked for a meal (mastigures, etc. to be put) and it was eaten over his dining table-cloth, but the Prophet ﷺ did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his dining table cloth nor would he have ordered that (mastigures meat) to be eaten.

إسْماعِيلَ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: أنَّ أمَّ حُفَيْدٍ بِنْتَ الحارِثِ بنِ حَزْنٍ أهْدَتْ إلَى النَّبِيِّ ﷺ سَمْناً وأَقِطاً وأَضُبّاً، فَدَعا بِهِنَّ النَّبيُّ ﷺ فأُكِلْنَ عَلىٰ مَائِدَتِهِ، فَتَرَكَهُنَّ النَّبِيُّ ﷺ كالمُتَقَذِّرِ لَهُنَّ، وَلو كُنَّ حَراماً ما أُكِلْنَ على مَائِدَتِهِ، ولَا أمَرَ بِأَكْلِهِنَّ.
[راجع: ٢٥٧٥]

7359. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at his home." Ibn Wahb said, "Once a plate-full of cooked vegetables was brought to the Prophet ﷺ at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables it contained. He then said, "Bring it near," and so it was brought near to one of his Companions who was with him. When the Prophet ﷺ saw it, he disliked eating it and said (to his Companions), "Eat, for I talk in secret to ones whom you do not talk to."(1)

٧٣٥٩ - حدَّثَنَا أحْمَدُ بنُ صَالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ: أَخْبَرَني عَطاءُ بنُ أبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزِلْنا - أوْ لِيَعْتَزِلْ مَسْجِدَنا - وَلْيَقْعُدْ في بَيْتِهِ». وإنَّهُ أُتِيَ بِبَدْرٍ - قالَ ابنُ وَهْبٍ: يَعْني طَبَقاً فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ - فَوَجَدَ لَها رِيحاً فَسَأَلَ عَنها فَأُخْبِرَ بِما فيها مِنَ البُقُولِ، فَقالَ: «قَرِّبُوها»، فَقَرَّبُوها إلىٰ بَعْضِ أَصْحَابِهِ كانَ مَعَهُ. فَلَمَّا رَآهُ كَرِهَ أكْلَهَا قالَ: «كُلْ فإنّي أُناجي مَنْ لا تُناجي».
وَقَالَ ابنُ عُفَيرٍ، عَنِ ابنِ وَهْبٍ: بِقِدْرٍ فيهِ خَضِراتٌ. ولَمْ يَذْكُرِ اللَّيْثُ وأبو صَفْوانَ عَنْ يونُسَ قِصَّةَ القِدْرِ، فَلا أدْري هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أوْ فِي الحَدِيثِ. [راجع: ٨٥٤]

(1) (H.7359) The Prophet ﷺ talks to the angels (e.g., Angel Gabriel) during the Divine Revelation. See *Fath Al-Bari*.

7360. Narrated Jubair bin Muṭ'im: A lady came to Allāh's Messenger ﷺ and she talked to him about something, and he gave her some order. She said, "O Allāh's Messenger! If I should not find you?" He said, "If you should not find me, then go to Abū Bakr." Ibrāhīm bin Sa'd said, "As if she meant the death (of the Prophet ﷺ)."

٧٣٦٠ - حدَّثني عُبَيْدُ اللهِ بنُ سَعْدِ بْنِ إبْرَاهِيمَ: حدَّثَنا أَبي وعَمِّي قالا: حدَّثَنا أَبي عَنْ أبيهِ: أَخْبَرَني مُحَمَّدُ بنُ جُبَيرٍ: أنَّ أَبَاهُ جُبَيرَ بنَ مُطْعِمٍ أَخبَرَهُ أنَّ امْرَأَةً مِنَ الأَنْصارِ أَتَتْ رَسُولَ اللهِ ﷺ فَكَلَّمَتْهُ في شَيءٍ فأمَرَها بِأمْرٍ فقالَتْ: أرَأيْتَ يا رَسُولَ اللهِ إنْ لَمْ أجِدْكَ، قالَ: «إنْ لَمْ تَجِديني فَأْتِي أبا بَكْرٍ». زادَ الحُمَيْدِيُّ، عَنْ إبْراهِيمَ بنِ سَعْدٍ: كَأنَّها تَعْنِي المَوْتَ. [راجع: ٣٦٥٩]

(25) CHAPTER. The statement of the Prophet ﷺ: "Do not ask the people of the Scripture (Jews and Christians) about anything."

(٢٥) بابُ قَوْلِ النَّبيِّ ﷺ: «لا تَسْألُوا أَهْلَ الكِتابِ عَنْ شَيءٍ»

7361. Narrated Ḥumaid bin 'Abdur-Raḥmān that he heard Mu'āwiya talking to a group of people from Quraish at Al-Madīna, and on mentioning Ka'b Al-Aḥbār, he said, "He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information."

٧٣٦١ - وقالَ أَبُو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: سَمِعَ مُعاوِيَةَ يُحَدِّثُ رَهْطاً مِنْ قُرَيْشٍ بِالمَدِينَةِ، وذَكَرَ كَعْبَ الأَحْبارِ فَقالَ: إنْ كانَ مِنْ أصْدَقِ هٰؤُلاءِ المُحَدِّثينَ الَّذينَ يُحَدِّثُونَ عَنْ أهْلِ الكِتابِ، وإنْ كُنَّا - مَعَ ذٰلك - لَنَبْلُو عَلَيهِ الكَذِبَ.

7362. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people of the Scripture (Jews and Christians) used to read the *Taurāt* (Torah) in Hebrew and then explain it in Arabic to the Muslims. Allāh's Messenger ﷺ said (to the Muslims), "Do not believe the people of the Scripture, nor disbelieve them, but say, 'We believe in Allāh and whatever is revealed to us, and whatever is revealed to you.'"

٧٣٦٢ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثمانُ بنُ عُمَرَ: أخبرَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: كانَ أهْلُ الكِتابِ يَقْرَؤُنَ التَّوْراةَ بِالعِبْرَانِيَّةِ، وَيُفَسِّرُونَها بِالعَرَبِيَّةِ لِأَهْلِ

الإسْلامِ. فَقالَ رَسُولُ اللهِ ﷺ: «لا تُصَدِّقُوا أهْلَ الكِتابِ ولا تُكَذِّبُوهُمْ، وقُولوا: ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٓ﴾ الآيَةَ». [راجع: ٤٤٨٥]

٧٣٦٣ - حدَّثَنا مُوسَى بنُ إسْماعيلَ: حدَّثَنا إبْراهِيمُ: أخْبَرَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِاللهِ: أنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كَيْفَ تَسْأَلُونَ أهْلَ الكِتابِ عَنْ شَيءٍ وكِتابُكُمُ الَّذي أُنْزِلَ عَلىٰ رَسُولِ اللهِ ﷺ أحْدَثُ؟ تَقْرَؤُنَهُ مَحْضاً لَمْ يُشَبْ. وقَدْ حَدَّثَكُمْ أنَّ أهْلَ الكِتابِ بَدَّلُوا كِتابَ اللهِ وغَيَّرُوهُ، وكَتَبُوا بِأيْدِيهِمُ الكِتابَ، وَقالُوا: هُوَ مِنْ عِنْدِ اللهِ، لِيَشْتَرُوا بِهِ ثَمَناً قَلِيلاً. لا يَنْهاكُمْ ما جاءَكُمْ مِنَ العِلْمِ عَنْ مَسَألَتِهِمْ؟ لا واللهِ ما رَأَيْنا مِنهُمْ رَجُلاً يَسْأَلُكُمْ عَنِ الذي أُنْزِلَ عَلَيْكُمْ. [راجع: ٢٦٨٥]

7363. Narrated 'Ubaidullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "Why do you ask the people of the Scripture (Jews and Christians) about anything while your Book (the Qur'ān) which has been revealed to Allāh's Messenger ﷺ is newer and the latest? You read it pure, undistorted and unchanged, and Allāh has told you that the people of the Scripture changed their Scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allāh,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allāh, we have never seen any man from them asking you regarding what has been revealed to you!"

(٢٦) بابُ كَراهِيَةِ الاخْتِلافِ

(26) CHAPTER. It is disliked to differ.

٧٣٦٤ - حدَّثَنا إسْحاقُ: أخْبَرَنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، عَنْ سَلَّامِ بنِ أبي مُطِيعٍ، عَنْ أبي عِمرانَ الجَوْنِيِّ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اقْرَؤُوا القُرْآنَ ما ائْتَلَفَتْ قُلوبُكُمْ، فَإذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». قالَ أبو عَبْدِ اللهِ: سَمِعَ عَبْدُ الرَّحْمٰنِ سَلَّاماً. [راجع: ٥٠٦٠]

7364. Narrated Jundab bin 'Abdullāh: Allāh's Messenger ﷺ said, "Recite (and study) the Qur'ān as long as your hearts are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being)." [See *Hadīth* No.5061]

٧٣٦٥ - حدّثنا إسحاقُ: أخبَرَنا عَبْدُ الصَّمَدِ: حدَّثَنا هَمَّامٌ: حدَّثَنا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللهِ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اقْرَؤُوا القُرْآنَ ما ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإذا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ».

قَالَ أَبُو عَبْدِاللهِ: وقالَ يَزِيدُ بنُ هارونَ، عَنْ هارونَ الأعْوَرِ: حدَّثَنا أَبُو عِمْرَانَ، عَنْ جُنْدُبٍ عَنِ النَّبيِّ ﷺ. [راجع: ٥٠٦٠]

7365. Narrated Jundab bin 'Abdullāh: Allāh's Messenger ﷺ said, "Recite (and study) the Qur'ān as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, (then for the time being) stop reading it."

٧٣٦٦ - حدّثنا إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا حُضِرَ النَّبيُّ ﷺ، قالَ: وَفي البَيْتِ رِجالٌ فِيهِمْ عُمَرُ بنُ الخَطَّابِ، قالَ: «هَلُمَّ أكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَه»، قالَ عُمَرُ: إنَّ النَّبيَّ ﷺ غَلَبَهُ الوَجَعُ. وَعِندَكُمُ القُرْآنُ. فَحَسْبُنا كِتابُ اللهِ. واخْتَلَفَ أهْلُ البَيْتِ اخْتَصَمُوا، فمِنهُمْ منْ يَقولُ: قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللهِ ﷺ كِتاباً لَنْ تَضِلُّوا بَعْدَه، ومِنْهُمْ مَنْ يَقولُ مَا قالَ عُمَرُ. فَلَمَّا أكْثَرُوا اللَّغَطَ وَالاِخْتِلافَ عِنْدَ النَّبيِّ ﷺ قَالَ: «قُومُوا عَنِّي». قالَ عُبَيْدُ اللهِ: فكانَ ابنُ عَبَّاسٍ يَقُولُ: إنَّ

7366. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the time of the death of the Prophet ﷺ approached[1] while there were some men in the house, and among them was 'Umar bin Al-Khaṭṭāb, the Prophet ﷺ said, "Come near, let me write for you a writing after which you will never go astray." 'Umar said, "The Prophet ﷺ is seriously ill, and you have the Qur'ān, so Allāh's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allāh's Messenger may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they differed greatly and there was a hue and cry before the Prophet ﷺ, he said to them, "Go away (and leave me alone)." Ibn 'Abbās used to say: It was a great disaster that their difference and noise prevented Allāh's Messenger ﷺ from writing that writing for them[2].

(1) (H.7366) See Volume 1, *Ḥadīth* No.114.
(2) (H.7366) The fact that the Prophet ﷺ did not contradict 'Umar's statement indicates that he approved of his opinion. See Vol.1, *Ḥadīth* No. 114.

الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بينَ رَسُولِ اللهِ ﷺ وبَينَ أنْ يَكْتُبَ لَهُمْ ذٰلِكَ الكِتابَ مِنِ اخْتِلافِهِمْ وَلَغَطِهِمْ.

[راجع: ١١٤]

(27) CHAPTER. Something forbidden, by the Prophet ﷺ is legally prohibited unless there is a proof that (later on) it was (made) legal. Similarly, his orders render things obligatory,[1] as he said (to his Companions) when they finished their *Iḥrām*, "Sleep with your wives."[2]

(٢٧) بابُ نَهْيِ النَّبِيِّ ﷺ عَلَى التَّحْرِيمِ إلَّا ما تُعْرَفُ إباحَتُهُ. وكذٰلكَ أمْرُهُ نَحْوَ قَوْلِهِ، حِينَ أحَلُّوا: «أَصِيبُوا مِنَ النِّساءِ»،

And Jābir said, "The Prophet ﷺ did not oblige them (to go to their wives) but he only made that legal for them." And Umm 'Aṭiyya said, "We (women) were forbidden to follow funeral processions but was not made illegal for us."

وقالَ جابِرٌ: ولَمْ يَعْزِمْ عَلَيهِمْ، ولكِنْ أحَلَّهُنَّ لَهُمْ. وقالَتْ أمُّ عَطِيَّةَ: نُهِينا عَنِ اتِّباعِ الجَنازَةِ، ولَمْ يُعْزَمْ عَلَيْنا.

7367. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh in a gathering saying, "We, the Companions of Allāh's Messenger ﷺ, assumed the state of *Iḥrām* to perform only *Ḥajj* without *'Umra*." Jābir added, "The Prophet ﷺ arrived (at Makkah) on the fourth of Dhul-Ḥijja. And when we arrived (in Makkah), the Prophet ﷺ ordered us to finish the state of *Iḥrām*, saying, 'Finish your *Iḥrām* and go to your wives [i.e., now sexual relationship with wives is legal (allowed) which was forbidden due to the state of *Iḥrām*.]" Jābir added, "The Prophet ﷺ did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, 'When there remains only five days between us and the day of *'Arafa* he orders us to finish our *Iḥrām* by sleeping with our wives in which case we will proceed to *'Arafa* with our male organs dribbling with

٧٣٦٧ - حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: وَقالَ جابِرٌ.

قالَ أبو عَبْدِ اللهِ: وقالَ مُحَمَّدُ بنُ بَكْرٍ: حدَّثَنا ابنُ جُرَيْجٍ: أَخْبَرَني عَطاءٌ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ في أناسٍ مَعَه قالَ: أَهْلَلْنَا أَصْحابَ رَسُولِ اللهِ ﷺ في الحَجِّ خالِصاً، لَيْسَ مَعَهُ عُمْرَةٌ.

قالَ عَطاءٌ: قالَ جابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رابِعَةٍ مَضَتْ مِنْ ذِي الحِجَّةِ، فَلَمَّا قَدِمْنَا أمَرَنا النَّبِيُّ ﷺ أنْ نَحِلَّ، وقالَ: «أَحِلُّوا وأَصِيبُوا مِنَ النِّساءِ». قالَ عَطاءٌ: قالَ جابِرٌ: ولَمْ

(1) (Ch.27) Unless there is a proof that his order is just a recommendation.
(2) (Ch.27) He said that to confirm his order that they should finish *Iḥrām*.

يَعْزِمْ عَلَيهِمْ، وَلكِنْ أَحَلَّهُنَّ لَهُمْ، فَبَلَغَه أَنَّا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنا وبَينَ عَرَفَةَ إِلَّا خَمْسٌ أَمَرَنا أَنْ نَحِلَّ إِلَى نِسائِنا فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذاكِيرُنا المَذْيَ؟ قَالَ: ويَقولُ جابِرٌ بِيَدِهِ هٰكَذا، وحَرَّكَها. فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتْقاكُمْ للهِ وأَصْدَقُكُمْ وأَبَرُّكُمْ، ولَولا هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ، فَحِلُّوا. فَلَو اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما أَهْدَيْتُ». فَحَلَلْنا وسَمِعْنا وأَطَعْنا.

[راجع: ١٥٥٧]

semen?' (Jābir pointed out with his hand illustrating what he was saying). Allāh's Messenger ﷺ stood up and said, 'You (people) know that I fear Allāh much, and I am the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the *Hady* with me, I would have finished my *Ihrām* as you will do, so finish your *Ihrām*. If I had formerly known what I came to know lately, I would not have brought the *Hady* with me.' So we finished our *Ihrām* and listened to the Prophet ﷺ and obeyed him." [See *Hadīth* No.1651]

٧٣٦٨ - حَدَّثَنَا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الْوارِثِ، عَنِ الحُسَيْنِ، عَنِ ابنِ بُرَيْدَةَ: حدَّثَني عَبْدُ اللهِ المُزَنِيُّ عَنِ النَّبِيِّ ﷺ قالَ: «صَلُّوا قَبْلَ صَلاةِ المَغْرِبِ»، قالَ في الثَّالِثَةِ: «لِمَنْ شاءَ» خَشْيَةَ أَنْ يَتَّخِذَها النَّاسُ سُنَّةً.

[راجع: ١١٨٣]

7368. Narrated 'Abdullāh Al-Muzanī: The Prophet ﷺ said, "Perform (an optional) prayer before *Maghrib* prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so." Lest the people should take it as a *Sunna*. [See *Hadīth* No.1183]

(٢٨) باب قَوْلِ اللهِ تَعالَى: ﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾ [الشورى: ٣٨] ﴿وَشَاوِرْهُمْ فِي ٱلْأَمْرِ﴾ [آل عمران: ١٥٩].

وإنَّ المُشاوَرَةَ قَبْلَ العَزْمِ والتَّبَيُّنِ لِقَوْلِهِ تَعالَى: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ﴾ [آل عمران: ١٥٩] فإذا عَزَمَ الرَّسُولُ ﷺ لَمْ يَكُنْ لِبَشَرٍ التَّقَدُّمُ عَلَى اللهِ ورَسُولِهِ.

وَشَاوَرَ النَّبِيُّ أَصْحَابَهُ يَوْمَ أُحُدٍ

(28) CHAPTER. The Statement of Allāh تعالى:

"... And who (conduct) their affair by mutual consultation..." (V.42:38)

"... And consult them in the affair..." (V.3:159)

Consultation should take place before taking a decision and before the matter becomes clear, as is indicated by Allāh's Statement:

"...Then when you have taken a decision, put your trust in Allāh..." (V.3:159)

If the Messenger ﷺ decided something, it was not permissible for any human being to

فِي المُقامِ والخُرُوجِ، فَرَأَوْا لَهُ الخُرُوجَ، فَلَمَّا لَبِسَ لأْمَتَهُ وعَزَمَ قَالُوا: أَقِمْ، فَلَمْ يَمِلْ إليهِمْ بَعْدَ العَزْمِ وَقَالَ: «لا يَنْبَغِي لِنَبِيٍّ يَلْبَسُ لأْمَتَهُ فَيَضَعُها حَتَّى يَحْكُمَ اللهُ».

وَشاوَرَ عَلِيّاً وأُسَامَةَ فِيمَا رَمىٰ بِهِ أَهْلُ الإِفْكِ عائِشَةَ، فَسَمِعَ مِنهُمَا حَتَّى نَزَلَ القُرْآنُ فَجَلَدَ الرَّامِينَ. ولَمْ يَلْتَفِتْ إِلَى تَنازُعِهِمْ ولكِنْ حَكَمَ بِمَا أَمَرَهُ اللهُ.

وكانَتِ الأَئِمَّةُ بَعْدَ النَّبِيِّ ﷺ يَسْتَشِيرُونَ الأُمَنَاءَ مِنْ أَهْلِ العِلْمِ فِي الأُمُورِ المُبَاحَةِ لِيَأْخُذُوا بِأَسْهَلِهَا، فَإِذا وَضَحَ الكِتابُ أَوِ السُّنَّةُ لَمْ يَتَعَدَّوْهُ إِلَى غَيرِهِ اقْتِداءً بِالنَّبِيِّ ﷺ.

ورَأَى أَبُو بَكْرٍ قِتالَ مَنْ مَنَعَ الزَّكَاةَ، فَقَالَ عُمَرُ: كَيْفَ تُقاتِلُ؟ وقَدْ قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ، عَصَمُوا مِنِّي دِمَاءَهُمْ وأَمْوَالَهُمْ إِلَّا بِحَقِّها». فَقالَ أَبُو بَكْرٍ: واللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ ما جَمَعَ رَسُولُ اللهِ ﷺ، ثُمَّ تابَعَه بَعْدُ عُمَرُ. فَلَمْ يَلْتَفِتْ أَبُو بَكْرٍ إِلَى مشُورَةٍ إِذْ كانَ عِنْده حُكمُ رَسُولِ اللهِ ﷺ فِي الَّذِينَ فَرَّقُوا بَيْنَ الصَّلَاةِ والزَّكَاةِ، وَأَرَادُوا تَبْدِيلَ الدِّينِ وَأَحْكامِهِ. وَقالَ النَّبِيُّ ﷺ:

suggest something other than Allāh's Messenger's decision. On the day of (the battle of) Uḥud, the Prophet ﷺ consulted his Companions whether they should stay at Al-Madīna or go out (to meet the enemy), and they suggested that they should go out. When he had put on his armour and decided (to go out), they said, "You'd better stay." But he did not accept their (new) opinion after he had decided (to go out) and said, "A Prophet should not put off his armour after he had put it on (for the battle) till Allāh decides the case." The Prophet ﷺ also consulted 'Alī and Usāma concerning the false statement the liars had made about 'Āishah. He listened to their opinions till Qur'ānic Verses were revealed, whereupon the Prophet ﷺ flogged the slanderers and did not listen to their different opinions, but did what Allāh had ordered him to do. After the Prophet ﷺ, the Muslims used to consult the honest religious learned men in matters of law so that they might adopt the easiest of them, but if the Book (the Qur'ān) or the *Sunna* gave a clear, definite statement about a certain matter, they would not seek any other verdict. By that they used to adhere to the way of the Prophet ﷺ. And Abū Bakr decided to fight those who refused to pay *Zakāt*. 'Umar said to him, "How dare you fight them when Allāh's Messenger ﷺ said, 'I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). And if they say: *Lā ilāha illallāh*, then they would save their lives and properties from me, except for Allāh's Islāmic Laws (when they deserved a legal punishment) justly?' " Abū Bakr said, "By Allāh, I shall fight those who have separated what Allāh's Messenger ﷺ had put together!" Finally 'Umar yielded to Abū Bakr's opinions, so Abū Bakr did not heed

«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوه».

وكانَ القُرَّاءُ أَصْحَابَ مَشُورَةِ عُمَرَ كُهُولاً كَانُوا أَوْ شُبَّاناً، وكانَ وَقَّافاً عِنْدَ كِتابِ اللهِ عَزَّ وجَلَّ.

٧٣٦٩ - حدَّثَنَا الْأُوَيْسِيُّ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهَابٍ: حدَّثَني عُرْوَةُ وابنُ المُسَيَّبِ وَعَلْقَمَةُ بنُ وَقَّاصٍ وَعُبَيْدُ اللهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها حِينَ قَالَ لَها أهْلُ الإفْكِ قالَتْ: وَدَعا رَسُولُ اللهِ ﷺ عَليَّ بنَ أَبي طالِبٍ وَأُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما حِينَ اسْتَلْبَثَ الوَحْيُ يَسْأَلُهُما وهُوَ يَسْتَشِيرُهُمَا في فِرَاقِ أَهْلِهِ. فَأَمَّا أُسامَةُ فَأَشَارَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ. وأمَّا عَليٌّ فَقَالَ: لَمْ يُضَيِّقِ اللهُ عَلَيْكَ، والنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ. فَقَالَ: «هَلْ رَأَيْتِ مِنْ شَيءٍ يَرِيبُكِ؟» قالَتْ: ما رَأَيْتُ أَمْراً أَكْثَرَ مِنْ أَنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عن عَجِينِ أَهْلِها، فَتأتي الدَّاجِنُ فَتَأْكُلُهُ. فَقامَ عَلى المِنْبَرِ فَقالَ: «يا مَعْشَرَ المُسْلِمينَ، مَنْ يَعْذِرُني مِنْ

any counsel (in that matter) because he had the verdict of Allāh's Messenger ﷺ concerning those people who made separation between *Ṣalāt* (prayer) and *Zakāt*[1] and intended to change the religion and its laws. The Prophet ﷺ said, "If someone changes his (Islāmic) religion, then kill him." The *Qurrā'* (religious learned men), whether old or young, were 'Umar's advisors, and he used to be very cautious at the cases and matters dealt with by the Book of Allāh (the Qur'ān).

7369. Narrated 'Āishah رَضِيَ اللهُ عَنْها after the slanderers had given a forged statement against her: Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid when the Divine Revelation was delayed. He wanted to ask them and consult them about the question of divorcing me. Usāma gave his opinion that was based on what he knew about my innocence, but 'Alī said, "Allāh has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave-girl who will tell you the truth." So the Prophet ﷺ asked Barīra (my slave-girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a young girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet ﷺ stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allāh, I know nothing about my family except good." The narrator added: Then the Prophet ﷺ mentioned the innocence of 'Āishah. [See *Ḥadīth* No.4750]

(1) (Ch.28) This indicates that when the solution of a problem is found in the Qur'ān, or in the *Sunna*, it does not need any consultation.

رَجُلٍ بَلَغَنِي أَذاهُ فِي أَهْلِي؟ واللهِ ما عَلِمْتُ عَلى أَهْلِي إِلَّا خَيراً»، فَذَكَرَ بَرَاءَةَ عَائِشَةَ. وَقالَ أبو أُسامَةَ، عَنْ هِشامٍ. [راجع: ٢٥٩٣]

٧٣٧٠ - حدَّثَني مُحَمَّدُ بنُ حَرْبٍ: حَدَّثَنا يَحْيَى بنُ أَبِي زَكَرِيَّا الغَسَّانِيُّ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ أنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فَحَمِدَ اللهَ وأَثْنَى عَلَيهِ، وقالَ: «ما تُشِيرُونَ عَلَيَّ في قَوْمٍ يَسُبُّونَ أَهْلِي؟ ما عَلِمْتُ عَلَيهِمْ مِنْ سُوءٍ قَطُّ».

وعَنْ عُرْوَةَ قالَ: لَمَّا أُخْبِرَتْ عائِشَةُ بِالأَمْرِ قالَتْ: يا رَسُولَ اللهِ، أَتَأْذَنُ لِي أنْ أَنْطَلِقَ إِلَى أَهْلِي؟ فَأَذِنَ لَهَا وأَرسَلَ مَعَها الغُلامَ. وَقالَ رَجُلٌ مِنَ الأَنْصارِ: سُبْحانَكَ ما يَكونُ لَنا أنْ نَتَكَلَّمَ بِهٰذا، سُبْحانَكَ هٰذا بُهْتانٌ عَظِيمٌ. [راجع: ٢٥٩٣]

7370. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ addressed the people, and after praising and glorifying Allāh, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The subnarrator 'Urwa said: When 'Āishah was told of the slander, she said, "O Allāh's Messenger! Will you allow me to go to my parents' home?" He allowed her and sent a slave along with her. An *Anṣārī* man said, "*Subhānaka*![1] It is not right for us to speak about this. *Subhānaka*! This is a great lie!"

(1) (H.7370) *Subhānaka*: Glorified is He (Allāh) for what they ascribe to Him.

97 – THE BOOK OF *TAUḤĪD* (ISLĀMIC MONOTHEISM)[1] (i.e., to believe in the Oneness of Allāh)

٩٧ - كتاب التوحيد

(1) CHAPTER. What has been said about the Prophet's ﷺ inviting his followers (nation) to *Tauhīd Allāh* i.e., Islāmic Monotheism (worshiping none but Allāh تبارك وتعالى Alone).

(١) بابُ ما جاءَ في دُعاءِ النَّبيِّ ﷺ أُمَّتَهُ إلَى تَوْحِيدِ اللهِ تَبارَكَ وتَعالَى

7371. Narrated Ibn Abbas رضي الله عنهما: The Prophet ﷺ sent Mu'ādh to Yemen.

٧٣٧١ - حدَّثَنا أبو عاصِمٍ، حدَّثَنا زَكَرِيَّا بنُ إسحاقَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ بَعَثَ مُعاذاً إلَى اليَمَنِ. [راجع: ١٣٩٥]

7372. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ sent Mu'ādh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them is to testify the *Tauhīd Allāh* [i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)]. If they accept that, tell them that Allāh has enjoined on them, five compulsory congregational *Ṣalāt* (prayers) to be offered in one day and one night (24 hours). And if they offer their *Salāt* (prayer), tell them that Allāh has enjoined on them *Zakāt* of their properties; and it is to be taken from the rich among them and given to the poor among them. And if they agree to that, then take from them *Zakāt*, but avoid the best property of the people." [See *Hadīth* No. 1395 and 4347]

٧٣٧٢ - وحدَّثني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا الفَضْلُ بنُ العَلاءِ: حدَّثَنا إسْماعِيلُ بنُ أُمَيَّةَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ: أنَّهُ سَمِعَ أبا مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ يَقولُ: سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ: لَمَّا بَعَثَ النَّبيُّ ﷺ مُعاذاً إلَى نَحْوِ أَهْلِ اليَمَنِ قالَ لَهُ: «إنَّكَ تَقْدَمُ عَلى قَوْمٍ مِنْ أَهْلِ الكِتابِ، فَلْيَكُنْ أوَّلَ ما تَدْعوهُمْ إلَى أنْ يُوَحِّدُوا اللهَ تَعالَى. فَإذا عَرَفوا ذلكَ فَأخْبِرْهُمْ أنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ في يَوْمِهِمْ وَلَيْلَتِهِمْ فَإذا صَلَّوا فَأخْبرهُمْ أنَّ اللهَ افْتَرَضَ عَلَيهِمْ زَكاةً في أمْوالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ

(1) (Book 97) *Tauhīd* (Islamic Monotheism): See the glossary.

فَتُرَدُّ عَلى فَقِيرِهِمْ. فَإِذَا أَقَرُّوا بِذٰلِكَ فَخُذْ مِنْهُمْ وتَوَقَّ كَرائِمَ أَمْوالِ النَّاسِ». [راجع: ١٣٩٥]

7373. Narrated Mu'ā<u>dh</u> bin Jabal: The Prophet ﷺ said, "O Mu'ā<u>dh</u>! Do you know what Allāh's Right upon His slaves is?" I said, "Allāh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?" I replied, "Allāh and His Messenger know better." The Prophet ﷺ said, "Not to punish them (if they did so)." (See H. 2856)

٧٣٧٣ - حدَّثنا مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي حَصِينٍ والأَشْعَثِ بنِ سُلَيمٍ: سَمِعا الأَسْوَدَ بنَ هِلالٍ، عَنْ مُعاذِ بنِ جَبَلٍ قالَ: قالَ النَّبِيُّ ﷺ: «يا مُعاذُ، أَتَدْرِي ما حَقُّ اللهِ عَلى العِبادِ؟» قالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «أَنْ يَعْبُدُوهُ وَلا يُشْرِكوا بِهِ شَيْئاً. أَتَدْرِي ما حَقُّهُمْ عَلَيهِ؟» قالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. قالَ: «أَنْ لا يُعَذِّبَهُمْ». [راجع: ٢٨٥٦]

7374. Narrated Abū Sa'īd Al-<u>Kh</u>udrī رَضِيَ اللهُ عَنْهُ: A man heard another man reciting [in the *Ṣalāt* (prayers)]: (*Sūrat Al-Ikhlās*)

"Say (O Muḥammad ﷺ): He is Allāh, (the) One." (V.112:1)

And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that *Sūrah* by itself was not enough. Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ān." (See H. 5013)

٧٣٧٤ - حدَّثنا إِسْماعِيلُ: حدَّثَنِي مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبي صَعْصَعَةَ، عَنْ أَبيهِ، عَنْ أَبي سَعيدٍ الخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ①﴾ يُرَدِّدُها، فَلَما أَصْبَحَ جاءَ إِلى النَّبِيِّ ﷺ فَذَكَرَ لَهُ ذٰلِكَ، فَكَأَنَّ الرَّجُلَ يَتَقالُّها، فَقالَ رَسُولُ اللهِ ﷺ: «والَّذِي نَفْسِي بِيَدِهِ إِنَّها لَتَعْدِلُ ثُلُثَ القُرْآنِ».

زادَ إِسْماعِيلُ بنُ جَعْفَرٍ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبيهِ، عَنْ أَبي سَعِيدٍ: أَخْبَرَنِي أَخِي قَتادَةُ بنُ النُّعْمانِ عَنِ النَّبِيِّ ﷺ. [راجع: ٥٠١٣]

7375. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the *Salāt* (prayers) and would finish his recitation with: (*Surāt Al-Ikhlās*)

"Say (O Muhammad ﷺ): He is Allāh, (the) One.'" (V.112:1)

When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it describes the qualities of the Most Gracious and I love to recite it (in my *Salāt*)." The Prophet ﷺ said (to them), "Tell him that Allāh loves him."

٧٣٧٥ - **حدَّثنا** أحمدُ بنُ صالحٍ: حدَّثنا ابنُ وَهْبٍ: حدَّثنا عَمْرٌو، عَنِ ابْنِ أبي هِلالٍ: أنَّ أبا الرِّجالِ مُحَمَّدَ بنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، وكانَتْ في حَجْرِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عائِشَةَ أنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً عَلى سَرِيَّةٍ وكانَ يَقْرَأُ لأصحابِهِ في صَلاتِهِ فَيَخْتِمُ بـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾، فَلَمَّا رَجَعُوا ذَكَروا ذلكَ للنَّبِيِّ ﷺ فقالَ: «سَلوهُ لِأيِّ شَيءٍ يَصْنَعُ ذٰلكَ؟» فَسَألوهُ فقالَ: لِأنَّها صِفَةُ الرَّحْمٰنِ، وأنا أُحِبُّ أنْ أقْرَأَ بِها. فَقالَ النَّبِيُّ ﷺ: «أَخْبِرُوهُ أنَّ اللهَ يُحِبُّهُ».

(2) CHAPTER. The Statement of Allāh تبارك وتعالى:

"Say: Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." (V.17:110)

(٢) **باب** قَوْلِ اللهِ تَبارَكَ وتعالَى:

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾ [الإسراء: ١١٠]

7376. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Allāh will not be Merciful to those who are not merciful to mankind."

٧٣٧٦ - **حدَّثنا** مُحَمَّدٌ: أخبرَنا أبو مُعاوِيَةَ، عَنِ الأعْمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ وأبي ظَبْيانَ، عَنْ جَريرِ بنِ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَرْحَمُ اللهُ مَنْ لا يَرْحَمُ النَّاسَ».

[راجع: ٦٠١٣]

7377. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: We were with the Prophet ﷺ when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying.

٧٣٧٧ - **حدَّثنا** أبو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عاصِمٍ الأحْوَلِ، عَنْ أبي عُثمانَ النَّهْدِيِّ،

The Prophet ﷺ said (to the messenger), "Go back and tell her that: Whatever Allāh takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allāh's Reward." But she sent the messenger to the Prophet ﷺ again, swearing that he should come to her. So the Prophet ﷺ got up, and so did Sa'd bin 'Ubāda and Mu'ādh bin Jabal (and went to her). When the child was brought to the Prophet ﷺ, his breath was disturbed in his chest as if it were in a water-skin. On that the eyes of the Prophet ﷺ became flooded with tears, whereupon Sa'd said to him, "O Allāh's Messenger! What is this?" The Prophet ﷺ said, "This is mercy which Allāh has lodged in the heart of His slaves, and Allāh is Merciful only to those of His slaves who are merciful (to others)." [See *Ḥadīth* No.1284]

عَنْ أُسامَةَ بنِ زَيْدٍ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إذْ جاءَهُ رَسُولُ إحْدَى بَناتِهِ يَدْعُوهُ إلَى ابْنِها في المَوْتِ، فَقالَ النَّبِيُّ ﷺ: «ارْجِعْ فَأَخْبِرْها أنَّ للهِ ما أخَذَ، ولَهُ ما أعْطَى، وَكُلُّ شَيءٍ عِنْدَهُ بأَجَلٍ مُسَمًّى. فَمُرْها فَلْتَصْبِرْ ولْتَحْتَسِبْ». فأعادَتِ الرَّسُولَ أنَّها أقْسَمَتْ لَتَأْتِيَنَّها. فقامَ النَّبِيُّ ﷺ وقامَ مَعَهُ سَعْدُ بنُ عُبادَةَ ومُعاذُ بنُ جَبَلٍ، فَدُفِعَ الصَّبِيُّ إلَيْهِ ونَفْسُه تَقَعْقَعُ كأنَّها في شَنٍّ، فَفاضَتْ عَيناهُ. فَقالَ لَهُ سَعْدٌ: يا رَسُولَ اللهِ مَا هَذَا؟ قالَ: «هٰذِهِ رَحمَةٌ جَعَلَها اللهُ في قُلوبِ عِبادِهِ، وَإنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [راجع: ١٢٨٤]

(3) CHAPTER. The Statement of Allāh تعالى: "Verily Allāh is the All-Provider, Owner of Power, the Most Strong." (V.51:58)

(٣) بابُ قَوْلِ اللهِ تَعالَى: ﴿إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ۝٥٨﴾ [الذاريات: ٥٨]

7378. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ said, "None is more patient than Allāh against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision." (See H. 4482, and 6099)

٧٣٧٨ - **حَدَّثَنا** عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ النَّبِيُّ ﷺ: «ما أحَدٌ أصْبَرُ عَلى أذًى سَمِعَهُ مِنَ اللهِ، يَدَّعُونَ لَهُ الوَلَدَ ثُمَّ يُعافِيهِمْ وَيَرْزُقُهُمْ». [راجع: ٦٠٩٩]

(4) CHAPTER. The Statements of Allāh تعالى: "(He Alone is) the All-Knower of the

(٤) بابُ قَوْلِ اللهِ تَعالَى: ﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦﴾

Unseen, and He reveals to none His Unseen." (V.72:26)

And: **"Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)**

And: **"...He has sent it (the Qur'ān) down with His Knowledge..." (V.35:11)**

And: **..."And no female conceives or gives birth, but with His Knowledge..." (V.35:11)**

And: **"To Him (Alone) is referred the knowledge of the Hour." (V.41:47)**

And Yaḥyā said, "Allāh has knowledge of everything, whether apparent or hidden (perceivable by human being or not)."

[الجن: ٢٦] و﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ [لقمان: ٣٤]، و﴿أَنزَلَهُۥ بِعِلْمِهِۦ﴾ [النساء: ١٦٦] و﴿وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ﴾ [فاطر: ١١] ﴿إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ﴾ [فصلت: ٤٧]،

قالَ يَحْيَى: الظَّاهِرُ عَلى كُلِّ شَيءٍ عِلْماً، والباطِنُ عَلى كُلِّ شَيءٍ عِلْماً.

7379. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The keys of the Unseen are five and none knows them but Allāh: (1) None knows what is in the womb, but Allāh; (2) None knows what will happen tomorrow, but Allāh; (3) None knows when it will rain, but Allāh; (4) None knows where he will die, but Allāh (knows that); and (5) None knows when the Hour will be established, but Allāh." (See H. 1039, Vol. 2)

٧٣٧٩ - حدَّثنا خالدُ بنُ مَخلَدٍ: حدَّثَنا سُلَيمانُ بنُ بِلالٍ: حدَّثني عَبْدُ اللهِ بنُ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «مَفاتِيحُ الغَيبِ خَمْسٌ لا يَعْلَمُها إلَّا اللهُ. لا يَعْلَمُ ما تَغِيضُ الأرْحامُ إلَّا اللهُ، ولا يَعْلَمُ ما في غَدٍ إلَّا اللهُ، ولا يَعْلَمُ مَتى يَأتِي المَطَرُ أحَدٌ إلَّا اللهُ، وَلا تَدْرِي نَفْسٌ بأيِّ أرْضٍ تَموتُ إلَّا اللهُ، وَلا يَعْلَمُ مَتى تَقومُ السَّاعَةُ إلَّا اللهُ». [راجع: ١٠٣٩]

7380. Narrated Masrūq: 'Āi**sh**ah رَضِيَ الله عَنْها said, "If anyone tells you that Muḥammad ﷺ has seen his Lord, (Allāh) he is a liar, for Allāh says:

'No vision can grasp Him...' (V.6:103)

And if anyone tells you that Muḥammad ﷺ knows the Unseen, he is a liar, for Allāh says:

'None has the knowledge of the Unseen but Allāh.' "

٧٣٨٠ - حدَّثنا مُحَمَّدُ بنُ يوسُفَ: حدَّثنا سُفْيانُ، عَنْ إسْماعِيلَ، عَنِ الشَّعْبيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ حَدَّثَكَ أنَّ مُحَمَّداً ﷺ رَأى رَبَّهُ فَقَدْ كَذَبَ، وهُوَ يَقولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ﴾ ومَنْ حَدَّثَكَ أنَّهُ يَعْلَمُ الغَيْبَ فَقَدْ كَذَبَ، وهُوَ

يقولُ: لا يَعْلَمُ الغَيْبَ إلّا اللهُ».

[راجع: ٣٢٣٤]

(٥) بابُ قَوْلِ اللهِ تعالى: ﴿ٱلسَّلَٰمُ ٱلْمُؤْمِنُ﴾ [الحشر: ٢٣]

(5) CHAPTER. The Statement of Allāh تعالى: "...(Allāh is He Who is) the One Free from all defects, the Giver of security..." (V.59:23)

٧٣٨١ - حدَّثنا أحْمَدُ بن يُونُس: حدَّثنا زُهَيرٌ: حدَّثنا مُغيرَةُ: حدَّثنا شَقيقُ بنُ سَلَمَةَ قالَ: قالَ عَبْدُ اللهِ: كُنَّا نُصَلِّي خَلْفَ النَّبيِّ ﷺ فَنقولُ: السَّلامُ عَلى الله، فَقالَ النَّبيُّ ﷺ: «إنَّ اللهَ هُوَ السَّلامُ. ولكنْ قولوا: التَّحِيَّاتُ للهِ، والصَّلَواتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ. السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحينَ، أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ، وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ».

[راجع: ٨٣١]

7381. Narrated 'Abdullah رَضِيَ اللهُ عَنْهُ: We used to offer prayer behind the Prophet ﷺ and used to say: *As-Salāmu Alallāh*[1]. The Prophet ﷺ said, "Allāh himself is *As-Salām*, so you should say: *'At-Tahiyātu lillāhi waṣ ṣalawātu waṭ-ṭaiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyu wa raḥmatul-lāhi wa barakātuhu. As-Salāmu 'alaina wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn. Ash-hadu an lā ilaha illallāh, wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu.'* "[2]

(٦) بابُ قَوْلِ اللهِ تعالَى: ﴿مَلِكِ ٱلنَّاسِ﴾ فيهِ ابنُ عُمَرَ عَنِ النَّبيِّ ﷺ

(6) CHAPTER. The Statement of Allāh تعالى: "The King of mankind." (V.114:2)

٧٣٨٢ - حدَّثنا أحْمَدُ بْنُ صالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخْبَرَني يونُسُ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «يَقْبِضُ اللهُ الأرْضَ يَوْمَ القِيامَةِ،

7382. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Allāh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King; where are the kings of the earth?' "

---

(1) (H.7381) Peace be on Allāh.

(2) (H.7381) "All the (best) compliments, prayers and good things are due to Allāh. Peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh. I testify that none has the right to be worshipped but Allāh, and I also testify that Muḥammad is His slave and His Messenger."

ويَطْوي السَّماءَ بِيَمِينِهِ ثُمَّ يَقولُ: أنا المَلِكُ، أيْنَ مُلوكُ الأرْضِ؟».

وقالَ شُعَيْبٌ، والزُّبَيْديُّ، وابنُ مُسافِرٍ، وإسحاقُ بنُ يَحْيَى، عَنِ الزُّهْريِّ، عَنْ أبي سَلَمَةَ. [راجع: ٤٨١٢]

(٧) **باب قَوْلِ اللهِ تَعالَى: ﴿وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ ﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾﴾** [الصافات: ١٨٠] ﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ﴾ [المنافقون: ٨] وَمَنْ حَلَفَ بعزَّةِ الله وصفاتِهِ،

وقالَ أنَسٌ: قالَ النَّبيُّ ﷺ: «تَقولُ جَهَنَّمُ قَطْ قَطْ وَعِزَّتِكَ». وقالَ أبو هُرَيْرَةَ: عَنِ النَّبيِّ ﷺ: «يَبْقى رَجُلٌ بَيْنَ الجَنَّةِ والنَّارِ وَهُوَ آخِرُ أهْلِ النَّارِ دُخولاً الجَنَّةَ، فَيَقولُ: رَبِّ اصْرِفْ وَجْهي عَنِ النَّارِ، لا وعِزَّتِكَ لا أسألُكَ غَيرَها». قالَ أبو سَعيد: إنَّ رَسُولَ اللهِ ﷺ «قالَ: قالَ اللهُ عَزَّ وجَلَّ: لكَ ذلكَ وعَشَرَةُ أمْثالِه». وقالَ أيُّوبُ: «وعِزَّتِكَ لا غِنَى بي عن بَرَكَتِكَ».

(7) CHAPTER. The Statements of Allāh تعالى:
"And He is the All-Mighty, the All-Wise." (V.14:4), (V.16:60), (V.45:37)

And: **"Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him." (V.37:180)**

And: **"But honour, power, and glory belong to Allāh, and to His Messenger..." (V.63:8)**

And whoever swore by the *'Izzat* (Honour and Power) of Allāh and by His Qualities.

Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, ("Allāh will put His Foot over Hell on the Day of Resurrection), and Hell will say, *'Qaṭ! Qaṭ!* (Sufficient! Sufficient!) By Your *'Izzat* (Power and Honour)!' "

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man who will be the last person to enter Paradise will remain between Hell and Paradise. He will say, 'O Lord, turn my face away from the Fire! No, by Your *'Izzat* (Power and Honour), I will not ask You for anything else.' "

Abū Sa'īd said: Allāh's Messenger ﷺ said, "Allāh عَزَّ وجَلَّ will say (to that man), 'For you is that and ten times the similar of that.' " (The Prophet) Ayyūb (Job) said, "By Your *'Izzat* (Power and Honour)! I cannot dispense with Your Blessings!"

٧٣٨٣ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارث: حدَّثَنا حُسَيْنٌ المُعَلِّمُ:

7383. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to say, "I seek refuge (with You) by Your *'Izzat* (Honour and

Power) *Lā ilāha illa Anta*" (none has the right to be worshipped but You), Who does not die while the jinn and the human beings die."

حدَّثني عَبْدُ الله بنُ بُرَيْدَةَ، عَن يَحْيَى بن يَعْمَرَ، عَن ابنِ عَبَّاسٍ: أنَّ النَّبيَّ ﷺ كان يَقولُ: «أعوذُ بعزَّتك الَّذي لا إلٰهَ إلَّا أنْتَ الَّذي لا يَموتُ، والجِنُّ والإِنْسُ يَموتونَ».

7384. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "(The people will be) thrown into Hell (Fire); and it will keep on saying, 'Is there any more?' till the Lord[1] of the *'Alamin* (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, *'Qad! Qad!* (Enough! Enough!) By Your *'Izzat* (Honour and Power) and Your *Karam* (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allāh will create some more people and let them dwell in the surplus empty space of Paradise."

٧٣٨٤ - **حدَّثنا** ابنُ أبي الأسْوَد: حدَّثنا حَرَمِيٌّ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَن أنَسٍ عَن النَّبيِّ ﷺ قالَ: «يُلْقَى في النَّار».

وقال لي خَلِيفَةُ: حدَّثنا يَزيدُ بنُ زُرَيْعٍ: حدَّثنا سَعيدٌ، عَن قَتادَةَ، عَن أنَسٍ

وعَن مُعْتَمِرٍ: سَمِعْتُ أبي، عن قَتادَةَ، عَن أنَسٍ عَن النَّبيِّ ﷺ قالَ: «لا يَزَالُ يُلْقَى فِيها وَتَقولُ: هَلْ مِنْ مَزيدٍ، حَتَّى يَضَعَ فِيها رَبُّ العالَمِينَ قَدَمَهُ فَيَنْزَوِي بَعْضُها إلى بَعْضٍ ثُمَّ تَقولُ: قَدْ قَدْ، بعزَّتِكَ وكَرَمِكَ. وَلا تَزَالُ الجَنَّةُ تَفْضُلُ حتَّى يُنْشِئَ اللهُ لَها خَلْقاً فَيُسْكِنَهمْ فَضْلَ الجَنَّة».

[راجع: ٤٨٤٨]

(8) CHAPTER. The Statement of Allāh تعالى: "And it is He Who has created the heavens and the earth in truth..." (V.6:73)

[This Verse indicates the Name of Allāh: *Al-Khāliq* (The Creator)].

(٨) **باب** قَوْلِ الله تَعالى: ﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ﴾ [الأنعام: ٧٣]

7385. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ used to invoke Allāh at night, saying, "O Allāh! All the praises are

٧٣٨٥ - **حدَّثنا** قَبيصَةُ: حدَّثنا سُفْيانُ، عن ابن جُرَيْج، عَن

(1) (H.7384) Lord (See H. 4474, Vol. 6).

for You. You are the Lord of the heavens and the earth. All the praises are for You. You are the Maintainer of the heaven and the earth and whatever is in them. All the praises are for You. You are the Light of the heavens and the earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allāh! I submit myself to You, and I believe in You and I depend upon You, and I repent to You, and with You (Your Evidences) I stand against my opponents, and to You I leave the judgement (for those who refuse my message). O Allāh! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only *Ilāh* (God Whom I worship) and there is no other *Ilāh* (God) for me (i.e., I worship none but You)."

Narrated Sufyān (regarding the above narration) that the Prophet ﷺ added, "You are the Truth, and Your Word is the Truth." (See H. 1120)

سُلَيمانَ، عَن طاوُس، عَن ابن عَبَّاس رَضِيَ اللهُ عَنْهُما قال: كان النَّبيُّ ﷺ يَدْعو منَ اللَّيْل: «اللَّهُمَّ لكَ الحَمْدُ، أَنْتَ رَبُّ السَّمواتِ والأَرْضِ لكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمْواتِ والأَرْضِ ومَنْ فِيهِنَّ لكَ الحَمْدُ، أَنْتَ نُورُ السَّمْوات والأَرْض، قَوْلُكَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلقاؤُكَ حَقٌّ، والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أَسْلَمتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وإلَيْكَ أَنَبْتُ، وبِكَ خاصَمْتُ، وإِلَيْكَ حاكمْتُ. فاغْفِرْ لي ما قَدَّمْتُ وما أَخَّرْتُ، وأَسْرَرْتُ وأَعْلَنْتُ، أَنْتَ إلٰهي لا إِلٰهَ لي غَيرُكَ». حدَّثَنا ثابتُ بنُ مُحَمَّدٍ: حدَّثَنا سُفيان بهٰذَا، وَقالَ: «أَنْتَ الحَقُّ وقَوْلُكَ الحَقُّ». [راجع: ١١٢٠]

(9) CHAPTER. The Statement of Allāh تعالى: "And Allāh is Ever All-Hearer, All-Seer." (V.4:134)

(٩) باب ﴿وَكَانَ ٱللَّهُ سَمِيعًا بَصِيرًا﴾ [النساء: ١٣٤]

'Āishah said, "Praise is to Allāh, Whose hearing power can detect all kinds of sounds." Then Allāh revealed to the Prophet ﷺ:

"Indeed! Allāh has heard the statement of her (Khaula bint Tha'labah) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aūs bin Aṣ-Ṣāmit)..." (V.58:1)

قال الأعمَشُ عَن تَميم، عَن عُرْوَةَ، عَن عائِشَةَ قالَت: الحَمْدُ لله الَّذي وَسِعَ سَمْعُهُ الأصْواتَ، فَأَنْزَلَ اللهُ تَعالى عَلى النَّبيِّ ﷺ ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾ [المجادلة: ١].

7386. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say, "*Allāhu Akbar*." The Prophet ﷺ said, "Don't trouble yourselves too much! You are

٧٣٨٦ - **حدَّثَنا** سُلَيمانُ بنُ حَرْب: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَن أَيُّوبَ، عَن أَبي عُثمانَ، عن أَبي

موسَى قالَ: كُنَّا مع النَّبِيِّ ﷺ في سَفَرٍ فَكُنَّا إذا عَلَوْنا كَبَّرنا فَقال: «ارْبَعوا عَلى أنْفُسِكمْ فَإنَّكمْ لا تَدْعُونَ أصَمَّ ولا غائباً، تَدْعونَ سَميعاً بَصِيراً قَرِيباً». ثُمَّ أتى عَلَيَّ وأنا أقولُ في نَفْسي: لا حَوْلَ وَلا قُوَّةَ إلَّا بالله، فَقالَ لي: «يا عَبْدَ الله بنَ قَيْسٍ، قُلْ: لا حَوْلَ وَلا قُوَّةَ إلَّا بالله، فإنَّها كَنْزٌ مِنْ كُنوزِ الجَنَّة»، أوْ قالَ: «ألا أدُلُّكَ؟» به [راجع: ٢٩٩٢].

not calling a deaf or an absent person, but you are calling One Who hears, sees, and is (very) Near." Then he came to me while I was saying in my heart, "*Lā ḥawla wa lā quwwata illā billāh* (there is neither might nor power but with Allāh)." He said, to me, "O 'Abdullāh bin Qais! Say, '*Lā ḥawla wa lā quwwata illā billāh*', for it is a treasure from one of the treasures of Paradise." Or said, "Shall I tell you of it?" (See H. 2992, Vol. 4)

٧٣٨٧، ٧٣٨٨ - حدَّثَنا يَحْيَى بنُ سُلَيمانَ: حدَّثَني ابنُ وَهْبٍ: أخْبرَني عَمْرٌو، عَن يَزيدَ، عَن أبي الخَيرِ: سَمعَ عَبْدَ اللهِ بنَ عَمْرٍو: أنَّ أبا بَكْرٍ الصِّدّيقَ رَضِيَ اللهُ عَنْهُ قالَ للنَّبِيِّ ﷺ: يا رَسولَ الله، عَلِّمْني دُعاءً أدْعُو به في صَلاتي، قالَ: «قُلِ: اللَّهُمَّ إنِّي ظَلَمْتُ نَفْسي ظُلْماً كَثيراً، وَلا يَغْفِرُ الذُّنوبَ إلَّا أنْتَ، فاغْفِرْ لي مِنْ عِنْدِكَ مَغْفِرَةً، إنَّكَ أنْتَ الغَفورُ الرَّحيمُ». [راجع: ٨٣٤]

7387, 7388. Narrated 'Abdullāh bin 'Amr: Abū Bakr Aṣ-Ṣiddīq said to the Prophet ﷺ, "O Allāh's Messenger! Teach me an invocation with which I may invoke Allāh in my *Ṣalāt* (prayers)." The Prophet ﷺ said, "Say: 'O Allāh! I have done great *Zulm* (wrong) to myself, very much, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

٧٣٨٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا ابنُ وَهْبٍ: أخْبرَني يُونُسُ، عَن ابن شهاب: حدَّثَني عُرْوَةُ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنها حَدَّثَتْهُ: قالَ النَّبِيُّ ﷺ: «إنَّ جبريلَ عَلَيه السَّلامُ ناداني، قالَ: إنَّ اللهَ قَدْ سَمعَ قَوْلَ قَوْمِكَ وَما رَدُّوا عَلَيكَ». [راجع: ٣٢٣١]

7389. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Jibrīl (Gabriel) called me and said, 'Allāh has heard the statement of your people and what they replied to you.' " (See H. 3231, Vol. 4)

(10) CHAPTER. The Statement of Allāh تعالى: "Say: He has power to (send torment on you from above)..." (V.6:65)

(١٠) بابُ قَوْلِ الله تَعالى: ﴿قُلْ هُوَ ٱلْقَادِرُ﴾ [الأنعام: ٦٥]

7390. Narrated Jābir bin 'Abdullāh As-Salamī: Allāh's Messenger ﷺ used to teach his Companions to perform the *Ṣalāt* (prayer) of *Istikhāra*[1] for every matter just as he used to teach them the *Sūrah* from the Qur'ān. He used to say, "If anyone of you intends to do something, he should offer a two *Rak'ā Ṣalāt* (prayer) other than the compulsory *Ṣalāt* (prayer), and after finishing it, he should say: 'O Allāh! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are Able to do things while I am not, and You know while I do not; and You are the All-Knower of the Unseen. O Allāh! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allāh! If You know that this matter is not good for me in my religion, in my this life and Hereafter (or at present, or in the future), then divert me from it and choose for me what is good wherever it may be, and make me pleased with it'." [See *Ḥadīth* No.6382, Vol. 8]

٧٣٩٠ - حَدَّثَني إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مَعْنُ بنُ عيسَى: حدَّثَني عَبْدُ الرحمٰنِ ابنُ أبي المَوالي قالَ: سَمِعتُ مُحَمَّدَ بنَ المُنْكَدِرِ يُحَدِّثُ عَبْدَ اللهِ بنَ الحَسَنِ يَقولُ: أخبرَني جابرُ بنُ عَبْدِ اللهِ السَّلَميُّ قالَ: كانَ رَسُولُ اللهِ ﷺ يُعَلِّمُ أصحابَهُ الاسْتخارَةَ في الأمُورِ كُلِّها، كما يُعَلِّمُ السُّورَةَ منَ القُرْآنِ، يَقولُ: «إذا هَمَّ أحَدُكمْ بالأمْرِ فَلْيَرْكَعْ رَكْعَتَينِ مِنْ غَيرِ الفَريضَةِ ثُمَّ لْيَقُلْ: اللَّهُمَّ إنِّي أسْتَخيرُكَ بِعِلْمِكَ، وأسْتَقْدِرُكَ بِقُدْرَتِك، وأسألكَ منْ فَضْلِكَ، فإنَّكَ تَقْدِرُ وَلا أقْدِرُ، وتَعْلَمُ وَلا أعْلَمُ وأنْتَ عَلَّامُ الغُيوبِ. اللَّهُمَّ فَإنْ كُنْتَ تَعْلَمُ هٰذا الأمْرَ، ثُمَّ يُسَمِّيهِ بعَيْنِهِ، خَيراً لي في عاجِلِ أمْري وآجِلِهِ، قال: أوْ في ديني ومَعاشِي وعاقِبَةِ أمْري، فاقْدُرْهُ لي ويَسِّرْهُ لي، ثُمَّ بارِكْ لي فيه. اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ شَرٌّ لي في ديني ومَعاشِي وعاقِبَةِ أمْري، أوْ قالَ: في عاجِلِ أمْري وآجِلِهِ، فاصْرِفْني عَنْهُ، واقْدُرْ لِيَ الخَيرَ حَيْثُ كانَ، ثُمَّ رَضِّني به». [راجع: ١١٦٢]

---

(1) (H.7390) *'Istikhāra'* is a *Ṣalāt* (prayer) in which the praying person appeals to Allāh to guide him on the right way regarding a certain situation.

(١١) **بابُ مُقَلِّبِ القُلوبِ،**

وقَوْلُ اللهِ تَعالى: ﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ﴾ [الأنعام: ١١٠].

(11) CHAPTER. The One Who turns the hearts.

And the Statement of Allāh تعالى:

"And We shall turn their hearts and their eyes..." (V.6:110)

٧٣٩١ - **حدَّثنا** سَعيدُ بن سُلَيمانَ، عن ابن المُبارَكِ، عَن موسَى بن عقبةَ، عَن سالِمٍ، عَن عَبْدِ اللهِ قال: أكْثرُ ما كانَ النَّبيُّ ﷺ يَحْلِفُ: «لا ومُقَلِّبِ القلوبِ». [راجع: ٦٦١٧]

7391. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ frequently used to swear, "No, by the One Who turns the hearts."

(١٢) **بابٌ إنَّ للهِ مِائَةَ اسْمٍ إلَّا وَاحِدَةً،**

قال ابنُ عَبَّاس: ﴿ذُو ٱلْجَلَـٰلِ﴾ [الرحمن: ٢٧]: العَظَمَةِ. ﴿ٱلْبَرُّ﴾ [الطور: ٢٨]: اللَّطِيفُ.

(12) CHAPTER. Allāh has one hundred Names less One (ninety-nine)[1].

Ibn 'Abbās said, "*Dhul-Jalāl* (means, Full of Majesty) and the meaning of *Al-Barr* is, the Most Courteous."

٧٣٩٢ - **حدَّثنا** أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَن الأعْرَجِ، عن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ للهِ تِسْعَةً وتِسْعينَ اسماً، مِائَةً إلَّا واحِداً، مَنْ أحْصاها دَخَلَ الجَنَّةَ». [راجع: ٢٧٣٦]

أحْصَيْناه: حَفِظْناه.

7392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise."[2] To count something means to know it by heart.

(1) (H.Ch.12) Imām Bukhārī knows very well the *Aḥadīth* mentioning in detail the ninety-nine Names of Allāh quoted by *Tirmidi* but that *Ḥadīth* did not come up to the standard of his selection of *Ṣaḥīḥ Al-Bukhārī* so he took Allāh's Names from the Verses of the Qur'ān either as adjectives or from the verbs of the Verses or from the Prophet's *Sunna*.

(2) (H.7392) Memorizing Allāh's Names means to believe in those Qualities of Allāh derived from those Names and should be accompanied by good deeds which Allāh's Names inspire us to do. Just knowing Allāh's Names by heart, will not make a vicious man enter Paradise. Therefore, the word 'memorized' in the *Ḥadīth* means to behave in accordance with the implications of Allāh's Names.

(13) CHAPTER. (What is said regarding) asking Allāh with His Names and seeking refuge with them.

(١٣) **بابُ السُّؤالِ بأسْماء الله تَعالى والاسْتِعاذَة بها**

7393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: *Bismika Rabbī waḍa'tu janbī, wa bika arfa'uhu. In amsakta nafsī faghfir lahā, wa in arsaltahā faḥfaẓhā bimā taḥfaẓu bihī 'ibādakaṣ-ṣāliḥīn*."(1)

٧٣٩٣ - **حدَّثَنا** عَبْدُ العَزيز بنُ عَبْدِ اللهِ: حدَّثني مالكٌ، عَن سَعيدِ بن أبي سَعيدِ المَقْبُريِّ، عَن أبي هُرَيْرَةَ عَن النَّبيِّ ﷺ قالَ: «إذا جاءَ أحَدُكُمْ إلَى فِرَاشِهِ فَلْيَنْفُضْه بِصَنِفَةِ ثَوْبِه ثَلاثَ مَرَّاتٍ، ولْيَقُلْ: باسمكَ رَبِّيْ وضَعتُ جَنْبِي، وَبِكَ أرْفَعُه، إنْ أمْسَكْتَ نَفْسِي فاغْفِرْ لَهَا، وإنْ أرْسَلْتَها فاحْفَظها بما تَحْفَظُ به عِبادَكَ الصَّالِحِينَ».

تابَعَه يَحْيَى وَبِشْرُ بنُ المُفضَّل، عَن عُبَيْدِ الله، عَن سَعيدٍ، عَنْ أبي هُرَيْرَةَ عن النَّبيِّ ﷺ. وزَادَ زُهَيرٌ وأبو ضَمْرَةَ وَإسماعِيلُ بنُ زَكَرِيَّا عن عُبَيْدِ اللهِ، عَن سَعِيدٍ، عَن أبيه، عَن أبي هُرَيْرَةَ عَن النَّبيِّ ﷺ. ورَواهُ ابنُ عَجْلانَ، عَن سَعيدٍ، عَن أبي هُرَيْرَةَ، عَن النَّبيِّ ﷺ. [راجع: ٦٣٢٠]

7394. Narrated Juḥaifa: When the Prophet ﷺ went to bed, he used to say, "*Allāhumma bismika aḥyā wa amūt*."(2) And when he got up in the morning he used to say, "*Alḥamdu lillāhil-ladhī aḥyāna ba'damā amātana wa ilaihin-nushūr*."(3)

٧٣٩٤ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلكِ، عَن رِبْعِيٍّ، عَن حُذَيْفَةَ قال: كانَ النَّبيُّ ﷺ إذا أوَى إلى فِرَاشِهِ قال: «اللَّهُمَّ بِاسمكَ

---

(1) (H.7393) "In Your Name O Lord, I put my side (on the bed), and in Your (Name) I will raise it. If You should capture my soul, then forgive it; and if You should release it, protect it with what You protect Your righteous slaves."

(2) (H.7394) "O Allāh, in Your Name I live and die!".

(3) (H.7394) "All praise be to Allāh Who has given us life after He caused us to die; and unto Him is the Resurrection."

أحْيا وأموتُ، وَإذا أصْبَحَ قالَ: الحَمدُ لله الَّذي أحْيانا بَعْدَما أماتَنا، وَإلَيْه النُّشُورُ». [راجع: ٦٣٢١]

٧٣٩٥ - حدَّثَنَا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصورٍ، عن رِبْعِيِّ بن حِرَاشٍ، عَنْ خَرَشَةَ بنِ الحُرِّ عن أبي ذَرٍّ قال: كانَ النَّبيُّ ﷺ إذا أخذَ مَضْجَعَهُ مِنَ اللَّيْلِ قال: «باسْمكَ نَموتُ ونَحيا»، فإذا اسْتَيْقَظَ قالَ: «الحَمْدُ لله الَّذي أحْيانا بَعْدَ ما أماتَنا، وَإلَيْه النُّشُورُ». [راجع: ٦٣٢٥]

7395. Narrated Abū Dhar: When the Prophet ﷺ went to bed at night, he used to say: *"Bismika namūtu wa naḥyā."* And when he got up in the morning, he used to say, *"Alḥamdu lillāhil-ladhī aḥyāna ba'damā amātana, wa ilaihin-nushūr."* [See the footnote of *Ḥadīth* No.7394]

٧٣٩٦ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ كُرَيْبٍ، عن ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ الله ﷺ: «لَوْ أنَّ أحَدَكُمْ إذا أرادَ أنْ يَأتيَ أهْلَهُ فَقالَ: بِاسْمِ الله، اللَّهُمَّ جَنِّبْنا الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فإنَّهُ إنْ يُقَدَّرْ بَيْنَهُما وَلَدٌ في ذلك لَمْ يَضُرَّهُ شَيْطانٌ أبَداً». [راجع: ١٤١]

7396. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If anyone of you, when intending to have a sexual relation with his wife, says: *'Bismillāh, Allāhumma jannibnash-Shaiṭān, wa jannibish-Shaiṭāna ma razaqtanā*[1]', Satan would never harm that child, should it be ordained that they will have one, (because of that sexual act)."

٧٣٩٧ - حدَّثَنَا عَبْدُ الله بنُ مَسْلَمَةَ: حَدَّثَنا فُضَيْلٌ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ همَّامٍ، عَنْ عَدِيِّ بن حاتمٍ قال: سَألْتُ النَّبيَّ ﷺ قُلْتُ: أُرْسِلُ كِلابي المُعَلَّمَةَ؟ قال: «إذا أرْسَلْتَ كِلابَكَ المُعَلَّمَةَ وَذكَرْتَ اسْمَ الله فأمْسَكْنَ فكُلْ، وإذا

7397. Narrated 'Adī bin Ḥātim: I asked the Prophet ﷺ, "I send off (for a game) my trained hounds; what is your verdict concerning the game they hunt?" He said, "If you send off your trained hounds and mention the Name of Allāh, then, if they catch some game, eat (thereof). And if you hit the game with a *Mi'rād* (a hunting tool) and it wounds it, you can eat (it)."

(1) (H.7396) "In the Name of Allāh, O Allāh! Protect us from Satan and keep Satan away from what you will give us."

رَمَيْتَ بِالمِعْرَاضِ فَخَزَقَ فَكُلْ».

[راجع: ١٧٥]

7398. Narrated 'Āishah رَضِيَ اللهُ عَنها: The people said to the Prophet ﷺ, "O Allāh's Messenger! Here are people who have recently embraced Islām and they bring meat, and we do not know whether they had mentioned Allāh's Name while slaughtering the animals or not." The Prophet ﷺ said, "You should mention Allāh's Name and eat."

٧٣٩٨ - حَدَّثَنَا يُوسُفُ بنُ موسَى: حَدَّثَنا أبو خالِدٍ الأحمَرُ قال: سَمِعْتُ هِشامَ بنَ عُرْوَةَ يُحدِّثُ عَنْ أبيه، عَن عائِشَةَ قالَتْ: قالوا: يا رَسولَ الله، إنَّ هُنا أقْواماً حَديثاً عَهْدُهُمْ بِشِرْكٍ، يَأتُونا بلُحْمانٍ لا نَدْري يَذْكُرُونَ اسْمَ الله عَلَيها أمْ لا، قالَ: «اذْكُرُوا أنْتُمْ اسْمَ اللهِ وَكُلُوا». تابَعَهُ مُحَمَّدُ بنُ عَبْدِ الرَّحمنِ، وَعَبْدُ العَزِيزِ بنُ مُحَمَّدٍ، وأُسامَةُ بنُ حَفْصٍ. [راجع: ٥٠٥٧]

7399. Narrated Anas رَضِيَ اللهُ عَنهُ: The Prophet ﷺ slaughtered two rams as sacrifice and mentioned Allāh's Name and said, "*Allāhu Akbar* (while slaughtering)."

٧٣٩٩ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ: حَدَّثَنا هِشامٌ، عن قَتادَةَ، عَن أنَسٍ قال: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ، يُسَمِّي ويُكَبِّرُ. [راجع: ٥٥٥٣]

7400. Narrated Jundab that he witnessed the Prophet ﷺ on the day of *Nahr* (the *'Eīd* of Dhul-Hijja). The Prophet ﷺ offered *Salāt* (prayer) and then delivered a *Khutba* (religious talk) saying, "Whoever slaughtered his sacrifice before offering *Salāt* (prayer), should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allāh's Name while doing so."

٧٤٠٠ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنِ الأسْوَدِ بنِ قَيْسٍ، عَن جُنْدَبٍ: أنَّهُ شَهِدَ النَّبِيَّ ﷺ يَومَ النَّحْرِ صَلَّى ثُمَّ خَطَبَ فقال: «مَنْ ذَبَحَ قَبلَ أنْ يُصَلِّيَ فَلْيَذْبحْ مَكانَها أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذبحْ بِاسْمِ الله». [راجع: ٩٨٥]

7401. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ said, "Do not swear by your fathers; and whoever wants to swear should swear by Allāh."

٧٤٠١ - حَدَّثَنَا أبو نُعَيْمٍ: حَدَّثَنا وَرْقاءُ، عَن عَبْدِ الله بنِ دينارٍ، عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قال

النَّبِيُّ ﷺ: «لا تَحْلِفُوا بِآبائِكُمْ، وَمَنْ كانَ حالِفاً فَلْيَحْلِفْ بِاللهِ».

(14) CHAPTER. What is mentioned regarding *Adh-Dhāt* (the Self of Allāh (عَزَّ وَجلَّ), His Qualities and His Names.

(١٤) بابُ ما يُذْكَرُ في الذَّاتِ وَالنُّعُوتِ وأسامي الله عَزَّ وَجَلَّ،

Khubaib said, "That is in *Dhāt-Alllāh* (Allāh's Self)." So he mentioned *Adh-Dhāt* (His Self) with the Name of Allāh تعالى.

وقال خُبَيْبٌ: وذلكَ في ذات الإله، فَذَكَرَ الذَّاتَ باسمه تَعالى.

7402. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ sent ten persons (as spies) to bring the enemy's secrets, and Khubaib Al-Anṣārī was one of them. 'Ubaidullāh bin 'Iyāḍ told me that the daughter of Al-Ḥārith told him that when they gathered (to kill Khubaib Al-Anṣārī) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary (of Makkah) in order to kill him, he said in verse: "I don't care if I am killed as a Muslim,

On any side (of my body) I may be killed in Allāh's Cause;

For that is in '*Dhāt-Allāh*" for the sake of *Ilāh* (Allāh's Self);

And if He will, He will bestow His Blessings, upon the torn pieces of my body."

Then Ibn Al-Ḥārith killed him. The Prophet ﷺ informed his Companions of the death of those (ten men) on the very day they were killed. (See H. 3045, Vol. 4)

٧٤٠٢ - حَدَّثَنا أبو اليمان: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني عَمْرُو بنُ أبي سُفْيانَ بن أسيدِ بن جارِيَةَ الثَّقَفِيُّ، حَليفٌ لِبَني زُهْرَةَ، وكانَ مِنْ أصحابِ أبي هُرَيْرَةَ: أَنَّ أبا هُرَيْرَةَ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَشَرَةً مِنْهُمْ خُبَيْبٌ الأنْصارِيُّ، فَأَخْبرَني عُبَيْدُ اللهِ بنُ عِياض: أَنَّ ابْنَةَ الحارِثِ أَخْبَرَتْهُ: أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعارَ مِنها موسَى يَسْتَحِدُّ بها، فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلوهُ قال خُبَيْبٌ الأنْصارِيُّ:

وَلَسْتُ أُبالي حِينَ أُقْتَلُ مُسْلِماً
عَلى أيِّ شِقٍّ كان للهِ مَصْرَعي
وَذلكَ في ذَاتِ الإلهِ وَإنْ يَشَأْ
يُبارِكْ عَلى أوصَالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابنُ الحارِثِ، فأخْبرَ النَّبِيُّ ﷺ أصحابَهُ خَبَرَهُمْ يَوْمَ أُصِيبُوا.

[راجع: ٣٠٤٥]

(15) CHAPTER. The Statement of Allāh تعالى:

"...And Allāh warns you against Himself (i.e., His punishment)..." (V.3:28)

And the Statement of Allāh تعالى:

(١٥) بابُ قَوْلِ اللهِ تَعالى: ﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُۥ﴾ [آل عمران: ٢٨]: وَقَوْلِ اللهِ تَعالَى ﴿تَعْلَمُ مَا فِي

"...You know what is in my inner-self though I do not know what is in Yours..." (V.5:116)

7403. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is none who has a greater sense of *Ghaira*(1) than Allāh, and for that reason He has forbidden *Al-Fawāḥish* (shameful deeds and sins e.g., illegal sexual intercourse etc.). And there is none who likes to be praised more than Allāh does." [See *Ḥadīth* No. 5220, 5223, Vol. 7]

7404. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh created the creation, He wrote in His Book which is with Him on the Throne — and He prescribed for Himself: 'Verily, My Mercy has overcome My Anger.' " (See H. 3194, Vol.4)

7405. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh تعالى says: 'I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running'."

﴿نَفْسِي وَلَآ أَعْلَمُ مَا فِي نَفْسِكَۚ﴾ [المائدة: ١١٦].

٧٤٠٣ - حدَّثنا عُمَرُ بنُ حَفْصِ بن غياثٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ، عَن شَقيقٍ، عَن عَبدِ الله عَن النَّبيِّ ﷺ قالَ: «ما منْ أحَدٍ أغيَرُ مِنَ اللهِ، مِنْ أجْلِ ذٰلكَ حَرَّمَ الفَوَاحشَ. وَما أحَدٌ أحَبَّ إلَيْهِ المدْحُ منَ اللهِ». [راجع: ٤٦٣٤]

٧٤٠٤ - حدَّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَش، عَنْ أبي صَالح، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لَمَّا خَلَقَ اللهُ الخَلْقَ كَتَبَ في كتابِهِ، وهُوَ يَكْتُبُ عَلى نَفْسِهِ، وَهُوَ وَضعٌ عِنْدَهُ عَلى العَرْش: إنَّ رَحْمَتي تَغْلِبُ غَضَبي». [راجع: ٣١٩٤]

٧٤٠٥ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: سَمِعْتُ أبا صالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «يَقولُ اللهُ تَعالَى: أنا عِنْدَ ظَنِّ عَبْدِي بِي، وأنا مَعَهُ إذا ذَكَرَني فإنْ ذكرني في نَفْسهِ ذَكَرْتُهُ في نَفْسِي، وإنْ ذَكَرَني في مَلَإٍ ذَكَرْتُهُ في مَلَإٍ خَيرٍ مِنْهُمْ، وَإنْ تَقَرَّبَ شِبْرًا إلَيَّ تَقَرَّبْتُ إلَيْهِ ذِراعاً، وإنْ تَقَرَّبَ إلَيَّ ذِراعاً تَقَرَّبْتُ إلَيْهِ باعاً،

(1) (H.7403) *Ghaira*: jealousy as regards women, or a feeling of fury and anger when one's honour or prestige is injured or challenged.

وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً». [انظر: ٧٥٠٥، ٧٥٣٧]

(١٦) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨]

(16) CHAPTER. The Statement of Allāh تعالى:
"...Everything will perish save His Face..."(1) (V.28:88) [That means that Allāh will never perish].

٧٤٠٦ - حدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جابِرِ بن عَبْدِ اللهِ قالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ قالَ النَّبِيُّ ﷺ: «أعوذُ بِوَجْهِكَ». فَقالَ: ﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ فَقالَ النَّبِيُّ ﷺ: «أعوذُ بِوَجْهِكَ»، قالَ: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا﴾ فَقالَ النَّبِيُّ ﷺ: «هٰذا أَيْسَرُ». [راجع: ٤٦٢٨]

7406. Narrated Jābir bin 'Abdullāh: When this Verse:

"Say (O Muḥammad ﷺ): He has power to send torments on you from above...' (V.6:65) was revealed; the Prophet ﷺ said, "I take refuge with Your Face."(1)

Allāh revealed:

"... or from under your feet..." (V.6:65)

The Prophet ﷺ then said, "I seek refuge with Your Face!" Then Allāh revealed:

"... or cover you with confusion in party-strife..." (V.6:65)

On that, the Prophet ﷺ said, "This is easier."

(١٧) بابُ قَوْلِ اللهِ تَعالَى: ﴿وَلِتُصْنَعَ عَلَىٰ عَيْنِيٓ﴾ [طه: ٣٩] تُغَذَّى، وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿تَجْرِي بِأَعْيُنِنَا﴾ [القمر: ١٤]

(17) CHAPTER. The Statement of Allāh تعالى:
"...In order that you [O Mūsa (Moses)] may be brought up under My Eye."(2) (V.20:39)

---

(1) (Ch.16) All that which has been revealed in Allāh's Book [the Qur'ān] as regards the [*Siffāt* (صفات)] Qualities of Allāh تعالى the Most High, like His Face, Eyes, Hands, Shins (Legs), His Coming, His Rising over His Throne (*Istawa*) and others, or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Aḥadīth* (narrations) as regards His Qualities like [*Nuzūl* (نـزول)], His Descent or His Laughing and others.
The religious scholars of the Qur'ān and the *Sunna* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [*Ta'wīl* (تأويل)] interpreting their meanings into different things, or [*Taṣhbīh* (تشبيه)] giving resemblance or similarity to any of the creatures, or [*Ta'tīl* (تعطيل)] or denying them (i.e., completely ignoring i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh's Statement (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (42:11). (2) "There is none comparable unto Him." (112:4).

(2) (Ch.17) This reflects the refuting of the dogma of certain Islāmic sects, that deny that Allāh has a Face, or Eyes etc.

And also the Statemet of Allāh تعالى:
"Floating under Our Eyes (i.e., the boat of Noah)..." (V.54:14)

7407. Narrated 'Abdullah رَضِيَ اللهُ عَنْهُ: *Ad-Dajjāl* was mentioned in the presence of the Prophet ﷺ. The Prophet ﷺ said, "Allāh is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "while *Al-Masīḥ Ad-Dajjāl* is blind in the right eye and his eye looks like a protruding grape."

٧٤٠٧ - **حدَّثنا** موسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ قالَ: ذُكِرَ الدَّجَّالُ عِنْدَ النَّبِيِّ ﷺ فَقالَ: «إنَّ اللهَ لا يَخْفَى عَلَيكُمْ، إنَّ اللهَ لَيْس بأعْوَرَ - وَأشارَ بيَدِهِ إلَى عَيْنِهِ - وَإنَّ المَسِيحَ الدَّجَّالَ أعْوَرُ عَيْنِ اليُمْنَى، كَأنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ». [راجع: ٣٠٥٧]

7408. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh did not send any Prophet but that he warned his nation of the one-eyed liar *(Ad-Dajjāl)*. He is one-eyed while your Lord (Allāh) is not one-eyed. The word *'Kāfir'* (disbeliever) is written between his two eyes."

٧٤٠٨ - **حدَّثنا** حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرَنا قَتادَةُ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «ما بَعَثَ اللهُ من نَبِيٍّ إلَّا أنْذَرَ قَوْمَهُ الأعْوَرَ الكَذَّابَ، إنَّهُ أعْوَرُ، وَإنَّ رَبَّكُمْ لَيْسَ بِأعْوَرَ، مَكْتوبٌ بَينَ عَيْنَيْه كافِرٌ». [راجع: ٧١٣١]

(18) CHAPTER. The Statement of Allāh تعالى:
"He is Allāh, the Creator, the Inventor of all things, the Bestower of forms..." (V.59:24)

(١٨) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ﴾ [الحشر: ٢٤]

7409. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that during the battle with Banī Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet ﷺ about coitus interruptus. The Prophet ﷺ said, "It is better that you should not do it, for Allāh has written whom He is going to create till the Day of Resurrection."

Qaza'a said, "I heard Abū Sa'īd saying that the Prophet ﷺ said, 'No soul is ordained

٧٤٠٩ - **حدَّثنا** إسحاقُ: حدَّثنا عَفَّانُ: حدَّثنا وُهَيْبٌ: حدَّثنا موسَى هُوَ ابْنُ عُقْبَةَ: حدَّثني مُحَمَّدُ بنُ يَحْيَى بن حَبَّانَ، عَن ابن مُحَيْرِيزٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ في غَزْوَة بَني المُصْطَلِقِ: أنَّهُمْ أصابوا سَبايا فَأرادوا أنْ يَسْتَمْتِعوا بِهِنَّ وَلا يَحْمِلْنَ، فَسَألوا النَّبِيَّ ﷺ عَن العَزْلِ

to be created but Allāh will create it.' "

فَقالَ: «ما عَلَيْكُمْ أَنْ لا تَفْعَلُوا فإنَّ اللهَ قَدْ كَتَبَ مَنْ هُوَ خالِقٌ إلَى يَوْمِ القِيامَةِ». وَقالَ مُجاهِدٌ، عَنْ قَزَعَةَ: سَمِعْتُ أبا سَعِيد فَقالَ: قالَ النَّبيُّ ﷺ: «لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إلَّا اللهُ خالِقُها». [راجع: ٢٢٢٩]

(19) CHAPTER. The Statement of Allāh تعالى: "... To one whom I have created with Both My Hands..." (V.38:75)

(١٩) بابُ قَوْلِ اللهِ تَعالَى: ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾ [ص: ٧٥]

7410. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Ādam and say, 'O Ādam! Don't you see the people (i.e., their condition)? Allāh created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Ādam will say, 'I am not fit for this undertaking' and he will mention to them the mistakes he had committed, and add, 'But you'd better go to Nūh (Noah) as he was the first Messenger sent by Allāh to the people of the earth.' They will go to Nūh (Noah) who will reply, 'I am not fit for this undertaking,' and he will mention the mistake which he made, and add, 'But you'd better go to Ibrāhīm (Abraham), *Khalīl*[1] *Ar-Rahmān*.' They will go to (Prophet) Ibrāhīm who will reply, 'I am not fit for this undertaking,' and he will mention

٧٤١٠ - حدَّثني مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنسٍ: أنَّ النَّبيَّ ﷺ قالَ: «يَجْمَعُ المُؤْمِنينَ يَوْمَ القِيامَةِ كَذلكَ فَيَقُولونَ: لَوِ اسْتَشْفَعْنا إلَى رَبِّنا حَتّى يُرِيحَنا مِنْ مَكانِنا هٰذا، فَيَأْتُونَ آدَمَ فيقولون: يا آدَمُ، أما تَرَى النّاسَ؟ خَلَقَكَ اللهُ بِيَدِهِ، وأسجَدَ لكَ مَلائِكَتَهُ، وَعَلَّمَكَ أسْماءَ كُلِّ شَيءٍ، اشْفَعْ لَنا إلَى رَبِّكَ حَتّى يُرِيحَنا مِنْ مَكانِنا هٰذا. فَيَقُولُ: لَسْتُ هُناكَ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتي أصابَ، ولكِنِ ائْتُوا نوحاً فإنَّهُ أوَّلُ رَسُولٍ بَعَثَهُ اللهُ إلَى أهْلِ الأرْضِ. فَيَأْتُونَ نُوحاً فَيَقُولُ: لَسْتُ هُناكَ، وَيَذْكُرُ خَطِيئَته الَّتي أصابَها، وَلكِنِ ائْتوا إبْراهِيمَ خَليلَ الرَّحْمٰنِ. فَيَأْتُونَ إبْراهِيمَ فَيَقُولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ لَهُمْ خَطاياه الَّتي أصابَ، ولكِنِ ائْتُوا

(1) (H.7410) *Khalīl*: See the glossary.

to them the mistakes he made, and add, 'But you'd better go to (Prophet) Mūsa (Moses), a slave (of Allāh) whom Allāh gave the Taurāt (Torah) and to whom He spoke directly.' They will go to (Prophet) Mūsa who will reply, 'I am not fit for this undertaking,' and he will mention to them the mistakes he made, and add, 'You'd better go to (Prophet 'Īsā (Jesus), Allāh's slave and His Messenger and His Word ("Be!" and he was) and a soul[1] created by Him.' They will go to Prophet 'Īsā who will say, 'I am not fit for this undertaking, but you'd better go to (Prophet) Muḥammad (ﷺ) whose sins of the past and the future had been forgiven (by Allāh).' So they will come to me and I will ask the permission of my Lord (Allāh تعالى), and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He

موسَى عَبْداً آتاهُ اللهُ التَّوْراةَ وكَلَّمَه تَكْلِيماً. فَيَأتُونَ موسَى فَيَقولُ: لَسْتُ هُناكمْ، ويَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتي أصابَها، ولكِن ائْتُوا عِيسَى عَبْدَ الله ورَسُولَهُ وكَلِمَتَهُ ورُوحَهُ. فَيَأتونَ عِيسَى فَيَقُولُ: لَسْتُ هُناكمْ، ولكِن ائْتوا مُحَمَّداً ﷺ عَبْداً غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِه وما تَأخَّرَ. فَيَأتُونني فَأنْطَلِقُ فأستَأذِنُ عَلى رَبّي، فَيُؤْذَنُ لي عَلَيْهِ، فإذا رَأيْتُ رَبّي وقَعْتُ لَه ساجِداً، فَيَدَعُنِي ما شاءَ اللهُ أنْ يَدَعَنِي ثُمَّ يقالُ لي: ارْفَعْ مُحَمَّدُ، قُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، واشْفَعْ تُشَفَّعْ. فأحْمَدُ رَبّي بمَحامِدَ عَلَّمَنِيها، ثُمَّ أشْفَعُ فَيَحُدُّ لي حَدّاً فأُدخِلُهُمُ الجَنَّةَ، ثُمَّ أرْجِعُ فإذا رَأيْتُ رَبّي وقَعْتُ ساجِداً، فَيَدَعُنِي ما شاءَ اللهُ أنْ يَدَعَنِي ثُمَّ يقالُ: ارْفَعْ مُحَمَّدُ، قُلْ يُسْمَعْ، وسَلْ تُعْطَهْ، واشْفَعْ تُشَفَّعْ. فَأحمَدُ رَبّي بمَحامدَ عَلَّمَنيها، ثُمَّ أشْفَعُ، فَيَحُدُّ لي حدّاً فأُدْخِلُهُمُ الجَنَّةَ. ثُمَّ أرْجِعُ فإذا رَأيْتُ رَبّي وَقَعْتُ ساجداً فَيَدَعُني ما شاءَ اللهُ أنْ يَدَعَني ثُمَّ يقال: ارْفَعْ مُحَمَّدُ، قل يُسْمَعْ، وسَلْ تُعْطَهْ، واشْفَعْ تُشَفَّعْ. فأحْمَدُ رَبّي بمَحامدَ عَلَّمَنيها، ثُمَّ أشْفَعُ فَيَحُدّ لي حَدّاً فَأُدْخلُهُمُ الجَنَّةَ.

---

(1) (H.7410) Soul: See the word *Rūḥullāh* in the glossary.

ثُمَّ أَرْجِعُ فَأَقُولُ: يا رَبِّ، ما بَقِيَ في النَّارِ إِلَّا مَنْ حَبَسَهُ القُرْآنُ، وَوَجَبَ عَلَيْهِ الخُلودُ». فَقالَ النَّبِيُّ ﷺ: «يَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، وكانَ في قَلْبِه مِنَ الخيرِ ما يَزِنُ شَعيرَةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، وكانَ في قَلْبِه مِنَ الخَيرِ ما يَزِنُ بُرَّةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، وكانَ في قَلْبِه ما يَزِنُ مِنَ الخَيرِ ذَرَّةً». [راجع: ٤٤]

has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom the Qur'ān has imprisoned therein; and for whom eternity in Hell (Fire) has become inevitable.' " The Prophet ﷺ added, "There will come out of Hell (Fire) everyone who says: *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh) and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: *'Lā ilaha illallāh'*[1] and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: *'Lā ilāha illallāh,'*[1] and has in his heart good equal to the weight of an atom (a smallest ant)."

٧٤١١ - حَدَّثَنا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَدُ اللهِ مَلأَىٰ لا يَغيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ والنَّهارَ».

7411. Narrated Abū H. rairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said. "Allāh's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Hand." He (ﷺ) also said, "His Throne is

(1) (H.7410) 'None has the right to be worshipped but Allāh.'

over the water and in His other Hand is the Balance (of justice) and He raises and lowers (whomever He wills)." [See *Ḥadīth* No.4684, Vol. 6]

وقال: «أرأيتُم ما أنفقَ مُنذُ خلقَ السَّمٰواتِ والأرضَ؟ فإنَّهُ لم يَغِضْ ما في يَدِه». وقال: «عَرْشُهُ على الماء، وبيَدِه الأُخرى الميزانُ، يَخفِضُ ويَرْفَعُ». [راجع: ٤٦٨٤]

7412. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "On the Day of Resurrection, Allāh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King.' "

٧٤١٢ - **حدَّثنا** مُقدَّمُ بنُ مُحمَّدٍ قال: حدَّثني عَمِّي القاسمُ بنُ يَحيَى، عن عُبَيْدِ الله، عن نافعٍ، عن ابن عُمرَ رَضِيَ اللهُ عنهما عن رسولِ اللهِ ﷺ أنَّهُ قال: «إنَّ اللهَ يَقبِضُ يومَ القيامَةِ الأرضَ، وتكونُ السَّمٰواتُ بيَمينِه، ثُمَّ يقولُ: أنا الملِكُ». [راجع: ٣١٩٤]. رَواهُ سَعيدٌ عن مالكٍ.

7413. Abū Hurairah said, "Allāh's Messenger ﷺ said, '... Allāh will grasp the (planet) earth...'."

٧٤١٣ - وقال عُمَرُ بنُ حَمْزَةَ: سَمِعْتُ سالماً سمعت ابنَ عُمَرَ عن النَّبيِّ ﷺ بهذا. وقال أبو اليمان: أخبرَنا شُعَيْبٌ، عن الزُّهريِّ: أخبرني أبو سَلَمَةَ: أنَّ أبا هُرَيْرَةَ قال: قال رَسُولُ اللهِ ﷺ: «يَقبِضُ اللهُ الأرْضَ». [راجع: ٤٨١٢]

7414. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A Jew came to the Prophet ﷺ and said, "O Muḥammad! Allāh will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' " On that Allāh's Messenger ﷺ smiled till his premolar teeth became visible, and then recited:

"They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٧٤١٤ - **حدَّثنا** مُسَدَّدٌ: سَمِعَ يَحيَى بنَ سَعيدٍ، عن سُفيانَ: حدَّثني مَنْصُورٌ وسُليمانُ، عن إبراهيم، عن عَبيدَةَ، عن عَبْدِ الله: أنَّ يَهُودياً جاءَ إلى النَّبيِّ ﷺ فقال: يا مُحَمَّدُ، إنَّ اللهَ يُمسِكُ السَّمٰواتِ على إصْبَعٍ، والأرَضينَ على إصْبَعٍ، والجِبالَ

عَلى إِصْبَعٍ، والشَّجَرَ عَلى إِصْبَعٍ، والخَلائِقَ عَلى إِصْبعٍ، ثُمَّ يَقولُ: أنا الملكُ، فَضَحِكَ رَسُولُ الله ﷺ حتَّى بَدَتْ نَواجِذُهُ ثُمَّ قَرَأَ ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾.

قالَ يَحْيَى بْنُ سَعيدٍ: وَزادَ فيه فُضَيْلُ بنُ عِياضٍ، عَن مَنْصورٍ، عَن إبراهِيم، عَن عَبِيدَةَ، عَن عَبْدِ اللهِ: فَضَحِكَ رَسُولُ الله ﷺ تَعَجُّباً وَتَصْدِيقاً لهُ. [راجع: ٤٨١١]

'Abdullāh added: Allāh's Messenger ﷺ smiled (at the Jew's statement) expressing his wonder and believe in what was said.

٧٤١٥ - حدَّثَنا عُمَرَ بنُ حَفْص بن غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: سَمِعْتُ إبْراهِيمَ قال: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قال عَبْدُ اللهِ: جاءَ رَجُلٌ إلَى النَّبِيِّ ﷺ مِنْ أهلِ الكِتاب فَقالَ: يا أبا القاسِم، إنَّ الله يُمْسِكُ السَّمٰواتِ عَلى إصْبَعٍ، والأرَضِينَ عَلى إصْبَعٍ، والشَّجَرَ والثَّرَى عَلى إصْبَعٍ، والخَلائِقَ عَلى إصبَعٍ، ثُمَّ يقولُ: أنا المَلِكُ، أنا المَلِكُ. فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتّى بَدَتْ نَوَاجِذُهُ. ثُمَّ قَرَأَ ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾. [راجع: ٤٨١١]

7415. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: A man from the people of the Scripture came to the Prophet ﷺ and said, "O Abūl-Qāsim! Allāh will hold the heavens upon a Finger, and the earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am the King! I am the King!.' " I saw the Prophet ﷺ (after hearing that), smiling till his premolar teeth became visible, and he then recited:

"They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

(٢٠) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا شَخْصَ أغْيَرُ مِنَ اللهِ»

(20) CHAPTER. The statement of the Prophet ﷺ : "No person has more *Ghaira*[1] than Allāh."

٧٤١٦ - حدَّثَنا موسَى بنُ إسْماعِيلَ التَّبُوذَكي: حدَّثَنا أبو

7416. Narrated Al-Mughīra: Sa'd bin 'Ubāda said, "If I saw a man with my wife, I would strike him (behead him) with the

(1) (Ch.20) *Ghaira*: See the footnote of H. 7403.

blade of my sword." This news reached Allāh's Messenger ﷺ who then said, "You people are astonished at Sa'd's Ghaira. By Allāh, I have more Ghaira than him, and Allāh has more Ghaira than me, and because of Allāh's Ghaira, He has made unlawful shameful deeds and sins (illegal sexual intercourse) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allāh, and for this reason He sent the warners and the *Mubashshirūn* (givers of glad tidings). And there is none who likes to be praised more than Allāh does, and for this reason, Allāh promised to grant Paradise (to the doers of good)."

'Abdul Mālik said, "No person has more Ghaira than Allāh."

عَوانَةَ: حدَّثَنا عَبْدُ الملكِ، عن ورَّادٍ كاتِبِ المُغيرَةِ، عَنِ المُغيرَةِ قالَ: قالَ سَعْدُ بنُ عُبادَةَ: لَوْ رَأيْتُ رَجُلاً مَعَ امْرَأتِي لَضَرَبْتُهُ بالسَّيْفِ غَيْرَ مُصْفحٍ. فَبَلَغَ ذلكَ رَسُولَ اللهِ ﷺ فَقالَ: «تَعْجَبونَ منْ غَيْرَةِ سَعْدٍ، واللهِ لَأنا أَغْيَرُ مِنْهُ، واللهُ أغْيَرُ منِّي، ومنْ أجْلِ غَيْرَةِ اللهِ حَرَّمَ الفَواحِشَ ما ظَهَرَ منْها وما بَطَنَ. ولا أحَدَ أحَبُّ إلَيْهِ العُذْرُ مِنَ اللهِ، وَمنْ أجلِ ذلكَ بَعَثَ المُنْذِرينَ والمُبَشِّرينَ. وَلا أحَدَ أحَبُّ إلَيْهِ المِدْحَةُ مِنَ اللهِ، ومنْ أجلِ ذلكَ وَعَدَ اللهُ الجَنَّةَ». [راجع: ٦٨٤٦]

وقالَ عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ عَبْدِ المَلِكِ: «لا شَخْصَ أغْيَرُ مِنَ اللهِ».

(21) CHAPTER. The Statement of Allāh تعالى:

"Say (O Muḥammad ﷺ): 'What thing is the most great in witness?' Say: 'Allāh...'" (V.6:19)

So Allāh calls Himself a Thing. The Prophet ﷺ calls the Qur'ān a Thing; and it is one of the Qualities of Allāh. And Allāh said: "...Everything will perish save His Face..." (V.28:88)

(٢١) بابٌ ﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً قُلِ ٱللَّهُ﴾ [الأنعام: ١٩] فَسَمَّى اللهُ تَعالَى نَفْسَهُ شَيْئاً. وَسَمَّى النَّبِيُّ ﷺ القُرْآنَ شَيْئاً، وهُوَ صِفَةٌ منْ صِفاتِ الله. وقالَ ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾ [القصص: ٨٨]

7417. Narrated Sahl bin Sa'd: The Prophet ﷺ said to a man, "Have you got anything (meaning any *Surah* of the Qur'ān?" The man said, "Yes, such and such *Sūrah*, and such and such *Sūrah*," naming the *Sūrah*.

٧٤١٧ - حدَّثَنا عَبْدُ اللهِ بنُ يوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ: قالَ النَّبِيُّ ﷺ لِرَجُلٍ: «أمَعَكَ مِنَ القُرْآنِ شَيْءٌ؟» قالَ: نَعَمْ، سُورَةُ كَذا، وَسُورَةُ كَذا، لِسُوَرٍ سَمَّاها. [راجع: ٢٣١٠]

(٢٢) **باب** ﴿وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ﴾ [هود: ٧] ﴿وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾ [التوبة: ١٢٩]

قالَ أبو العالية: ﴿ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ﴾ [الأعراف: ٥٤]: ارْتَفَعَ، ﴿فَسَوَّىٰ﴾: خَلَقَ. وقالَ مُجاهِدٌ: ﴿ٱسْتَوَىٰ﴾ عَلا ﴿عَلَى ٱلْعَرْشِ﴾ [الأعراف: ٥٤]. وقالَ ابنُ عَبَّاس: ﴿ٱلْمَجِيدِ﴾ [البروج: ١٥]: الكَريمُ وَ﴿ٱلْوَدُودُ﴾ [البروج: ١٤]: الحَبيبُ، يقالُ: حَميدٌ مَجيدٌ كأنَّهُ فَعيلٌ مِنْ ماجِدٍ، مَحْمودٌ مِنْ حَمِدَ.

(22) CHAPTER. (The Statement of Allāh (تعالى):
"...And His Throne was on the water..." (V.11:7)
"...The Lord of the Supreme Throne." (V.27:26)

Ibn 'Abbās said, " *'Al-Majīd'* means, 'The Generous', and *'Al-Wadūd'* means, 'The Beloved.' "

٧٤١٨ - **حدَّثَنا** عَبْدانُ عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ جامِعِ بنِ شَدَّاد، عَنْ صَفْوانَ بنِ مُحْرِزٍ، عَنْ عِمْرَانَ بنِ حُصَينٍ قالَ: إنِّي عِنْدَ النَّبِيِّ ﷺ إذْ جاءَهُ قَوْمٌ مِنْ بَني تَميمٍ، فَقالَ: «اقْبَلُوا البُشْرَى يا بَني تَميمٍ»، قالوا: بَشَّرْتَنا فأعْطِنا، فَدَخَلَ ناسٌ مِنْ أهْلِ اليَمَنِ فَقالَ: «اقْبَلُوا البُشْرَى يا أهْلَ اليَمَنِ إذْ لَمْ يَقْبَلْها بَنُو تَميمٍ»، قالوا: قَبِلْنا، جِئْناكَ لِنَتَفَقَّهَ في الدِّينِ، وَلِنَسْأَلَكَ عَنْ أوَّلِ هٰذا الأمْرِ ما كانَ، قالَ: «كانَ اللهُ وَلَمْ يَكُنْ شَيءٌ قَبْلَهُ، وكانَ عَرْشُهُ عَلى الماءِ، ثُمَّ خَلَقَ السَّمٰواتِ والأرْضَ، وكَتَبَ في الذِّكْرِ كُلَّ شَيءٍ». ثُمَّ أتاني رَجُلٌ فَقالَ: يا عِمْرَانُ، أدْرِكْ ناقَتَكَ

7418. Narrated 'Imrān bin Ḥuṣain: While I was with the Prophet ﷺ, some people from Banī Tamīm came to him. The Prophet ﷺ said, "O Banī Tamīm! Accept the glad tidings!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the glad tidings, as Banī Tamīm have refused it." They said, "We accept it, for we have come to you to learn the religion. So we ask you what the beginning of this universe was." The Prophet ﷺ said, "There was Allāh and nothing else before Him, and His Throne was over the water, and He then created the heavens and the earth and wrote everything in the Book." Then a man came to me and said, 'O 'Imrān! Follow your she-camel for it has run away!" So I set out seeking it, and behold, it was beyond the mirage! By Allāh! I wished that it (my she-camel) had gone but that I had not left (the gathering).

فَقَدْ ذَهَبَتْ، فانْطَلَقْتُ أطلُبُها فإذا السَّرابُ يَنْقَطِعُ دُونَها، وايْمُ اللهِ لَوَدِدْتُ أنها قَدْ ذَهَبَتْ وَلَمْ أقُمْ.

[راجع: ٣١٩٠]

7419. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending, night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that spending has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." [See *Hadīth* No.7411]

٧٤١٩ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ عَنْ هَمَّامٍ: حدَّثنا أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ يَمينَ اللهِ مَلأَى لا يَغيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ والنَّهارَ، أرَأيْتُمْ ما أنْفَقَ مُنْذُ خَلَقَ السَّمٰواتِ والأرْضَ؟ فإنَّهُ لَمْ يَنْقُصْ ما في يَمينِهِ. وعَرْشُهُ عَلى الماءِ، وبِيَدِهِ الأُخْرَى الفَيْضُ، أوِ القَبْضُ، يَرْفَعُ وَيَخْفِضُ». [راجع: ٤٦٨٤]

7420. Narrated Anas رَضِيَ اللهُ عَنْهُ: Zaid bin Hāritha came to the Prophet ﷺ complaining about his wife. The Prophet ﷺ kept on saying (to him), "Be afraid of Allāh and keep your wife." 'Āishah رَضِيَ اللهُ عَنها said, "If Allāh's Messenger ﷺ were to conceal anything (of the Qur'ān), he would have concealed this Verse." Zainab ﷺ used to boast before the wives of the Prophet ﷺ and used to say, "You were given in marriage by your families, while I was married (to the Prophet ﷺ) by Allāh from over seven heavens." And Thabit recited the Verse:

"...But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e. their saying that Muhammad ﷺ married the divorced wife of his manumitted slave)..." (V.33:37) and said that this Verse was revealed in connection

٧٤٢٠ - حدَّثنا أحْمَدُ: حدَّثنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّميُّ: حدَّثنا حَمّادُ بنُ زَيْدٍ، عَنْ ثابتٍ، عَنْ أنَسٍ قالَ: جاءَ زَيْدُ بنُ حارِثَةَ يَشْكُو. فَجَعَلَ النَّبيُّ ﷺ يَقولُ: «اتَّقِ اللهَ وأمْسِكْ عَلَيْكَ زَوْجَكَ». قالَ أنَسٌ: لَوْ كانَ رَسُولُ اللهِ ﷺ، كاتِماً شَيْئاً لَكَتَمَ هٰذهِ. قالَ: فَكانَتْ زَيْنَبُ تَفْخَرُ عَلى أزْواجِ النَّبيِّ ﷺ. تَقولُ: «زَوَّجَكُنَّ أهالِيكُنَّ وَزَوَّجَني اللهُ تَعالَى مِنْ فَوْقِ سَبْعِ سَمٰواتٍ».

وعَن ثابتٍ ﴿وَتُخْفِى فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ﴾ نَزَلَتْ في شَأْنِ زَيْنَبَ وزَيْدِ بن حارِثَةَ. [راجع: ٤٧٨٧]

with Zainab and Zaid bin Ḥāri<u>th</u>a."

7421. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Verse of *Al-Ḥijāb* (veiling of women) was revealed in connection with Zainab bint Jaḥ<u>sh</u>. (On the day of her marriage with him) the Prophet ﷺ gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet ﷺ and used to say, "Allāh married me (to the Prophet ﷺ) in the heavens."

٧٤٢١ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا عِيسَى بنُ طَهْمانَ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقولُ: نَزَلَتْ آيَةُ الحجابِ في زَيْنَبَ بِنْتِ جَحْشٍ، وأطْعَمَ عَلَيها يَوْمَئِذٍ خُبْزاً ولَحْماً، وكانَتْ تَفْخَرُ عَلى نساءِ النَّبيِّ ﷺ، وكانَتْ تَقولُ: إنَّ اللهَ أنْكَحَني في السَّماءِ. [راجع: ٤٧٩١]

7422. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When Allāh had finished His creation, He wrote over His Throne: 'My Mercy preceded My Anger.' " [See *Ḥadīth* No. 7404]

٧٤٢٢ - حدَّثنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللهَ لَمَّا قَضَى الخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إنَّ رَحْمَتي سَبَقَتْ غَضَبي».

7423. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger ﷺ, offers *Aṣ-Ṣalāt* (the prayers) — *Iqāmat-aṣ-Ṣalāt*,[1] and observes *Ṣaum* (fasts) (the month of) Ramaḍān, then it is incumbent upon Allāh to admit him into Paradise, whether he emigrates for Allāh's Cause or stays in the land where he was born." They (the Companions of the Prophet ﷺ) said, "O Allāh's Messenger! Should we not inform the people of that?" He said, "There are one hundred degrees in Paradise which Allāh has prepared for those who carry on *Jihād* in His Cause. The distance between every two degrees is like the distance between the heaven and the earth, so if you ask Allāh for anything, ask Him for the *Firdaus*, for it is

٧٤٢٣ - حدَّثنا إبْراهيمُ بنُ المُنْذِرِ: حدَّثني مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثني أبي: حدَّثني هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ آمَنَ باللهِ ورَسُولِه، وأقامَ الصَّلاةَ، وصامَ رَمَضانَ، كانَ حَقّاً عَلى اللهِ أنْ يُدْخِلَهُ الجَنَّةَ، هاجَرَ في سَبيلِ اللهِ أوْ جَلَسَ في أرْضِهِ الَّتي وُلِدَ فيها». قالوا: يا رَسُولَ اللهِ، أفَلا نُنَبِّئُ النَّاسَ بذلكَ: قالَ: «إنَّ في الجَنَّةِ مِائَةَ دَرَجَةٍ أعَدَّها اللهُ لِلْمُجاهِدينَ في سَبيلِهِ كُلُّ دَرَجَتَين

(1) (H.7423) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

the middle part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Gracious (Allāh), and from it gush forth the rivers of Paradise."

ما بَيْنَهُما كما بَيْنَ السَّماءِ والأَرْضِ. فإذا سَأَلْتُمُ اللهَ فَسَلُوهُ الفِرْدَوْسَ، فإنَّهُ أَوْسَطُ الجَنَّةِ وأَعلى الجَنَّةِ، وفَوْقَهُ عَرْشُ الرَّحْمٰنِ، وَمِنْهُ تَفَجَّرُ أَنْهارُ الجَنَّةِ». [راجع: ٢٧٩٠]

7424. Narrated Abū Dhar: I entered the mosque while Allāh's Messenger ﷺ was sitting there. When the sun had set, the Prophet ﷺ said, "O Abū Dhar! Do you know where this (sun) goes?" I said, "Allāh and His Messenger know better." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet ﷺ recited: "And the sun runs on its fixed course for a term (appointed)..." (V.36:38) as it is recited by 'Abdullāh. (See H. 3199, Vol. 4)

٧٤٢٤ - حدَّثنا يَحْيَى بنُ جَعْفَرٍ: حدَّثنا أبو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إبْراهِيمَ هُوَ التَّيْمِيُّ، عَنْ أبيه، عَنْ أبي ذَرٍّ قال: دَخَلْتُ المَسْجِدَ وَرَسولُ اللهِ ﷺ جالِسٌ فَلَمَّا غَرَبَت الشَّمْسُ قال: «يا أبا ذَرٍّ، هَلْ تَدْري أَيْنَ تَذْهَبُ هٰذِه؟» قالَ: قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «فإنَّها تَذْهَبُ تَسْتَأْذِنُ في السُّجودِ، فَيُؤْذَنُ لَها، وكأَنَّها قَدْ قيلَ لَها: ارْجعي مِنْ حَيْثُ جِئْتَ، فَتَطْلُعُ مِنْ مَغْرِبِها» ثُمَّ قَرَأَ ﴿لِمُسْتَقَرٍّ لَّهَا﴾ في قِرَاءَةِ عَبْدِ اللهِ. [راجع: ٣١٩٩]

7425. Narrated Zaid bin Thābit: Abū Bakr sent for me, so I collected the Qur'ān till I found the last part of *Sūrat At-Tauba* with Abī Khuzaima Al-Anṣārī and did not find it with anybody else. (The Verses are):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves... (till the end of *Sūrat Barā'a*) (i.e., *Sūrat At-Tauba*)." (V.9:128,129)

٧٤٢٥ - حدَّثنا موسَى، عَنْ إبْراهِيمَ: حدَّثَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ السَّبَّاقِ: أَنَّ زَيْدَ بنَ ثابِتٍ. وقالَ اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شهابٍ، عَنِ ابنِ السَّبَّاقِ: أَنَّ زَيْدَ بنَ ثابتٍ حَدَّثَهُ قالَ: أَرْسَلَ إِلَيَّ أبو بَكْرٍ فَتَتَبَّعْتُ القُرْآنَ حتَّى وَجَدْتُ آخرَ سورَةِ التَّوْبَةِ مَعَ أبي خُزَيْمَةَ الأَنْصارِيِّ، لَمْ أَجِدْها مَعَ أَحَدٍ غَيْرِه

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ حتَّى خاتمة بَرَاءَةَ. [راجع: ٢٨٠٧]

حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ عَن يونُس بهذا، وقال: مَعَ أبي خُزَيْمَةَ الأنْصاريِّ.

Narrated Yūnus: (As *Ḥadīth* No. 7425).

٧٤٢٦ - حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثنا وُهَيْبٌ، عَنْ سَعِيدٍ عَنْ قَتَادَةَ، عَن أبي العالِيَة، عَن ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ يَقولُ عِنْدَ الكَرْبِ: «لا إلٰهَ إلَّا اللهُ العَلِيمُ الحَلِيمُ. لا إلٰهَ إلَّا اللهُ رَبُّ العَرْشِ الْعَظيم، لا إلٰهَ إلَّا اللهُ رَبُّ السَّمٰوات، ورَبُّ الأرْضِ، وَرَبُّ العَرْشِ الكَريم». [راجع: ٦٣٤٥]

7426. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to say at the time of difficulty: "*Lā ilāha illallāhul-'Alīmul-Ḥalīm. Lā ilāha illallāhu Rabbul-'Arshil-'Aẓīm. Lā ilāha illallāhu Rabbus-samāwāti, wa Rabbul-ard, wa Rabbul-'Arshil-Karīm*.[1] [See *Ḥadīth* No. 6345 and 6346, Vol. 8]

٧٤٢٧ - حدَّثنا مُحَمَّدُ بنُ يوسُفَ: حدَّثنا سُفْيانُ، عَن عَمْرِو بن يَحْيَى، عَن أبيه، عَن أبي سَعيدٍ الخُدْريِّ، عَن النَّبيِّ ﷺ: قال النَّبيُّ ﷺ: «يَصْعَقُونَ يَوْمَ القِيامَة فإذا أنا بموسَى آخذٌ بقائمةٍ مِنْ قَوائِمِ العَرْشِ». [راجع: ٢٤١٢]

7427. Narrated Abū Sa'id Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see (Prophet) Mūsa (Moses) holding one of the pillars of the Throne."

٧٤٢٨ - وقال الماجِشُونُ: عَن عَبْد الله بن الفَضْل، عَن أبي سَلَمَةَ، عَن أبي هُرَيْرَةَ عَن النَّبيِّ ﷺ قال «فأكونُ أوَّلَ مَنْ بُعِثَ فإذا مُوسَى آخِذٌ بالعَرْشِ». [راجع: ٢٤١١]

7428. Abū Hurairah said: The Prophet ﷺ said, "I will be the first person to be resurrected and will see (Prophet) Mūsa holding the Throne."

---

(1) (H.7426) None has the right to be worshipped but Allāh, the All-Knower, the Most Forbearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

(23) CHAPTER. The Statement of Allāh تعالى:
"The angels and the *Rūḥ* [Jibrīl (Gabriel)] ascend to Him..." (V.70:4)
The Statement of Allāh تعالى:
"To Him ascend (all) the goodly words..." (V.35:10)

(٢٣) **باب** قَوْلِ الله تعالى: ﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ﴾ [المعارج: ٤] وقَولُهُ جلَّ ذِكْرُه: ﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ﴾ [فاطر: ١٠]

Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: When the news of the Prophet ﷺ being sent (by Allāh) (as a Messenger of Allāh) reached Abū Dhar, he said to his brother, "Try to find out the truth about that man (the Prophet ﷺ) who claims that the news comes to him from the heaven."

وقال أبو جَمْرَةَ، عَن ابن عَبَّاس: بَلَغَ أبا ذرٍّ مَبْعَثُ النَّبِيِّ ﷺ فَقال لأخيه: اعْلَمْ لي عِلْمَ هٰذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ يَأتيه الخَبرُ مِنَ السَّماء. وقال مُجاهِدٌ: ﴿وَٱلْعَمَلُ ٱلصَّٰلِحُ﴾ [فاطر: ١٠] يَرْفَعُ الكَلِمَ الطَّيِّبَ يُقالُ: ﴿ذِى ٱلْمَعَارِجِ﴾ [المعارج: ٣]: الملائِكَةُ تَعْرُجُ إلى الله.

7429. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the *'Aṣr* and *Fajr* (prayers). Then those angels who have stayed with you overnight, ascend (to heaven) and Allāh asks them (about you), — and He knows everything about you — 'In what state did you leave My slaves?' The angels reply, 'When we left them, they were offering *Salāt* (prayers), and when we reached them they were offering *Salāt* (prayer)'." (See H. 555, Vol. 1)

٧٤٢٩ - حَدَّثَنا إسْماعيلُ: حدَّثَني مالكٌ، عَن أبي الزِّنادِ، عَن الأعْرَجِ، عَن أبي هُرَيْرَةَ رَضِيَ الله عَنْهُ: أنَّ رَسولَ الله ﷺ قالَ: «يَتَعاقَبونَ فيكُمْ مَلائكَةٌ باللَّيْلِ وَمَلائكَةٌ بالنَّهارِ، ويَجْتَمِعُونَ في صَلاةِ العَصْرِ وَصلاةِ الفَجْرِ، ثُمَّ يَعْرُجُ الَّذينَ باتُوا فيكمْ فَيَسْأَلُهُمْ، وهُوَ أعْلَمُ بِهِمْ، فَيَقولُ: كَيْفَ تَرَكْتُمْ عبادي؟ فَيَقولونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّون، وأتَيْناهُمْ وهُمْ يُصَلُّونَ».

[راجع: ٥٥٥]

7430. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "If somebody gives in charity something equal to a date

٧٤٣٠ - وقال خالدُ بنُ مَخْلَد: حدَّثنا سُلَيمانُ: حدَّثَني عَبْدُ الله بنُ

from his honestly earned money — for nothing ascends to Allāh except good — then Allāh will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain."

Abū Hurairah also said: The Prophet ﷺ said, "Nothing ascends to Allāh except good."

دينار، عَنْ أبي صالِحٍ، عَن أبي هُرَيْرَةَ قال: قالَ رَسولُ الله ﷺ: «مَن تَصدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلا يَصْعَدُ إلَى الله إلَّا الطَّيِّبُ، فَإنَّ الله يَتَقَبَّلُها بِيَمِينِه، ثُمَّ يُرَبِّيها لِصاحِبِه كما يُرَبِّي أحدُكُمْ فَلُوَّه حتَّى تَكونَ مِثْلَ الجبَلِ».

ورَواهُ وَرْقاءُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ عَنْ سَعِيد بن يَسارٍ، عن أبي هُرَيْرَةَ عَن النَّبيِّ ﷺ: «وَلا يَصْعَدُ إلَى اللهِ إلَّا الطَّيِّبُ». [راجع: ١٤١٠]

7431. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to say at the time of difficulty, *"Lā ilāha illallāhul-Azīmul-Halīm. Lā ilāha illallāhu Rabbul-'Arshil-Azīm. Lā ilāha illallāhu Rabbus-samāwāti wa Rabbul-'Arshil-Karīm"* (none has the right to be worshipped but Allāh, the All-Majestic, the Most Forebearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the Honourable Throne). [See *Ḥadīth* No. 6346, Vol. 8]

٧٤٣١ - **حدَّثَنا** عَبْدُ الأعلى بنُ حَمَّاد: حدَّثَنا يَزيدُ بنُ زُرَيْع: حدَّثَنا سَعيدٌ، عَن قَتادَةَ عَن أبي العالِيَة، عَن ابن عَبَّاس: أنَّ نَبِيَّ الله ﷺ كانَ يَدعو بِهِنَّ عِنْدَ الكَرْب: «لا إلٰهَ إلَّا اللهُ العَظِيمُ الحَلِيمُ. لا إلٰهَ إلَّا اللهُ رَبُّ العَرْشِ العَظِيم. لا إلٰهَ إلَّا اللهُ رَبُّ السَّمٰواتِ وَرَبُّ العَرْشِ الكَرِيم». [راجع: ٦٣٤٥]

7432. Narrated Abū Sa'īd, Al-Khudrī رَضِيَ اللهُ عَنْهُ: When 'Alī was in Yemen, he sent some gold in its ore form to the Prophet ﷺ. The Prophet ﷺ distributed it among Al-Aqra' bin Ḥābis Al-Ḥanẓalī who belonged to Banī Mujāshi', 'Uyaina bin Badr Al-Fazārī, 'Alqama bin 'Ulātha Al-'Āmirī, who belonged to the Banī Kilāb tribe and Zaid Al-Khail Aṭ-Ṭā'ī who belonged to Banī Nabhān. So the Quraish (emigrants) and the *Anṣār* became angry and said, "He gives to the chiefs of Najd and leaves us!" The

٧٤٣٢ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَن أبِيهِ، عَن ابن أبي نُعْمٍ، أوْ أبي نُعْمٍ، شَكَّ قَبِيصَةُ، عَن أبي سَعيد قال: بُعِثَ إلى النَّبيِّ ﷺ بِذُهيبَةٍ فَقَسَمَها بَيْنَ أرْبَعَةٍ.

وحَدَّثَني إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخبرنا سُفْيانُ عَن أبيه عَن ابن أبي نُعْمٍ، عَن أبي سَعيد

الخدْرِيِّ قالَ: بَعَثَ عَلِيٌّ وهُوَ في اليَمَنِ إلى النَّبِيِّ ﷺ بِذُهَيْبَةٍ في تُرْبَتِها فَقَسَمَها بَينَ الأقْرَعِ بنِ حابِسٍ الحَنْظَلِيِّ ثُمَّ أحَدِ بَني مُجاشِعٍ، وَبَينَ عُيَيْنَةَ بنِ بَدْرٍ الفَزارِيِّ وبَينَ عَلْقَمَةَ بنِ عُلاثَةَ العامِرِيِّ، ثُمَّ أحَدِ بَني كِلابٍ وبَينَ زَيْدِ الخَيْلِ الطائِيِّ، ثُمَّ أحَدِ بَني نَبهانَ. فَتَغَيَّظَتْ قُرَيْشٌ والأنْصارُ فَقالوا: يُعْطِيهِ صَناديدَ أهْلِ نَجْدٍ ويَدَعُنا؟ قال: «إنَّما أتَألَّفُهُمْ». فَأقْبَلَ رَجُلٌ غائِرُ العَيْنَينِ، ناتِئُ الجَبِينِ، كَثُّ اللِّحْيَةِ. مُشْرِفُ الوَجْنَتَينِ. مَحْلوقُ الرَّأسِ فَقالَ: يا مُحَمَّدُ، اتَّقِ اللهَ. فَقالَ النَّبِيُّ ﷺ: «فَمَنْ يُطِيعُ اللهَ إذا عَصَيْتُهُ؟ فَيَأمَنُني عَلى أهْلِ الأرْضِ وَلا تَأمَنُوني؟» فَسَألَ رَجُلٌ مِنَ القَوْمِ قَتْلَه، أُراهُ خالِدَ بنَ الوَليدِ، فَمَنَعَهُ النَّبِيُّ ﷺ. فَلَمَّا وَلَّى قالَ النَّبِيُّ ﷺ: «إنَّ مِنْ ضِئْضِئِ هذا قَوْماً يَقْرَؤُنَ القُرْآنَ، لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقونَ مِنَ الإسْلامِ مُروقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلونَ أهْلَ الإسلامِ، ويَدَعُونَ أهْلَ الأوْثانِ، لَئِنْ أدْرَكْتُهُمْ لأقْتُلَنَّهُمْ قَتْلَ عادٍ». [راجع: ٣٣٤٤]

Prophet ﷺ said, "I just wanted to attract and unite their hearts (make them firm in Islām)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muḥammad! Be afraid of Allāh!" The Prophet ﷺ said, "Who would obey Allāh if I disobeyed Him? He (Allāh) trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khālid bin Al-Walīd, asked for permission to kill him, but the Prophet ﷺ prevented him. When the man went away, the Prophet ﷺ said, "Out of the offspring of this man, there will be people who will recite the Qur'ān but it (the recitation or its meanings) will not go beyond their throats, and they will go out of Islām as an arrow goes out through the game, and they will kill the Muslims and leave the idolaters. Should I live till they appear, I would kill them as the killing of the nation of 'Ād." (See H. 3344, 4351)

٧٤٣٣ - حدَّثنا عَيَّاشُ بنُ الوَليدِ: حدَّثَنا وكِيعٌ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنْ أبيه، عَنْ أبي ذَرٍّ قال: سَألْتُ النَّبِيَّ ﷺ عَن

7433. Narrated Abū Dhar: I asked the Prophet ﷺ regarding the Verse:

"And the sun runs on its fixed course for a term (appointed)..." (V.36:38)

He said, "Its fixed course is underneath Allāh's Throne."

قَوْلِهِ: ﴿وَٱلشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾ قالَ: «مُسْتَقَرُّها تَحْتَ العَرْشِ». [راجع: ٣١٩٩]

(24) CHAPTER. The Statement of Allāh تعالى:
"Some faces that Day shall be *Nāḍirah* (shining and radiant). Looking at their Lord (Allāh)." (V.75:22,23)

(٢٤) **بابُ قَوْلِ الله تَعالى:** ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣﴾ [القيامة: ٢٢، ٢٣]

7434. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full moon and said, "You people shall see your Lord as you see this full moon, and you will have no difficulty or trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a *Ṣalāt* (prayer) before sunrise (*Fajr*) and a *Ṣalāt* before sunset (*'Aṣr*) you must do so." [See *Ḥadīth* No. 554, Vol. 1]

٧٤٣٤ - **حَدَّثَنا** عَمْرُو بنُ عَوْنٍ: حدَّثَنا خالِدٌ أو هُشَيْمٌ، عَن إسْماعِيلَ، عَن قَيْسٍ، عَن جَرِيرٍ قال: كُنَّا جُلوساً عِنْدَ النَّبيِّ ﷺ إذْ نَظَرَ إلى القَمَرِ لَيْلَةَ البَدْرِ، قالَ: «إنكم سَتَرَوْنَ رَبَّكُمْ كما تَرَوْنَ هٰذا القَمَرَ، لا تُضامُّونَ في رُؤيَتِهِ، فإنِ اسْتَطَعْتُمْ أنْ لا تُغْلَبوا عَلى صَلاةٍ قَبْلَ طُلوعِ الشَّمْسِ، وصَلاةٍ قَبْلَ غروبِ الشَّمْسِ فافْعَلُوا». [راجع: ٥٥٤]

7435. Narrated Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "You will definitely see your Lord with your own eyes."

٧٤٣٥ - **حَدَّثَنا** يوسُفُ بنُ موسَى: حدَّثَنا عاصِمُ بنُ يوسُفَ اليَرْبُوعِيُّ: حدَّثَنا أبو شِهابٍ، عَن إسْماعِيلَ بنِ أبي خالِدٍ، عَن قَيْسِ بنِ أبي حازِمٍ، عَن جَرِيرِ بنِ عَبْدِ الله قال: قالَ النَّبيُّ ﷺ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِياناً». [راجع: ٥٥٤]

7436. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ came out to us on the night of the full moon and said, "You shall see your Lord on the Day of Resurrection as you see this (full moon); and you will have no difficulty in seeing Him." (See H. 7434)

٧٤٣٦ - **حَدَّثَنا** عَبْدَةُ بنُ عَبْدِ اللهِ: حدَّثَنا حُسَيْنٌ الجُعْفِيُّ، عَن زائِدَةَ: حدَّثَنا بَيانُ بنُ بِشْرٍ، عَن قَيْسِ بنِ أبي حازِمٍ: حدَّثَنا جَرِيرٌ قال:

خَرَج عَلَيْنَا رَسُولُ اللهِ ﷺ لَيْلَةَ البَدْرِ فَقَال: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُم يَوْمَ القِيامَة كما تَرَوْنَ هٰذا، لا تُضامُّونَ في رُؤيَتِه». [راجع: ٥٥٤]

٧٤٣٧ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ الله: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّاسَ قالوا: يا رَسُولَ اللهِ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَة؟ فَقالَ رَسُولُ اللهِ ﷺ: «هَلْ تُضارُّونَ في القمرِ لَيْلَةَ البَدْرِ؟» قالوا: لا، يا رَسُولَ اللهِ، قالَ: «فَهَلْ تُضارُّونَ في الشَّمْسِ لَيْسَ دونَها سَحابٌ؟» قالوا: لا، يا رَسُولَ اللهِ، قالَ: «فإنَّكُمْ تَرَوْنَه كذلكَ، يَجْمَعُ اللهُ النَّاسَ يَوْمَ القِيامَةِ فَيَقُولُ: مَنْ كانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كانَ يَعْبدُ القَمَرَ القَمَرَ، وَيَتَّبِعُ مَنْ كانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقَى هٰذِهِ الأمَّةُ فِيها شافِعُوها أوْ مُنافِقوها، شَكَّ إبْرَاهِيمُ، فَيأتِيْهِمُ اللهُ فَيَقولُ: أنا رَبُّكُمْ، فَيَقُولونَ: هٰذا مَكانُنا حتّى يَأتِيَنا رَبُّنا، فإذا جاءَ رَبُّنا عَرَفْناهُ. فَيَأتِيهِمُ اللهُ في صورَتِهِ الَّتي يَعْرِفُونَ فَيَقُولُ: أنا رَبُّكُمْ، فَيَقولونَ: أنْتَ رَبُّنا، فَيَتَّبِعونَه، وَيُضْرَبُ الصِّراطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأكونُ أنا وَأُمَّتِي أوَّلَ

7437. Narrated 'Aṭā' bin Yazīd Al-Laithī: On the authority of Abū Hurairah: The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet ﷺ said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allāh's Messenger." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allāh's Messenger." He said, "So you will see Him, like that. Allāh will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshipped the moon will follow the moon, and whoever used to worship certain (other false) deities, they will follow those deities. And there will remain only this nation (Muslims) along with its good people (or its hypocrites). (The subnarrator, Ibrāhīm is in doubt as to the exact word the Prophet ﷺ used). Allāh will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allāh will come to them in His Appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will

be, 'O Allāh, Save! Save!' In Hell (or over the bridge) there will be hooks like the thorns of *As-Sa'dān* (thorny plant)." (The Prophet ﷺ asked:) "Have you seen *As-Sa'dān*?" They replied, "Yes, O Allāh's Messenger!" He said, "So, those hooks look like the thorns of *As-Sa'dān*, but none knows how big they will be, except Allāh. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allāh will finish His Judgement among the people, He will take whomsoever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allāh, from among those whom Allāh wanted to be Merciful and those who testified (in the world) that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up (burn) all the human body except the mark caused by prostration; as Allāh has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire completely burnt; and then the water of *Al-Hayāt* (life) will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allāh will finish the judgements among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the Fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allāh in the way Allāh will wish him to invoke, and then Allāh will say to him, 'If I grant you that, will

مَنْ يُجيزُها، وَلا يَتَكَلَّمُ يَوْمَئِذٍ إلَّا الرُّسلُ. وَدَعْوَى الرُّسلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وفي جَهَنَّمَ كَلاليبُ مِثْلُ شَوْكِ السَّعْدانِ. هَلْ رَأَيْتُمُ السَّعْدانَ؟» قالوا: نَعَمْ، يا رَسُولَ اللهِ. قالَ: «فإنَّها مِثْلُ شَوْكِ السَّعْدانِ غيرَ أنَّهُ لا يَعْلَمُ قَدْرَ عِظَمِها إلَّا اللهُ، تَخْطَفُ النَّاسَ بِأعمالِهِمْ، فمِنهُمُ المُوبَقُ بعَمَلِهِ وَمِنهُمُ المُخَرْدَلُ أو المُجازَى أوْ نَحْوُهُ. ثُمَّ يَتَجَلَّى حتَّى إذا فَرَغَ اللهُ مِنَ القَضاءِ بَيْنَ العِبادِ، وأرادَ أنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أرادَ مِنْ أهْلِ النَّارِ، أمَرَ المَلائِكَةَ أنْ يُخْرِجوا مِنَ النَّارِ مَنْ كانَ لا يُشْرِكُ باللهِ شَيْئاً، مِمَّنْ أرادَ اللهُ أنْ يَرْحَمَهُ مِمَّنْ يَشْهَدُ أنْ لا إلَهَ إلَّا اللهُ، فَيَعْرِفُونَهمْ في النَّارِ بِأثَرِ السُّجودِ. تَأكُلُ النَّارُ ابنَ آدَمَ إلَّا أثَرَ السُّجودِ، حَرَّمَ اللهُ عَلى النَّارِ أنْ تَأكُلَ أثَرَ السُّجُودِ. فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتُحِشوا، فَيُصَبُّ عَلَيهِمْ ماءُ الحَياةِ فَيَنْبُتُونَ تَحْتَهُ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللهُ مِنَ القَضَاءِ بَيْنَ العِبادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلى النَّارِ، هُوَ آخِرُ أهْلِ النَّارِ دُخُولاً الجَنَّةَ، فَيَقُولُ: أيْ رَبِّ، اصْرِفْ وَجْهِي عَنِ النَّارِ فَإنَّهُ قَدْ قَشَبَنِي رِيحُها، وأحْرَقَنِي ذَكاؤُها. فَيَدْعُو اللهَ بِما شاءَ أنْ

يَدْعُوَهُ، ثُمَّ يَقُولُ اللهُ: هَلْ عَسَيْتَ إِنْ أُعْطِيْتَ ذلك أن تَسْأَلَنِي غَيرَهُ؟ فَيَقُولُ: لا، وَعِزَّتِكَ لا أَسْأَلُكَ غَيرَهُ. ويُعْطِي رَبَّهُ مِنْ عُهودٍ وَمَواثِيقَ ما شاءَ، فَيَصْرِفُ الله وَجْهَهُ عَنِ النَّارِ. فَإِذا أَقْبَلَ عَلى الجَنَّةِ وَرَآها سَكَتَ ما شاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ: أَيْ رَبِّ، قَدِّمْنِي إِلَى باب الجَنَّة. فَيَقُولُ الله لَهُ: أَلَسْتَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَواثِيقَكَ أَنْ لا تَسْأَلَنِي غَيرَ الَّذي أُعْطِيتَ أَبَداً؟ وَيْلَكَ يا ابنَ آدَمَ، ما أَغْدَرَكَ. فَيقولُ: أَيْ رَبِّ، وَيَدْعُو اللهَ حَتّى يَقولَ: هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذلكَ أَنْ تَسْأَلَ غَيرَهُ؟ فَيَقُولُ: لا، وعِزَّتِكَ لا أَسْأَلُكَ غَيرَهُ. ويُعْطِي ما شاءَ مِنْ عُهُودٍ ومَواثِيقَ، فَيُقَدِّمُهُ إِلَى باب الجَنَّة، فإذا قامَ إِلَى باب الجَنَّة انْفَهَقَتْ لَهُ الجَنَّةُ فَرأى ما فِيها مِنَ الحَبْرَة والسُّرور، فَيَسْكُتُ ما شاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ: أَيْ رَبِّ، أَدْخِلْنِي الجَنَّة، فَيَقُولُ اللهُ: أَلَسْتَ قَدْ أَعطَيْتَ عُهودَكَ وَمَواثِيقَكَ أَنْ لا تَسْأَلَ غَيرَ ما أُعْطِيتَ؟ فَيَقولُ: وَيْلَكَ يا ابنَ آدَمَ، ما أَغْدَرَكَ. فَيُقَالُ: أَيْ رَبِّ، لا أَكونُ أَشْقَى خَلْقِكَ. فَلا يَزالُ يَدْعو حَتّى يَضْحَكَ اللهُ مِنْهُ، فإذا ضَحِكَ مِنْهُ قالَ لَهُ: ادْخُلِ الجَنَّةَ، فإذا دَخَلَها قال الله له: تَمَنَّهْ،

you then ask for anything else?' He will reply, 'No, by Your *'Izzat* (Power, Honour) I will not ask You for anything more.' He will give his Lord whatever promises and covenants Allāh will demand. So Allāh will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allāh will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allāh will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Ādam's son! How treacherous you are!' He will say, 'O my Lord,' and will keep on invoking Allāh till He will say to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your *'Izzat* (Honour Power), I will not ask for anything else.' Then he will give covenants and promises to Allāh and then Allāh will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allāh will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allāh will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had already been given?' Allāh will say, 'Woe on you, O Ādam's son! How treacherous you are!' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allāh till Allāh will laugh because of his sayings, and when Allāh will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allāh will say to him, 'Wish (for anything)'. So he will ask his Lord, and he will wish for a

great number of things, for Allāh Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allāh will say, 'This is for you, and its equal (is for you) as well.' "

فَسَأَلَ رَبَّهُ وتَمَنَّى حتى إنَّ اللهَ لَيُذَكِّرُهُ، يَقُولُ: كَذا وكذا. حتّى انْقَطَعَتْ به الأمانيُّ، قالَ اللهُ: ذلك لك وَمِثْلُهُ مَعَهُ». [راجع: ٨٠٦]

7438. 'Aṭā' bin Yazīd added: Abū Sa'īd Al-Khudrī who was present with Abū Hurairah, did not deny whatever the latter said, but when Abū Hurairah said that Allāh تَبارك وتَعالى had said, "That is for you and its equal as well," Abū Sa'īd Al-Khudrī said, "And ten time as much, O Abū Hurairah!" Abū Hurairah said, "I do not remember, except his saying, 'That is for you and its equal as well.' " Abū Sa'īd Al-Khudrī then said, "I testify that I remember the Prophet ﷺ saying, 'That is for you, and ten times as much.' " Abū Hurairah then added, "That man will be the last person of the people of Paradise to enter Paradise."

[See Vol.8, *Hadīth* No. 6573]

٧٤٣٨ - قالَ عَطاءُ بنُ يَزيدَ وأبو سَعيدٍ الخُدْرِيُّ مَعَ أبي هُرَيْرَةَ لا يَرُدُّ عَلَيْهِ مِنْ حَديثه شَيْئاً، حتّى إذا حَدَّثَ أبو هُرَيْرَةَ أنَّ اللهَ تَبارَكَ وتَعالى قالَ: «ذلكَ لكَ وَمِثْلُهُ مَعَهُ»، قالَ أبو سَعيدٍ الخُدْرِيُّ: «وعَشَرَةُ أمْثالِه مَعهُ» يا أبا هُرَيْرَةَ، قالَ أبو هُرَيْرَةَ: ما حَفِظْتُ إلّا قَوْلَهُ: «ذلكَ لكَ ومِثْلُهُ مَعَهُ. قالَ أبو سَعيدٍ الخُدْرِيُّ: أشْهَدُ أنّي حَفِظْتُ مِنَ رَسُولِ الله ﷺ قَوْلَهُ: ذلكَ لكَ وعَشَرَةُ أمْثاله». قالَ أبو هُرَيْرَةَ: فذلكَ الرَّجُلُ آخِرُ أهْلِ الجَنَّةِ دُخولاً الجَنَّةَ. [راجع: ٢٢]

7439. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet ﷺ then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god, till there remain those who used to worship Allāh,

٧٤٣٩ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ بنُ سعدٍ، عَنْ خالدِ بنِ يَزيدَ، عَنْ سَعيدِ بنِ أبي هِلالٍ، عَنْ زَيْدٍ، عَنْ عَطاءِ بن يَسارٍ، عَنْ أبي سَعيد الخُدْرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ قالَ: «هَلْ تُضارُونَ في رُؤيةِ الشَّمْسِ والقَمَرِ إذا كانَتْ صَحْواً؟» قُلْنا: لا. قالَ: «فإنَّكمْ لا تُضارُونَ في رُؤيَةِ رَبِّكمْ يَوْمَئِذٍ، إلّا كما تُضارُونَ في رُؤيَتِهِما». ثُمَّ قالَ: «يُنادي مُنادٍ:

from the righteous pious ones and the mischievous evil ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented before them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Masīḥ (Messiah), the son of Allāh.' It will be said, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allāh (Alone), the righteous pious ones and the mischievous evil ones. It will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming: Let every nation follow what they used to worship,' and now we are waiting for our Lord. Then the All-Mighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allāh will then uncover His Shin, whereupon, every believer will prostrate before Him and there will remain

لِيَذْهَبْ كُلُّ قَوْمٍ إِلَى ما كانوا يَعْبُدُونَ. فَيَذْهَبُ أصحابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وأصحابُ الأوثانِ مَعَ أَوْثانِهِمْ، وأصحابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ، حتّى يَبْقَى مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أوْ فاجِرٍ، وغُبَّراتٌ مِنْ أَهْلِ الكِتابِ. ثُمَّ يُؤتى بِجَهَنَّمَ تُعْرَضُ كأنَّها سَرابٌ. فَيُقالُ لِلْيَهودِ: ما كُنْتُمْ تَعْبُدونَ؟ قالوا: كُنَّا نَعْبُدُ عُزَيْرَ ابنَ اللهِ، فَيُقالُ، كَذَبْتُمْ، لَمْ يَكُنْ للهِ صاحِبَةٌ وَلا ولَدٌ. فَمَا تُريدُونَ؟ قالوا: نُريدُ أنْ تَسْقِيَنا. فَيُقالُ: اشْرَبوا، فَيَتَساقَطونَ في جَهَنَّمَ. ثُمَّ يُقالُ للنَّصارَى: ما كُنْتُمْ تَعْبُدُونَ؟ فَيَقولونَ: كُنَّا نَعْبُدُ المَسيحَ ابنَ اللهِ. فَيُقالُ: كَذَبتمْ، لَمْ يَكُنْ للهِ صاحِبَةٌ وَلا وَلَدٌ. فمَا تُريدونَ؟ فَيَقولونَ: نُريدُ أنْ تَسْقِيَنا، فَيُقالُ: اشْرَبوا، فَيَتَساقَطونَ حتّى يَبْقَى مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أوْ فاجِرٍ، فَيُقالُ: ما يُجْلِسُكُم وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقولونَ: فارَقْناهُمْ ونَحْنُ أحْوَجُ مِنَّا إلَيْهِ اليَوْمَ، وإنَّا سَمِعْنا مُنادياً يُنادِي: لِيَلْحَقْ كُلُّ قَوْمٍ بِما كانُوا يَعْبُدُونَ، وإنَّما نَنْتَظِرُ رَبَّنا. قالَ: فَيَأتِيهِمُ الجَبَّارُ. في صورَةٍ غَيْرِ صورَتِهِ الَّتي رَأَوْهُ فِيها أَوَّلَ مَرَّةٍ، فَيَقُولُ: أنا رَبُّكُمْ، فَيَقُولونَ: أنْتَ رَبُّنا، فَلا يُكَلِّمُهُ إلَّا الأنْبِياءُ

those who used to prostrate before Him just for showing off and for gaining good reputation. One of such will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and they will not be able to prostrate). Then the bridge will be brought and laid across Hell." We, the Companions of the Prophet ﷺ said, "O Allāh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dān*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet ﷺ added, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with All-Mighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allāh! (Save) our brothers (for they) used to offer *Salāt* (prayer) with us, observe *Saum* (fasting) with us and also do good deeds with us.' Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dīnār.' Allāh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allāh will say (to them), 'Go and take out (of

فَيَقُولُ: هَلْ بَيْنَكُمْ وبَيْنَهُ آيَةٌ تَعْرِفونَهُ؟ فَيَقولونَ: السَّاقُ، فَيَكْشِفُ عَنْ ساقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كانَ يَسْجُدُ للهِ رِياءً وسُمْعَةً، فَيَذْهَبُ كَيْما يَسْجُدَ فَيَعودُ ظَهْرُهُ طَبَقاً وَاحِداً. ثُمَّ يُؤتى بِالجَسْرِ فَيُجْعَلُ بَينَ ظَهْرَيْ جَهَنَّمَ». قُلْنا: يا رَسُولَ اللهِ، وما الجَسْرُ؟ قالَ: «مَدْحَضَةٌ مَزِلَّةٌ عَلَيْهِ خَطاطِيفُ وكَلالِيبُ، وَحَسَكَةٌ مُفَلْطَحَةٌ لَهَا شَوْكَةٌ عُقَيْفَةٌ، تَكونُ بِنَجْدٍ، يُقالُ لَهَا: السَّعْدانُ، المُؤْمِنُ عَلَيها كالطَّرفِ وكالبَرْقِ وكالرِّيحِ وكأَجاوِيدِ الخَيْلِ والرِّكابِ، فَناجٍ مُسَلَّمٌ. وناجٍ مَخْدُوشٌ، ومَكْدُوسٌ في نارِ جَهَنَّمَ، حتى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحباً، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُناشَدَةً في الحَقِّ. قَدْ تَبَيَّنَ لَكُمْ مِنَ المُؤمِنِ يَوْمَئِذٍ للجَبَّارِ. وإذا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا في إخْوانِهِمْ يَقولونَ: رَبَّنَا إِخْوَانُنا كانوا يُصَلُّونَ مَعَنا ويَصُومونَ مَعَنَا ويَعْمَلُونَ مَعَنا. فَيَقولُ اللهُ تَعالَى: اذْهَبُوا فَمَنْ وجَدْتُمْ في قَلْبِهِ مِثْقالَ دينارٍ مِنْ إيمانٍ فأَخْرِجُوهُ، ويُحَرِّمُ اللهُ صُوَرَهُمْ عَلى النَّارِ، فَيَأْتُونَهِمْ وبَعْضُهُمْ قَدْ غابَ في النَّارِ إلَى قَدَمِهِ وَإلَى أَنْصافِ ساقَيْهِ، فَيُخْرِجونَ مَنْ عَرَفوا. ثُمَّ يَعودُونَ فَيقول: اذْهَبُوا فَمَنْ وجَدتمْ في قَلْبِهِ

Hell) anyone in whose heart you find Faith equal to the weight of half Dīnār.' They will take out whomsoever they will recognize and return, and then Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant)'. And so they will take out all those whom they will recognize." Abū Sa'īd said: If you do not believe me then read the Holy Verse:

"Surely! Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it..." (V.4:40)

The Prophet ﷺ added, "Then the Prophets angels and the believers will intercede, and (last of all) the All-Mighty (Allāh) will say, 'Now remains My intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Most Gracious. He has admitted them into Paradise, without (them) having done any good deed, and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' "

7440. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The believers will be kept (waiting) on the Day of Resurrection so long

مِثْقالَ نِصْفِ دينارٍ فأخْرِجُوهُ، فَيُخْرِجونَ مَنْ عَرَفوا. ثُمَّ يَعودونَ فَيقولُ: اذْهَبُوا فمَنْ وجدْتمْ في قَلْبِهِ مِثْقالَ ذَرَّةٍ مِنْ إيمانٍ فأخْرِجُوهُ، فَيُخْرِجونَ مَنْ عَرَفوا». قالَ أبو سَعيدٍ: فإنْ لَمْ تُصَدِّقوا فاقْرَؤُوا ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا﴾ «فَيَشْفَعُ النَّبِيُّونَ والمَلائِكَةُ والمُؤْمِنُونَ فَيَقُولُ الجَبَّارُ: بَقِيَتْ شَفاعَتِي، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أقْواماً قَدِ امْتُحِشوا، فَيُلْقَوْنَ في نَهَرٍ بأفْواهِ الجَنَّةِ يقالُ لَهُ: ماءُ الحَياةِ، فَيَنْبُتونَ في حافَتَيهِ كما تَنْبُتُ الحِبَّةُ في حَميلِ السَّيْلِ، قَدْ رَأيْتُمُوها إلى جانِبِ الصَّخْرَةِ، إلى جانِبِ الشَّجَرَةِ. فما كانَ إلَى الشَّمْسِ مِنها كانَ أخْضَرَ، وما كانَ مِنها إلى الظِّلِّ كانَ أبْيَضَ، فَيَخْرُجونَ كأنَّهُمُ اللُّؤْلُؤُ فَيُجْعَلُ في رِقابِهِمِ الخَواتِيمُ، فَيَدْخُلونَ الجَنَّةَ فَيَقُولُ أهْلُ الجَنَّةِ: هٰؤلاءِ عُتَقاءُ الرَّحْمٰنِ، أدْخَلَهُمُ الجَنَّةَ بِغَيرِ عَمَلٍ عَمِلُوهُ، ولا خَيرٍ قَدَّمُوهُ. فَيُقالُ لَهُمْ: لَكُمْ ما رَأيْتُمْ ومِثْلُهُ مَعَهُ». [راجع: ٢٢]

٧٤٤٠ - وقالَ حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى: حدَّثَنا

that they will become worried and say, 'Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place." Then they will go to Ādam عليه السلام and say, 'You are Ādam, the father of the people. Allāh created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours?' Ādam عليه السلام will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating of the tree, though he had been forbidden to do so. He will add, 'Go to (Prophet) Noah, the first Prophet sent by Allāh to the people of the earth.' The people will go to Nūḥ (Noah) who will say, 'I am not fit for this undertaking.' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to (Prophet) Ibrāhīm (Abraham), *Khalīl Ar-Raḥmān*.'[1] They will go to Ibrāhīm who will say, 'I am not fit for this undertaking.' He would mention three words by which he told a lie, and say (to them), 'Go to (Prophet) Mūsa (Moses), a slave whom Allāh gave the Taurāt (Torah) and to whom He spoke directly, and brought near Him, for conversation.' They will go to (Prophet) Mūsa (Moses) who will say, 'I am not fit for this undertaking.' He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to (Prophet) 'Īsā (Jesus), Allāh's slave and His Messenger, and a soul[2] created by Him and His Word.' ("Be!" and he was.) They will go to Prophet 'Īsā who will say, 'I am not fit for this undertaking but you'd better go to (Prophet)

قَتادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «يُحْبَسُ المُؤمِنُونَ يَوْمَ القِيامَةِ حتّى يَهُمُّوا بِذلكَ فَيقولونَ: لَوِ اسْتَشْفَعْنا إلَى رَبِّنا فَيُرِيحُنا مِنْ مَكانِنا، فَيأتونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أبو النَّاسِ، خَلَقَكَ اللهُ بِيَدِهِ، وأَسْكَنَكَ جَنَّتَهُ، وَأَسجَدَ لكَ مَلائِكَتَهُ، وعَلَّمَكَ أَسْماءَ كُلِّ شَيءٍ، لِتَشْفَعْ لَنا عِنْدَ رَبِّكَ حتّى يُرِيحَنا مِنْ مَكانِنا هٰذا. قالَ: فَيَقولُ: لَسْتُ هُناكُمْ، قالَ: وَيَذْكُرُ خَطِيئَتَهُ التي أصابَ أَكْلَهُ مِنَ الشَّجَرَةِ، وقَدْ نُهِيَ عَنها، وَلكِنِ ائْتُوا نُوحاً أَوَّلَ نَبِيٍّ بَعَثَهُ اللهُ إلَى أَهْلِ الأَرْضِ. فَيأتونَ نوحاً فَيَقولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ خَطِيئَتَهُ التي أصابَ سُؤالَهُ رَبَّهُ بِغَيرِ عِلْمٍ، ولٰكِنِ ائْتُوا إبْرَاهِيمَ خَلِيلَ الرَّحْمٰنِ. قالَ: فيأتونَ إبْرَاهِيمَ فَيَقولُ: إنِّي لَسْتُ هُناكُمْ، ويَذْكُرُ ثَلاثَ كَذَباتٍ كَذَبَهُنَّ، ولٰكِنِ ائْتُوا مُوسَى عَبْداً آتاهُ اللهُ التَّوْراةَ، وكَلَّمَهُ وقَرَّبَهُ نَجِيّاً. قالَ: فَيَأْتُونَ مُوسَى فَيَقولُ: إنِّي لَسْتُ هُناكُمْ، ويَذْكُرُ خَطِيئَتَهُ الَّتي أصابَ قَتْلَهُ النَّفْسَ، ولٰكِنِ ائْتُوا عِيسَى عَبْدَ اللهِ ورَسُولَهُ، وَرُوحَ اللهِ وكَلِمَتَهُ. قالَ: فَيَأتونَ عِيسَى فَيَقولُ: لَسْتُ هُناكُمْ ولٰكِنِ ائْتُوا مُحَمَّداً ﷺ عَبْداً

(1) (H.7440) *Khalīl*: See the glossary.
(2) (H.7440) See the word *Rūḥullāh* in the glossary.

Muḥammad ﷺ the slave (of Allāh) whose all the past, present and future sins have been forgiven by Allāh.' So they will come to me, and I will ask my Lord's Permission to enter His House and then I will be permitted. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muḥammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allāh will put a limit for me (to intercede for a certain kind of people). I will take them out and make them enter Paradise."

(Qatāda said: I heard Anas saying that), the Prophet ﷺ said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muḥammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet ﷺ added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise."

(Qatāda added: I heard Anas saying that) the Prophet ﷺ said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to

غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأَخَّرَ. فيأتوني فأستأذنُ على رَبِّي في دارِهِ، فَيُؤْذَنُ لي عليه، فإذا رأيتُهُ وقَعْتُ ساجداً، فيدعني ما شاء اللهُ أنْ يَدَعني، فيقولُ: ارفعْ محمّدُ وقُلْ يُسْمَعْ، واشْفَعْ تُشفَعْ، وسَلْ تُعْطَ. قالَ: فأرْفَعُ رأسي فأُثني على رَبّي بثناءٍ وتَحْميدٍ يُعَلِّمُنيهِ ثمّ أشْفَعُ فيَحُدُّ لي حَدّاً فأخْرُجُ فأُدخِلُهُم الجنّةَ».

قالَ قَتادَةُ: وسَمِعْتُهُ أيضاً يقولُ: «فأخْرُجُ فأُخرِجُهُمْ مِنَ النّارِ وأُدخِلُهُمُ الجَنَّةَ، ثُمَّ أعودُ فأستأذِنُ على رَبّي في دارِهِ فيُؤْذَنُ لي عليهِ، فإذا رأيتُهُ وقَعْتُ ساجداً، فيدعني ما شاءَ اللهُ أنْ يَدَعني ثُمَّ يقولُ: ارْفعْ مُحَمَّدُ، وقلْ يُسْمَعْ، واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَ. قالَ: فأرْفَعُ رأسي فأُثْني عَلى رَبّي بثَناءٍ وتَحْميدٍ يُعَلِّمُنيهِ. قالَ: ثُمَّ أشْفَعُ فيَحُدُّ لي حَدّاً، فأخْرُجُ فأُدْخِلُهُمُ الجَنَّةَ. قالَ قَتادَةُ: وسَمِعْتُهُ يَقولُ: فأخرُجُ فأُخْرِجُهُمْ مِنَ النّارِ وأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ أعُودُ الثّالِثَةَ فأستأذِنُ عَلى رَبّي في دارِهِ، فيُؤذَنُ لِي عَلَيهِ، فإذا رَأيْتُهُ وقَعْتُ ساجداً فيَدَعُني ما شاءَ اللهُ أنْ يَدَعَني ثُمَّ يَقولُ: ارْفَعْ مُحَمَّدُ، وقُلْ يُسْمَعْ، واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَهْ، قالَ: فأرْفَعُ رَأسي فأُثْني عَلى رَبّي بِثَناءٍ

enter His House, and I will be allowed to enter. When I will see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allāh as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise." (Qatāda said: I heard Anas saying that) the Prophet ﷺ said, "So I will go and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the (Hell) Fire except those whom the Qur'ān will imprison (i.e., those who are destined for eternal life in the Fire)." The narrator then recited the Verse:

"...It may be that your Lord will raise you to *Maqām Mahmūd* (a station of praise and glory (i.e., the honour of intercession on the Day of Resurrection)." (V.17:79)

The narrator added: This is the *Maqām Mahmūd* which Allāh has promised to your Prophet ﷺ.

[See *Hadīth* No. 7410].

وتَحْمِيد يُعَلِّمُنِيه، قالَ: ثُمَّ أَشْفَعُ فيَحُدُّ لِي حَدّاً فأخرُج فأُدْخِلُهم الجَنَّةَ - قالَ قَتادَةَ: وقَدْ سَمِعْتُهُ يَقُولُ: - فأَخْرُجُ فأُخْرِجُهمْ مِنَ النَّارِ وأُدْخِلُهُمُ الجَنَّةَ، حتّى ما يَبْقَى في النَّارِ إلَّا مَنْ حَبَسَهُ القُرْآنُ، أيْ وَجَبَ عليهِ الخلودُ». قالَ: ثُمَّ تَلا هٰذِهِ الآيَةَ ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ قالَ: وهٰذا المَقامُ المَحْمودُ الَّذي وُعِدَه نَبِيُّكُمْ ﷺ. [راجع: ٤٤]

7441. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent for the *Ansār* and gathered them in a tent and said to them, "Be patient till you meet Allāh and His Messenger, and I will be on *Al-Haud (Al-Kauthar)*." (See H. 3793)

٧٤٤١ - حدَّثَنا عُبَيْدُ اللهِ بنُ سَعْدِ بن إبْرَاهِيمَ: حدَّثَني عَمِّي: حدَّثَنا أبي، عَنْ صالِحٍ، عَنِ ابن شِهاب قالَ: حدَّثَني أَنَسُ بنُ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ أرْسَلَ إلَى الأنْصارِ فَجَمَعَهم في قُبَّةٍ وقالَ لهم: «اصْبِروا حتّى تَلْقَوْا اللهَ ورَسُولَه، فإنِّي على الحَوْضِ». [راجع: ٣١٤٦]

٧٤٤٢ - حدثني ثابت بن مُحَمَّدٍ: حدَّثنا سُفيانُ، عَنِ ابن جُرَيْجٍ، عَنْ سُلَيمانَ الأحْوَلِ، عَنْ طاوُسٍ، عَنِ ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذا تَهَجَّدَ مِنَ اللَّيْلِ قالَ: «اللَّهُمَّ رَبَّنا لكَ الحَمْدُ، أنْتَ قَيِّمُ السَّمٰواتِ والأرضِ، ولكَ الحَمْدُ أنْتَ رَبُّ السَّمٰواتِ والأرْضِ ومَنْ فِيهِنَّ، ولكَ الحَمْدُ أنْتَ نُورُ السَّمٰواتِ والأرْضِ ومَنْ فِيهِنَّ، أنْتَ الحَقُّ وَقَوْلُكَ الحَقُّ، وَوَعْدُكَ الحَقُّ وَلِقاؤُكَ الحَقُّ، والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أسْلَمْتُ، وبِكَ آمَنْتُ، وعَلَيْكَ تَوَكَّلْتُ، وإلَيْكَ خاصَمْتُ، وبِكَ حاكَمْتُ، فاغْفِرْ لِي ما قَدَّمْتُ وما أخَّرْتُ، وأسْرَرْتُ وأعْلَنْتُ. وما أنْتَ أعْلَمُ بِهِ مِنِّي، لا إلهَ إلَّا أنْتَ». [راجع: ١١٢٠]

قالَ أبو عَبْدِ اللهِ: قالَ قَيْسُ بنُ سَعْدٍ وأبو الزُّبَيرِ، عَنْ طاوُسٍ: قَيَّامُ.

وقالَ مُجاهِدٌ: القَيُّومُ: القائمُ عَلى كُلِّ شَيءٍ، وَقَرَأَ عُمَرُ: القَيَّامُ، وَكِلاهُما مَدْحٌ.

7442. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ offered his *Tahajjud* prayer, he would say, "O Allāh, our Lord! All the praises are for You; You are the Maintainer of the heavens and the earth. All the praises are for You; You are the *Rabb* (Lord) of the heavens and the earth and whatever is therein. All the praises are for You; You are the Light of the heavens and the earth and whatever is therein. You are the Truth, and Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allāh! I submit myself to You, and believe in You, and I put my trust in You (solely depend upon you). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."

[See *Hadīth* No. 7499].

٧٤٤٣ - حدَّثنا يُوسُفُ بنُ موسَى: حدَّثنا أبو أُسامَةَ: حدَّثني الأعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما

7443. Narrated 'Adī bin Ḥātim: Allāh's Messenger ﷺ said, "There will be none among you but his Lord (Allāh) will speak to him, and there will be neither any interpreter nor any screen between them to screen." (See H. 1413, 3595)

مِنكمْ مِنْ أحَد إلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وبَيْنَهُ تُرْجمانٌ ولا حِجابٌ يَحْجُبُه». [راجع: ١٤١٣]

7444. Narrated 'Abdullāh bin Qais: The Prophet ﷺ said, "Two Paradises of silver and all the utensils and whatever therein is of silver; and two Paradises of gold, and its utensils and whatever therein is of gold, and there will be nothing to prevent the people from seeing their Lord (Allāh تعالى) except the Cover of Majesty over His Face in the *'Adn* Paradise."

٧٤٤٤ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ العَزيزِ بنُ عَبْدِ الصَّمَدِ، عَنْ أبي عِمْرانَ، عَنْ أبي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ أبيهِ عَنِ النَّبيِّ ﷺ قالَ: «جَنَّتانِ مِنْ فِضَّةٍ آنيَتُهما وَما فِيهما، وَجَنَّتانِ مِنْ ذَهَبٍ آنيَتُهما وما فِيهما، وما بَينَ القَوْمِ وبَينَ أنْ يَنْظُرُوا إلَى رَبِّهِمْ إلَّا رِداءُ الكِبْرِياءِ عَلى وَجْهِهِ في جَنَّةِ عَدْنٍ». [راجع: ٤٨٧٨]

7445. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever takes a false oath to deprive a Muslim of his property unlawfully, will meet Allāh Who will be angry with him." Then the Prophet ﷺ recited the Verse:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them..." (V.3:77)

٧٤٤٥ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَبْدُ الملكِ بنُ أعْيَنَ، وجامِعُ بنُ أبي راشِدٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَطَعَ مالَ امْرِئٍ مُسْلِمٍ بِيَمين كاذِبَةٍ لَقيَ اللهَ وهُوَ عَلَيهِ غَضْبانُ». قالَ عَبْدُ اللهِ: ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ مِصْداقَهُ مِنْ كتابِ اللهِ جَلَّ ذِكْرُهُ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ﴾ الآيَة [آل عمران: ٧٧]. [راجع: ٢٣٥٦]

7446. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(There are) three (types of persons to whom) Allāh will neither speak to them on the Day of Resurrection, nor look at them. (They are): (1) a man who

٧٤٤٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي صالحٍ، «عَنْ أبي هُرَيْرَةَ عَنِ

takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the *'Asr* (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining surplus water. To such a man Allāh will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the surplus water which your hands did not create'." (See H. 2358, Vol. 3)

النَّبِيِّ ﷺ قال: «ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم: رجل حلف على سلعة لقد أعطى بها أكثر مما أعطى وهو كاذب، ورجل حلف على يمين كاذبة بعد العصر ليقتطع بها مال امرئ مسلم، ورجل منع فضل ماء فيقول الله يوم القيامة: اليوم أمنعك فضلي كما منعت فضل ما لم تعمل يداك». [راجع ٢٣٥٨]

7447. Narrated Abū Bakra: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth,(1) the year is of twelve months, of which four are sacred; (and out of these four) three are in succession, namely, Dhul-Qa'da, Dhul-Ḥijja and Muḥarram, and (the fourth one) Rajab Muḍar which is between Jumād (Ath-Thānī) and Sha'bān." The Prophet ﷺ then asked us, "Which month is this?" We said, "Allāh and His Messenger know better." He kept quiet so long that we thought he might call it by another name. Then, he said, "Isn't it Dhul-Ḥijja?" We said, "Yes." He asked, "What town is this?" We said, "Allāh and His Messenger know better." Then he kept quiet so long that we thought he might call it by another name. He then said, "Isn't it the (sacred) town (Makkah)?" We said, "Yes." He asked, "What is the day today?" We said, "Allāh and His Messenger know better." Then he kept quiet so long that we thought he might call it by another name. Then he said, "Isn't it the day of *An-Naḥr*

٧٤٤٧ - حدثنا محمد بن المثنى: حدثنا عبد الوهاب: حدثنا أيوب، عن محمد، عن ابن أبي بكرة، عن أبي بكرة، عن النبي ﷺ قال: «الزمان قد استدار كهيئته يوم خلق الله السماوات والأرض، السنة اثنا عشر شهرا، منها أربعة حرم، ثلاثة متواليات: ذو القعدة، وذو الحجة، والمحرم، ورجب مضر الذي بين جمادى وشعبان، أي شهر هذا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: «أليس ذا الحجة؟» قلنا: بلى، قال: «أي بلد هذا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: «أليس البلدة؟» قلنا: بلى، قال:

(1) (H.7447) *Al-Mushrikūn* of the Pre-Islāmic Period of Ignorance used to shift the sacredness of one month to another, and sometimes they regarded the years as consisting of 13 or even 14 months. When Islām came, it cancelled that practice and fixed the number of months and specified which months were sacred.

(slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your properties," (the subnarrator Muḥammad said: I think he also said: "... and your honour") are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours. You shall meet your Lord (Allāh تعالى) and He will ask you about your deeds. Beware! Don't go astray after me by striking (cutting) the necks of one another. Verily, it is incumbent upon those who are present to inform it (this message) to those who are absent, for perhaps the informed one might comprehend it (understand it) better than some of the present audience." (Whenever the subnarrator Muḥammad mentioned that statement, he would say, "The Prophet ﷺ said the truth.") And then the Prophet ﷺ added, "No doubt! Haven't I conveyed Allāh's Message to you! No doubt! Haven't I conveyed Allāh's Message to you?"

[See *Hadīth* No. 7078].

«فأيُّ يَوْمٍ هٰذا؟» قلْنا: اللهُ وَرَسُولُهُ أعْلَمُ، فَسَكَتَ حتّى ظَنَنّا أنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ، قالَ: «ألَيْسَ يَوْمَ النَّحْرِ؟» قلْنا: بَلَى، قالَ: «فإنَّ دِماءَكُمْ وأمْوَالَكمْ - قالَ مُحَمَّدٌ: وأحْسِبهُ قالَ: - وأعْراضَكُمْ عَلَيْكمْ حَرامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا، في بَلَدِكُم هٰذا في شَهْرِكُمْ هٰذا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْألُكُمْ عَنْ أعْمالِكُمْ، ألا فَلا تَرْجِعُوا بَعْدِي ضُلَّالاً يَضْرِبُ بَعْضُكمْ رِقابَ بَعْضٍ، ألا لِيُبْلِغِ الشَّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أنْ يَكونَ أوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ» فَكانَ مُحَمَّدٌ إذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ،- ثُمَّ قالَ: «ألا هَلْ بَلَّغْتُ؟ ألا هَلْ بَلَّغْتُ؟» [راجع: ٦٧].

(25) CHAPTER. What is said regarding the Statement of Allāh تعالى:
"...Surely, Allāh's Mercy is (ever) near unto the good-doers." (V.7:56)

(٢٥) باب ما جاءَ في قَوْلِ اللهِ تَعالَى: ﴿إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ﴾ [الأعراف: ٥٦]

7448. Narrated Usāma: A son of one of the daughters of the Prophet ﷺ was dying, so she sent a messenger to call the Prophet ﷺ. He sent (her a message), "Whatever Allāh takes, is for Him, and whatever He gives, is for Him (too), and everything has a limited fixed term (in this world) so she should be patient and hope for Allāh's reward." She then sent for him again, swearing that he should come. Allāh's Messenger ﷺ got up, and so did Mu'ādh bin Jabal, Ubayy bin Ka'b and 'Ubāda bin Aṣ-Ṣāmit. When he entered (the house), they gave the child to Allāh's Messenger ﷺ while its breath was disturbed

٧٤٤٨ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا عاصِمٌ، عَنْ أبي عُثمانَ، عَنْ أُسامَةَ قالَ: كانَ ابنٌ لِبَعْضِ بَناتِ النَّبِيِّ ﷺ يَقْضِي، فأرْسَلَتْ إلَيْهِ أنْ يَأتِيَها، فأرْسَلَ: «إنَّ للهِ ما أخَذَ، ولِلّهِ ما أعْطَى، وكُلٌّ إلى أجَلٍ مُسَمًّى، فَلتَصْبِرْ ولْتَحْتَسِبْ». فأرْسلَتْ إلَيْهِ فأقْسَمَتْ عَليهِ فقامَ رَسُولُ اللهِ ﷺ

in his chest. (The subnarrator said: I think he said, ".. as if it was a water-skin.") Allāh's Messenger ﷺ started weeping whereupon Sa'd bin 'Ubāda said, "Do you weep?" The Prophet ﷺ said, "Allāh is Merciful only to those of His slaves who are merciful (to others)."

وقُمْتُ وَمعهُ، ومُعاذُ بنُ جَبَلٍ، وأُبيُّ بنُ كَعْبٍ، وعُبادَةُ بنُ الصَّامِتِ. فَلَمَّا دَخلنا ناوَلوا رَسُولَ اللهِ ﷺ الصَّبيَّ، ونَفْسُهُ تَقَلْقَلُ في صَدْرِهِ - حَسِبْتُه قالَ:- كأنَّها شَنَّةٌ. فبَكَى رَسُولُ اللهِ ﷺ، فَقالَ سَعْد ابنُ عُبادَةَ: أتَبْكِي؟ فَقالَ: «إنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [راجع: ١٢٨٤]

7449. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord (Allāh). Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favoured with the arrogant people.' So Allāh تعالى said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My punishment which I inflict upon whom I wish, and I shall fill both of you.' " The Prophet ﷺ added, "As for Paradise, (it will be filled with good people) because Allāh does not wrong any of His created things, and He creates for Hell (Fire) whomsoever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allāh (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, *'Qaṭ! Qaṭ! Qaṭ!* (Enough! Enough! Enough!).' "

٧٤٤٩ - **حَدَّثَنا** عُبَيْدُ اللهِ بن سَعْدِ بنِ إبْرَاهِيمَ: حَدَّثَنا يَعْقوبُ: حَدَّثَنا أبي، عَنْ صالِحِ بنِ كَيْسانَ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «اخْتَصَمَتِ الجَنَّةُ والنَّارُ إلَى ربِّهِما، فَقالَتِ الجَنَّةُ: يا رَبِّ، ما لَها لا يَدْخُلُها إلا ضُعَفاءُ النَّاسِ وسَقَطُهُمْ؟ وقالَتِ النَّارُ - يَعْني -: أُوثِرْتُ بِالمُتَكبِّرينَ. فَقالَ اللهُ تَعالَى لِلجَنَّةِ: أنْتِ رَحْمَتِي، وقالَ لِلنَّارِ: أنْتِ عَذابِي أُصِيبُ بِكِ مَنْ أشاءُ، ولِكلِّ وَاحِدَةٍ مِنْكما مِلْؤُها. قالَ: فأمَّا الجَنَّةُ فإنَّ اللهَ لا يَظْلِمُ مِنْ خَلْقِهِ أحَداً، وإنَّهُ يُنْشِئُ لِلنَّارِ مَنْ يَشاءُ فَيُلْقَوْنَ فِيها فَتقولُ: هَلْ مِنْ مَزِيدٍ؟ ثَلاثاً، حتَّى يَضَعَ فِيها قَدَمَه فَتَمتَلِئُ، ويُرَدُّ بَعْضُها إلَى بَعْضٍ وتَقُولُ: قَطْ، قَطْ، قَطْ». [راجع: ٤٨٤٩]

7450. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some people will be scorched by Hell (Fire) as a punishment for

٧٤٥٠ - **حَدَّثَنا** حَفْصُ بنُ عُمَرَ: حَدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ

sins they have committed, and then Allāh will admit them into Paradise by the grant of His Mercy. These people will be called *Al-Jahannamiyūn* (the people of Hell)."

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيُصِيبَنَّ أقْوَاماً سَفْعٌ مِنَ النَّارِ بِذُنوبٍ أصابوها عُقوبَةً، ثُمَّ يُدْخِلُهُمُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ، يُقالُ لهم: الجَهَنَّمِيُّونَ. [راجع: ٦٥٥٩]

وقالَ هَمَّامٌ: حدَّثنا قتادَةُ، حدَّثنا أنَسٌ عَنِ النَّبِيِّ ﷺ.

(26) CHAPTER. The Statement of Allāh تعالى:
"Verily, Allāh grasps the heavens and the earth lest they move away from their places..." (V.35:41)

(٢٦) بابُ قَوْلِ الله تعالَى: ﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾ [فاطر: ٤١]

7451. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A Jewish rabbi came to Allāh's Messenger ﷺ and said, "O Muḥammad (ﷺ)! Allāh will put the heavens on one Finger and the earth on one Finger, and the trees and the rivers on one Finger, and the rest of the creation on one Finger, and then will say, pointing out with His Hand, 'I am the King.' " On that Allāh's Messenger ﷺ smiled and recited: "They made not a just estimate of Allāh such as is due to Him..." (V.39:67)

٧٤٥١ - حدَّثنا مُوسَى: حدَّثنا أبو عَوانَةَ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ، عَنْ عَلقمةَ، عَنْ عَبْدِ اللهِ قالَ: جاءَ حَبْرٌ إلَى رَسُولِ اللهِ ﷺ فَقالَ: يا مُحَمَّدُ، إنَّ اللهَ يَضَعُ السَّماءَ عَلى إصْبَعٍ، والأرْضَ على إصْبَعٍ، والجبالَ عَلى إصْبَعٍ، والشَّجَرَ والأنْهارَ عَلى إصْبَعٍ، وسائرَ الخَلْقِ عَلى إصْبَعٍ، ثُمَّ يَقولُ بِيَدِهِ: أنا المَلِكُ. فَضَحِكَ رَسُولُ اللهِ ﷺ وقالَ: «﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ﴾». [راجع: ٤٨١١]

(27) CHAPTER. What has been said regarding the creation of the heavens and the earth and other created beings.

(٢٧) بابُ ما جاءَ في تَخليقِ السَّمٰواتِ والأرْضِ وغيرِها مِنَ الخَلائقِ،

وهُوَ فعلُ الرَّبِّ تَبارَكَ وتَعالَى وأمْرُه، فالرَّبُّ بصفاتِه وفعْلِه وأمْرِه، وهُوَ الخالِقُ المُكَوِّنُ غَيْرُ مَخلوقٍ.

All that is the work of the Lord (تَبَارَكَ وتَعَالى) and outcome of His Order. So He is the Lord with His Qualities and His Actions, and His Order; and He is the Creator and the Maker, and He is not created. And whatever exists through His Action, Command, creating and making is something done, created and made.

وما كانَ بفعلِه وأمْرِه وتخليقِه وتكْوينه فهُوَ مَفْعولٌ مخلوقٌ مُكَوَّنٌ.

7452. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I stayed overnight at the house of (my aunt) Maimūna (رضي الله عنها the wife of the Prophet ﷺ) while the Prophet ﷺ was with her, to see how was the night *Ṣalāt* (prayer) of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet ﷺ got up and looked towards the sky and recited the Verse:

"Verily, in the creation of the heavens and the earth...(up to His Statement) there are indeed signs for the men of understanding." (V.3:190)

Then he got up and performed the ablution, brushed his teeth and offered eleven *Rak'a*. Then Bilāl pronounced the *Adhān* for *Aṣ-Ṣalāt* whereupon the Prophet ﷺ offered a two *Rak'a* (*Sunna*) prayer and went out to lead the people in *Fajr* (morning compulsory congregational) *Ṣalāt* (prayer).

٧٤٥٢ - حدَّثَنا سَعيدُ بن أبي مَرْيَمَ: أخْبرَنا مُحَمَّد بن جَعْفَرٍ: أخْبرَني شَريك بن عَبْدِ اللهِ بن أبي نَمِرٍ، عَنْ كُرَيْبٍ، عَن ابن عَبَّاسٍ قالَ: بتُّ في بَيْتِ مَيْمونةَ لَيْلَةً والنَّبيُّ ﷺ عِنْدها، لأنْظُرَ كَيفَ صَلاةُ رَسُولِ اللهِ ﷺ، فَتَحَدَّثَ رَسُولُ اللهِ ﷺ مَعَ أهْلِه ساعةً ثُمَّ رقدَ. فَلَمَّا كانَ ثُلُثُ اللَّيْلِ الأخيرُ أوْ بَعْضُه قعدَ فنظَرَ إلَى السَّماءِ فَقَرَأَ ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ إلَى قَوْلِهِ: ﴿لِأُو۟لِى ٱلْأَلْبَٰبِ﴾ [آل عمران: ١٩٠] ثُمَّ قامَ فَتَوَضَّأَ واسْتَنَّ. ثُمَّ صَلَّى إحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أذَّنَ بِلالٌ بالصَّلاةِ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى للنَّاسِ الصُّبْحَ. [راجع: ١١٧]

(28) CHAPTER. (The Statement of Allāh تعالى: "And, verily, Our Word has gone forth of old for Our slaves — the Messengers". (V.37:171)

(٢٨) بابُ قَوْلِهِ تَعالَى ﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾﴾ [الصافات: ١٧١]

7453. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Allāh created the creations, He wrote with Him on His Throne: 'My Mercy has preceded My Anger.' "

٧٤٥٣ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي».

[راجع: ٣١٩٤]

٧٤٥٤ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا الأعْمَشُ: سَمِعْتُ زَيْدَ بنَ وَهْبٍ: سَمِعْتُ عَبْدَ اللهِ بنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: حدَّثنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدوقُ: «إنَّ خَلْقَ أحَدِكمْ يُجْمَعُ في بَطْنِ أُمِّه أرْبَعِينَ يَوْماً وَأرْبَعِينَ لَيْلَةً، ثُمَّ يَكونُ عَلَقَةً مِثْلَهُ، ثُمَّ يَكونُ مُضْغَةً مِثْلَه. ثُمَّ يُبْعَثُ إلَيْهِ المَلَكُ فَيُؤْذَنُ بأرْبَعِ كَلِماتٍ، فَيَكْتُبُ رِزْقَهُ، وأَجَلَهُ، وعَمَلَهُ، وَشَقيٌّ أمْ سَعِيدٌ. ثُمَّ يَنْفُخُ فيهِ الرُّوحَ. فإنَّ أحَدَكمْ لَيَعْمَلُ بعَمَلِ أهْلِ الجَنَّةِ حتّى لا يكونُ بَيْنَها وبَيْنَهُ إلَّا ذراعٌ، فيسْبقُ عَلَيْه الكتابُ فَيَعْمَلُ بعَمَلِ أهْلِ النَّارِ فَيَدْخُلُ النَّارَ. وإنَّ أحَدَكمْ لَيَعْمَلُ بعَمَلِ أهْلِ النَّارِ حتى ما يَكونُ بَيْنَها وبَيْنَهُ إلَّا ذراعٌ، فَيَسْبِقُ عَلَيْهِ الكتابُ فَيَعْمَلُ عَمَلَ أهْلِ الجَنَّةِ فَيَدْخُلُها».

[راجع: ٣٢٠٨]

7454. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the true and truly inspired, narrated to us, "The creation of everyone of you (starts with the process of collecting the material for his body) within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allāh) and the angel is allowed (ordered) to write four things (for the new creature); his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So, one of you may do (good) deeds, characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds, characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behaviour and he starts doing (good) deeds characteristic of the people of Paradise and (ultimately) enters Paradise." [See *Ḥadīth* No. 3208, Vol. 4]

٧٤٥٥ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا عُمَرُ بنُ ذَرٍّ: سَمِعْتُ أبي يُحَدِّثُ عَنْ سَعِيد بن جُبَيرٍ، عَن ابنِ

7455. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "O Jibrīl (Gabriel), what prevents you from visiting us more often than you do?" Then this Verse was revealed:

"And we (angels) descend not except by

the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us..." (V.19:64)

So this was the answer to Muḥammad ﷺ.

عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: عَنِ النَّبِيِّ ﷺ قالَ: «يا جِبْرِيلُ، ما يَمْنَعُكَ أَنْ تَزُورَنا أَكْثَرَ مِمَّا تَزُورُنا؟» فَنَزَلَتْ ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ إلى آخِرِ الآيَةِ، قالَ: كانَ هٰذا الجَوابَ لِمُحَمَّدٍ ﷺ. [راجع: ٣٢١٨]

7456. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While I was walking with Allāh's Messenger ﷺ in one of the fields of Al-Madīna and he was walking leaning on a stick, he passed by a group of Jews. Some of them said to the others, "Ask him (the Prophet ﷺ) about the *Rūḥ* (spirit)." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being inspired Divinely. Then he said, "And they ask you (Muḥammad ﷺ) concerning the *Rūḥ* (the spirit) say: 'The *Rūḥ*, its knowledge is with My Lord. And of knowledge you (mankind) have been given only a little." (V.17:85)

On that some of the Jews said to the others, "Didn't we tell you not to ask?" [See *Hadīth* No. 125, 4721].

٧٤٥٦ - حَدَّثَنا يَحْيَى: حَدَّثَنا وكيعٌ: عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ في حَرْثٍ بِالمَدِينَةِ وهُوَ مُتَّكِئٌ عَلى عَسِيبٍ، فَمَرَّ بِقَوْمٍ مِنَ اليَهُودِ فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ. وَقالَ بَعْضُهُمْ: لا تَسْأَلُوهُ فَسَأَلُوهُ عن الرُّوحِ، فَقامَ مُتَوَكِّئاً عَلى العَسِيبِ وأَنا خَلْفَهُ فَظَنَنْتُ أَنَّهُ يُوحَى إلَيْهِ، فَقالَ: «﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾ [الإسراء: ٨٥]» فَقالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ قُلْنا لَكُمْ لا تَسْأَلُوهُ. [راجع: ١٢٥]

7457. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees to the person who carries out *Jihād* for His Cause, and nothing compelled him to go out but the *Jihād* in His Cause, and belief in His Words (i.e. in Allāh's religion of Islamic Monotheism), that He will either admit him into Paradise (martyrdom) or return him, with his reward or the booty he

٧٤٥٧ - حَدَّثَنا إسْماعِيلُ: حَدَّثَني مالِكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «تَكَفَّلَ اللهُ لِمَنْ جاهَدَ في سَبِيلِهِ، لا يُخْرِجُهُ إلَّا الجِهادُ في سَبِيلِهِ وتَصْدِيقُ كَلِماتِهِ، بأَنْ يُدْخِلَهُ

has earned, to his residence from where he went out."

[See *Ḥadīth* No. 7463]

الجَنَّةَ أَوْ يرجِعَهُ إِلَى مَسْكَنِهِ الَّذي خَرَجَ مِنْهُ مَعَ ما نالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ». [راجع: ٣٦]

7458. Narrated Abū Mūsa: A man came to the Prophet ﷺ and asked, "A man fights for pride and haughtiness, another fights for bravery, and another fights for showing off; which of these (cases) is in Allāh's Cause?" The Prophet ﷺ said, "The one who fights that Allāh's Word (i.e. Allāh's religion of Islāmic Monotheism) should be superior, fights in Allāh's Cause." [See *Ḥadīth* No. 2810, Vol. 4]

٧٤٥٨ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: حدَّثَنا سُفيانُ، عَنِ الأعْمَشِ، عَن أبي وائِلٍ، عَن أبي مُوسَى قالَ: جاء رَجُلٌ إلَى النَّبيِّ ﷺ فقالَ: الرَّجُلُ يُقاتِلُ حَمِيَّةً، ويُقاتِلُ شَجاعَةً، ويُقاتِلُ رِياءً، فأيُّ ذلكَ في سَبِيلِ اللهِ؟ قالَ: «مَنْ قاتَلَ لِتَكونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ في سَبِيلِ اللهِ». [راجع: ١٢٣]

(29) CHAPTER. The Statement of Allāh تعالى:
"Verily! Our Word unto a thing when We intend it..." (V.16:40)

(٢٩) **باب قَوْلِ اللهِ تَعالى: ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَٰهُ﴾** [النحل: ٤٠]،

7459. Narrated Al-Mughīra bin Shu'ba: I heard the Prophet ﷺ saying, "Some people from my followers will remain victorious (and on the right path) till Allāh's Order (the Hour) is established." [See *Ḥadīth* No. 7311] [Also See *Ḥadīth* No. 3640, Vol. 4]

٧٤٥٩ - **حدَّثنا** شِهابُ بنُ عَبَّادٍ: حدَّثنا إبْراهيمُ بنُ حُمَيْدٍ، عن إسْماعيلَ، عَن قَيْسٍ، عَنِ المُغيرَةِ بن شُعْبَةَ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «لا يَزالُ مِنْ أُمَّتي قَوْمٌ ظاهِرِينَ عَلى النَّاسِ حتَّى يَأتيَهُمْ أمرُ اللهِ». [راجع: ٧١، ٣٦٤٠]

7460. Narrated Mu'āwiya: I heard the Prophet ﷺ saying, "A group of my followers will keep on following Allāh's Orders strictly [i.e., will remain obedient to Allāh's Orders following strictly the Qur'ān and the Prophets *Sunna* — legal ways] and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allāh's Order (the Hour) will come while they will be in that state." [See *Ḥadīth* No. 3641, Vol. 4]

٧٤٦٠ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا ابنُ جابِرٍ: حدَّثَني عُمَيرُ ابنُ هانِئٍ: أنَّهُ سَمِعَ مُعاوِيَةَ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «لا يَزالُ مِنْ أُمَّتي أُمَّةٌ قائِمَةٌ بأمرِ اللهِ، لا يَضُرُّهُمْ مَنْ كَذَّبَهُمْ وَلا مَنْ خَذَلَهُم حتَّى يأتِيَ أمرُ اللهِ وهُمْ عَلى ذلكَ».

فَقالَ مالك بنُ يُخامِرَ: سَمِعْتُ مُعاذاً يَقولُ: وهُمْ بالشَّام، فَقالَ مُعاوِيَةُ: هٰذا مالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعاذاً يَقولُ: وهُمْ بِالشَّامِ.

7461. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ stood before Musailima (the liar) who was sitting with his companions then, and said to him, "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allāh has ordained for you, and if you turn away from Islām, Allāh will surely ruin you!" (See H. 3620, 3621, Vol. 4)

٧٤٦١ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بن أبي حُسَين: حدَّثَنا نافِعُ ابنُ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: وقَفَ النَّبِيُّ ﷺ عَلى مُسَيلِمَةَ في أصحابِهِ فَقالَ: «لَوْ سَأَلْتَنِي هٰذِهِ القِطعَةَ ما أعطَيْتُكَها، ولَنْ تَعْدُوَ أمرَ اللهِ فِيكَ، ولَئِنْ أدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ». [راجع: ٣٦٢٠]

7462. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: While I was walking in company with the Prophet ﷺ, in one of the fields of Al-Madīna, the Prophet ﷺ was reclining on a stick which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the *Rūh* (the spirit)". The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, "O Abūl-Qāsim! What is the *Rūh*?" The Prophet ﷺ kept quiet and I knew that he was being inspired Divinely. Then he said:-

"And they ask you (O Muḥammad ﷺ) concerning the *Rūh* (the spirit), say: The *Rūh* (the spirit) is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have given only a little." (V.17:85)

٧٤٦٢ - حدَّثنا مُوسَى بنُ إسْماعِيلَ، عَنْ عَبْدِ الواحِدِ، عَنِ الأعْمَش، عَنْ إبْراهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابنِ مَسْعودٍ قالَ: بينا أنا أمْشي مَعَ النَّبِيِّ ﷺ في بَعْضِ حَرْثِ المَدِينَةِ وهُوَ يتوَكَّأُ عَلى عَسيبٍ مَعَهُ، فَمَرَرْنا عَلى نَفَر مِنَ اليَهُود فَقالَ بَعْضُهُمْ لِبَعْضٍ: سَلوهُ عَنِ الرُّوحِ، وقالَ بَعْضُهُمْ: لا تَسْألوهُ، أنْ يَجيءَ فيه بِشَيء تَكْرَهونَهُ. فَقالَ بَعْضُهُمْ: لَنَسْألَنَّهُ، فَقامَ إلَيهِ رَجُلٌ مِنْهُمْ فَقالَ: يا أبا القاسم، ما الروحُ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ فعَلِمْتُ أنَّهُ يوحَى إلَيْهِ، فَقالَ: «﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾ [الإسراء: ٨٥]» قال

الأعْمَشُ: هٰكَذا في قِرَاءَتِنَا.

[راجع: ١٢٥]

(٣٠) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى﴾ إلَى قَوْلِهِ: ﴿جِئْنَا بِمِثْلِهِۦ مَدَدًا﴾ [الكهف: ١٠٩]، وَقَوْلِهِ: ﴿وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ﴾ [لقمان: ٢٧] ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ﴾ [الأعراف: ٥٤]، سَخَّرَ: ذَلَّلَ.

(30) CHAPTER. The Statement of Allāh تعالى:
"Say: (O Muḥammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it, for its aid." (V.18:109)

(And his Statement:) "And if all the trees on earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted..." (V.31:27)

(And His Statement:) "Indeed, your Lord is Allāh, Who created the heavens and the earth in six Days and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!" (V.7:54)

٧٤٦٣ - حَدَّثَنا عَبْدُ اللهِ بنُ يوسفَ: أخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعرجِ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «تَكَفَّلَ اللهُ لِمَنْ جاهَدَ في سَبيلِهِ، لا يُخْرِجُهُ مِنْ بَيْتِهِ إلَّا الجهادُ في سَبيله وتَصْديقُ كَلِمَته، أنْ يُدْخِلَهُ الجَنَّةَ أوْ يَرُدَّهُ إلَى مَسْكَنِه بما نالَ منْ أجْرٍ أوْ غَنيمَةٍ».

[راجع: ٣٦]

7463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees (the person who carries out *Jihād* in His Cause, and nothing compelled him to go out but *Jihād* in His Cause and the belief in His Word (i.e. in Allāh's religion of Islāmic Monotheism) that He will either admit him into Paradise (martyrdom) or return him to his residence from where he started, with reward or booty he has earned."

(31) CHAPTER. (Allāh's) Wish and Will.

And the Statement of Allāh تعالى:

"You give the kingdom to whom You will..." (V.3:26)

"And never say of anything, 'I shall do such and such a thing tomorrow. Except (with the saying): 'If Allāh will'...!" (V.18:23,24)

"Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills..." (V.28:56)

Sa'īd bin Al-Musaiyab said: My father said, "This Verse was revealed in connection with Abī Ṭālib."

"...Allāh intends for you ease, and He does not want to make things difficult for you..." (V.2:185)

(٣١) بابٌ: في المَشيئة والإرادَة،

وقَوْلِ اللهِ تَعالَى: ﴿تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ﴾ [آل عمران: ٢٦] ﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [التكوير: ٢٩] ﴿وَلَا تَقُولَنَّ لِشَاْىۡءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾ [الكهف: ٢٣] ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ، وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾ [القصص: ٥٦] قالَ سَعيدُ بنُ المُسَيَّب، عَنْ أَبيهِ: نَزَلَتْ في أبي طالب ﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾ [البقرة: ١٨٥].

7464. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Whenever anyone of you invoke Allāh for something, he should be firm in his asking, and he should not say: 'If You wish, give me...' for none can compel Allāh to do something against His Will."

٧٤٦٤ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارث، عَنْ عَبْدِ العَزيزِ، عَنْ أَنَس قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا دَعَوْتُمُ اللهَ فاعْزِموا في الدُّعاءِ، وَلا يَقولَنَّ أحَدُكمْ: إنْ شِئْتَ فأعْطني، فإنَّ اللهَ لا مُستكْرِهَ لَهُ». [راجع: ٦٣٣٨]

7465. Narrated 'Alī bin Abī Ṭālib that one night Allāh's Messenger ﷺ visited him and Fāṭima, the daughter of Allāh's Messenger ﷺ and said to them, "Don't you (both) offer (*Tahajjud*) prayer?" 'Alī added: I said, "O Allāh's Messenger! Our souls are in the Hands of Allāh and when He wants us to get up (for prayer) He will make us get up." When I said so the Prophet ﷺ left us without saying anything, and I heard that he was hitting his thigh and saying,

"...But man is ever more quarrelsome than anything." (V.18:54) [See Vol.2, *Ḥadīth* No. 1127]

٧٤٦٥ - **حدَّثَنا** أبو اليمان: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ ح. وحدَّثَنا إسْماعِيلُ: حَدَّثَنا أخي عَبْدُ الحَميدِ، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتيقٍ، عَن ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ حُسَيْنٍ: أنَّ حُسَيْنَ بنَ عَليٍّ عَلَيهِما السَّلامُ أخْبَرَهُ: أنَّ عَلِيَّ بنَ أبي طالِبٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وفاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ لَيْلَةً فَقالَ لَهُمْ: «ألا تُصَلُّونَ؟» قالَ عَليٌّ:

فَقُلْتُ: يا رَسُولَ اللهِ، إنَّما أنْفُسَنا بيَدِ اللهِ، فإذا شاءَ أن يَبْعَثَنا بَعَثَنا. فانْصَرَفَ رَسُولُ اللهِ ﷺ حينَ قُلْتُ ذلك ولَمْ يَرْجِعْ إلَيَّ شَيْئاً. ثُمَّ سَمِعْتُهُ وهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ ويَقولُ: «﴿وَكَانَ ٱلْإِنسَـٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾». [راجع: ١١٢٧]

٧٤٦٦ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالُ بنُ عَليٍّ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَثَلُ المُؤمنِ كمَثَلِ خامَةِ الزَّرْعِ يَفيءُ وَرَقُهُ، مِنْ حَيْثُ أتَتها الرِّيحُ تُكَفِّئُها، فإذا سَكَنَت اعْتَدَلَتْ. وكذلكَ المُؤمِنُ يُكَفَّأُ بالبَلاءِ. وَمَثَلُ الكافرِ كَمَثَلِ الأَرْزَةِ صَمَّاءُ مُعْتَدِلَةٌ حتّى يَقْصِمَها اللهُ إذا شاءَ». [راجع: ٥٦٤٤]

7466. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The example of a believer is that of a fresh tender green plant, the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight again. Such is the similitude of the believer. He is disturbed by calamities (but he remains patient till Allāh removes his difficulties). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allāh cuts (breaks) it down when He wills." [See *Hadīth* No. 5644, Vol. 7]

٧٤٦٧ - حدَّثَنا الحَكَمُ بنُ نافِعٍ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْريِّ: أخْبرَني سالِمُ بنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ قائمٌ عَلى المِنْبَرِ: «إنَّما بَقاؤُكمْ فِيما سَلَفَ قَبْلَكُمْ مِنَ الأمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلَى غُرُوبِ الشَّمْسِ أُعْطِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلُوا بها حتى انْتَصَفَ النَّهارُ ثُمَّ عَجَزُوا فأُعْطُوا قيراطاً قيراطاً. ثُمَّ أُعْطِيَ أهْلُ الإنجيلِ

7467. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ, while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the *'Asr* prayer and sunset. The people of the Taurāt (Torah) were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labour, one *Qīrāt* each. Then the people of the Injeel (Gospel) were given the Injeel and they acted upon it till the time of the *'Asr* prayer, and then they were worn out and were given (for their labour), one *Qīrāt* each. Then you people were given the Qur'ān and you acted upon it till sunset and so you were given two *Qīrāt* each (double

الإنجيلَ فَعَمِلوا به حتّى صَلاةِ العَصْرِ ثُمَّ عَجَزُوا فأُعْطُوا قيراطاً قِيراطاً. ثُمَّ أُعْطِيتُمُ القُرْآنَ فَعَمِلتمْ بِهِ حتّى غُرُوبِ الشَّمْسِ فأُعْطِيتُمْ قيراطَين قيراطَين. قالَ أهْلُ التَّوْراةِ: رَبَّنا هٰؤلاءِ أقَلُّ عَمَلاً وأكْثَرُ أجراً، قالَ: هَلْ ظَلَمْتُكُمْ مِنْ أجْرِكُمْ مِنْ شَيءٍ؟ قالوا: لا، فقالَ: فَذلكَ فَضْلي أُوتيهِ مَنْ أشاءُ». [راجع: ٥٥٧]

the reward of the previous nations)." Then the people of the Taurāt (Torah) said, 'O our Lord! These people have done a little labour (much less than we) but have taken a greater reward.' Allāh said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allāh said, 'That is My Favour which I bestow on whom I wish.' "

٧٤٦٨ - حدَّثَنا عَبْدُ اللهِ المُسْنَدِيُّ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي إدْريس، عَنْ عُبادَةَ بنِ الصَّامتِ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ في رَهْطٍ فَقالَ: «أُبايِعُكُمْ عَلى أنْ لا تُشْرِكوا باللهِ شَيْئاً، وَلا تَسْرِقوا، وَلا تَزْنوا، وَلا تَقْتُلوا أوْلادَكمْ، وَلا تأتوا بِبُهتانٍ تَفْتَرُونَه بَينَ أيديكُمْ وأرْجُلِكُمْ، وَلا تَعْصُوني في مَعْروفٍ. فمَن وَفى مِنْكمْ فأجْرُهُ عَلى اللهِ، ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فأُخِذَ بِهِ في الدُّنْيا فَهُوَ لَهُ كَفّارَةٌ وَطُهُورٌ، ومَنْ سَتَرَهُ اللهُ فذلكَ إلَى اللهِ، إنْ شاءَ عَذَّبهُ وإنْ شاءَ غَفَرَ لَهُ». [راجع: ١٨]

7468. Narrated 'Ubāda bin Aṣ-Ṣāmit: I, along with a group of people, gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ. He said, "I take your pledge on the condition that:

(1) You will not join anything in worship with Allāh.

(2) You will not steal.

(3) You will not commit illegal sexual intercourse.

(4) You will not kill your offspring (lest they share with you in your food).

(5) You will not slander.

(6) And you will not disobey me when I order you for *Ma'rūf* (Islāmic Monotheism, and all that Islām ordains). Whosoever among you will abide by his pledge, his reward will be with Allāh, and whosoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allāh screens him, then it will be up to Allāh, to punish him if He will or excuse Him, if He will." [See *Hadīth* No.7213]

٧٤٦٩ - حدَّثَنا مُعَلَّى بنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ: «أنَّ نَبيَّ اللهِ

7469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Prophet Sulaimān (Solomon) عليه الصلاة والسّلام who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will

become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allāh's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half boy (deformed). Allāh's Prophet ﷺ said, "If Sulaimān (had said; 'If Allāh Will,' then each of those women would have given birth to a (would-be) cavalier to fight in Allāh's Cause." (See *Hadīth* No.2819, Vol.4).

سُلَيمانَ عَلَيهِ الصَّلاةُ والسَّلامُ كانَ لَهُ سِتُّونَ امْرَأَةً فَقالَ: لأَطُوفَنَّ اللَّيْلَةَ عَلى نِسائِي فَلْتَحْمِلَنَّ كُلُّ امْرَأَةٍ وَلْتَلِدَنَّ فارِساً يُقاتِلُ في سَبِيلِ اللهِ. فَطافَ عَلى نِسائِهِ فَما وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةٌ، وَلَدَتْ شِقَّ غُلامٍ». قالَ نَبِيُّ اللهِ ﷺ: «لَوْ كانَ سُلَيمانُ اسْتَثْنَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ فَوَلَدَتْ فارِساً يُقاتِلُ في سَبِيلِ اللهِ».

7470. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered upon a sick bedouin whom he went to visit and said to him, "Don't worry, *Tahūr* (i.e., your illness will be a means of cleansing of your sins), if Allāh will." The bedouin said, "*Tahūr*! No, but it is a fever that is burning in the body of an old man and it will take him to his grave." The Prophet ﷺ said, "Then it is so."

٧٤٧٠ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حدَّثَنا خالِدٌ الحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلى أَعرابِيٍّ يَعُودُهُ فَقالَ: «لا بَأْسَ عَلَيْكَ، طَهُورٌ إِنْ شاءَ اللهُ». قالَ: قالَ الأَعْرابِيُّ: بَلْ هِيَ حُمَّى تَفُورُ عَلى شَيْخٍ كَبِيرٍ تُزِيرُهُ القُبُورَ، قالَ النَّبِيُّ ﷺ: «فَنَعَمْ إِذاً». [راجع: ٣٦١٦]

7471. Narrated Abū Qatāda: When the people slept so late that they did not offer the (morning) *Salāt* (prayer), the Prophet ﷺ said, "Allāh captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white (shining brightly), then the Prophet ﷺ got up and offered the *Salāt* (prayer).

٧٤٧١ - حدَّثَنا ابنُ سَلامٍ: أَخْبَرَنا هُشَيْمٌ، عَنْ حُصَينٍ، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ، عَنْ أَبِيهِ حِينَ نامُوا عَنِ الصَّلاةِ، قالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ قَبَضَ أَرْواحَكُمْ حِينَ شاءَ، وَرَدَّها حِينَ شاءَ»، فَقَضَوْا حَوائِجَهُمْ وتَوَضَّؤُوا إِلى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ، فَقامَ فَصَلَّى. [راجع: ٥٩٥]

7472. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: "A man from the Muslims and a man from the Jews quarrelled, and the Muslim said,

٧٤٧٢ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْرَاهِيمُ، عَنِ ابنِ شِهابٍ، عَنْ

"By Him Who gave superiority to Muḥammad ﷺ over all the people!" The Jew said, "By Him Who gave superiority to Mūsa (Moses) over all the people!" On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allāh's Messenger ﷺ and informed him of all that had happened between him and the Muslim. The Prophet ﷺ said, "Do not give me superiority over Mūsa, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Mūsa will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allāh (from falling unconscious)." [See *Ḥadīth* No. 6517, Vol. 8]

أبي سَلَمَةَ والأعْرَج. وحدَّثنا إسْماعِيلُ: حدَّثَني أخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرحْمٰن، وَسَعيدِ بنِ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: اسْتَبَّ رَجُلٌ مِنَ المُسْلِمينَ ورَجُلٌ مِنَ اليهُودِ فَقالَ المُسْلِمُ: والَّذي اصْطَفَى مُحَمَّداً عَلى العالَمينَ، في قَسَمٍ يُقْسِمُ به. فَقالَ اليهُوديُّ: والَّذي اصْطَفَى مُوسَى عَلى العالَمينَ. فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذلكَ فَلَطَمَ اليهُوديَّ، فَذَهَبَ اليهُوديُّ إلَى رَسُولِ اللهِ ﷺ فأخْبَرَهُ بالذي كانَ مِنْ أمره وأمرِ المُسْلِمِ، فَقالَ النَّبيُّ ﷺ: «لا تُخَيِّرُوني عَلى مُوسَى، فإنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فَأكونُ أوَّلَ مَنْ يُفِيقُ، فإذا مُوسَى باطِشٌ بجانِبِ العَرْشِ، فَلا أدْرِي أكانَ فيمن صَعِقَ فأفاقَ قَبْلي؟ أوْ كانَ ممَّن اسْتَثْنَى اللهُ؟».

7473. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Ad-Dajjāl* will come to Al-Madīna and find the angels guarding it. If Allāh will, neither *Ad-Dajjāl* nor plague will be able to come near it." (See H. 1881, Vol. 3)

٧٤٧٣ - حدَّثَنا إسحاقُ بنُ أبي عِيسَى: أخْبرَنا يَزيدُ بنُ هارُونَ: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «المَدِينَةُ يَأتِيها الدَّجَّالُ فَيَجِدُ المَلائِكَةَ يَحْرُسونَها، فَلا يَقْرَبُها الدَّجَّالُ، وَلا الطَّاعُونُ إنْ شاءَ اللهُ». [راجع: ١٨٨١]

7474. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "For every Prophet there is one (special) invocation which is definitely fulfilled by Allāh, and I wish, if Allāh will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

٧٤٧٤ - **حدَّثنا** أبو اليمان: أخبرنا شُعَيْبٌ، عَنِ الزُّهْريِّ: حدَّثني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰن: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبيٍّ دَعْوَةٌ، فأُريدُ إنْ شاءَ اللهُ أنْ أخْتَبِئَ دَعْوَتي شَفاعَةً لأُمَّتي يَوْمَ القِيامَةِ». [راجع: ٦٣٠٤]

7475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allāh wished me to draw, and then Ibn Abu Quḥāfa (Abū Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing — may Allāh forgive him! Then 'Umar took the bucket which turned into something like a big drum in his hands. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there." [See *Ḥadīth* No. 3664, Vo. 5]

٧٤٧٥ - **حدَّثنا** يَسَرَةُ بنُ صَفْوَانَ بن جَميلِ اللَّخْميُّ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بن المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أنا نائِمٌ رَأَيْتُني عَلى قَلِيبٍ، فَنَزَعْتُ ما شاءَ اللهُ أنْ أنزِعَ، ثُمَّ أخَذَها ابنُ أبي قُحافَةَ فَنَزَعَ ذَنوباً أوْ ذَنوبَين، وَفي نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ. ثُمَّ أخَذَها عُمَرُ فاستَحالَتْ غَرْباً، فَلَمْ أرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، حتَّى ضَرَبَ النَّاسُ حَوْلَهُ بِعَطَنٍ».

7476. Narrated Abū Mūsa: Whenever a beggar or a person in need of something came to the Prophet ﷺ, he used to say (to his Companions), "Intercede (for him) and you will be rewarded for that, and Allāh will fulfil what He will through His Messenger's tongue."

٧٤٧٦ - **حدَّثنا** مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي موسَى قالَ: كانَ النَّبِيُّ ﷺ إذا أتاهُ السَّائِلُ، وَرُبَّما قالَ: جاءَهُ السَّائِلُ أوْ صاحِبُ الحاجَةِ، قالَ: «اشْفَعُوا فَلْتُؤْجَرُوا، وَيَقْضِي اللهُ عَلى لِسانِ رَسولِهِ ما شاءَ». [راجع: ١٤٣٢]

7477. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should

٧٤٧٧ - **حدَّثنا** يَحْيَى: حدَّثنا

say: 'O Allāh! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means or subsistence if You wish,' but he should be firm in his request, for Allāh does what He will and nobody can force Him (to do anything)."

7478. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he differed with Al-Ḥurr bin Qais bin Ḥiṣn Al-Fazārī about the companion of (Prophet) Mūsa (Moses), (i.e., whether he was Khiḍr or not). Ubayy bin Ka'b Al-Anṣārī passed by them and Ibn 'Abbās called him saying, 'My friend (Ḥurr) and I have differed about (Prophet) Mūsa's companion whom Mūsa (Moses) asked the way to meet. "Did you hear Allāh's Messenger ﷺ mentioning anything about him?" Ubayy said, "Yes, I heard Allāh's Messenger ﷺ saying, "While Mūsa was sitting in the company of some Israelites a man came to him and asked, 'Do you know someone who is more learned than you?' Mūsa said, 'No.' So Allāh sent the Divine Revelation to Mūsa:

'Yes, Our slave, Khiḍr is more learned than you.' Mūsa (Moses) asked Allāh how to meet him (Khiḍr). So Allāh made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (to tell you about) the fish. None but *Shaitān* (Satan) made me forget to remember (to tell you about) it.' (V.18:63) Mūsa said: 'That is what we have been seeking.' So they went back retracing their footsteps. (V.18:64). So

عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُلْ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، ارْحَمْنِي إِنْ شِئْتَ، ارْزُقْنِي إِنْ شِئْتَ. وَلْيَعْزِمْ مَسْأَلَتَهُ، إِنَّهُ يَفْعَلُ ما يَشاءُ، لا مُكْرِهَ لَهُ». [راجع: ٦٣٣٩]

٧٤٧٨ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا أبو حَفْصٍ عَمْرٌو: حَدَّثَنا الأَوْزاعِيُّ: حَدَّثَنِي ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ تَمارَى هُوَ والحُرُّ بنُ قَيْسِ بنِ حِصْنٍ الفَزارِيُّ في صاحِبِ مُوسَى: أَهُوَ خَضِرٌ؟ فَمَرَّ بِهِما أُبَيُّ بنُ كَعْبٍ الأَنْصارِيُّ، فَدَعاهُ ابنُ عَبَّاسٍ فَقالَ: إِني تَمارَيْتُ أَنا وَصاحِبِي هٰذا في صاحِبِ موسَى الَّذِي سَأَلَ السَّبِيلَ إِلى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قالَ: نَعَمْ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «بَيْنا موسَى في مَلَأٍ بَنِي إِسْرائِيلَ إِذْ جاءَهُ رَجُلٌ فَقالَ: هَلْ تَعْلَمُ أَحَداً أَعْلَمَ مِنْكَ؟ فَقالَ موسَى: لا، فَأُوحِيَ إِلَى موسَى: بَلَى عَبْدُنا خَضِرٌ، فَسَأَلَ موسَى السَّبِيلَ إِلى لُقِيِّهِ، فَجَعَلَ اللهُ لَهُ الحُوتَ آيَةً. وقِيلَ لَهُ: إِذا فَقَدْتَ الحُوتَ فارْجِعْ فَإِنَّكَ سَتَلْقاهُ، فَكانَ موسَى يَتْبَعُ أَثَرَ الحُوتِ

they both found Khiḍr (there) and then happened what Allāh mentioned about them (in the Qur'ān)!' " [See *Sūrah* 18, Verses 60 to 82 in the Qur'ān].

في البَحْرِ، فَقالَ فَتى موسَى لِمُوسَى: أَرَأَيْتَ إِذْ أَوَيْنا إِلَى الصَّخْرَةِ فإنّي نَسِيتُ الحُوتَ، وما أَنْسانِيهِ إِلَّا الشَّيْطانُ أَنْ أَذْكُرَهُ. قالَ موسَى: ذلكَ ما كُنَّا نَبْغِي، فارْتَدَّا عَلى آثارِهِما قَصَصاً، فَوَجَدَا خَضِراً وكانَ مِنْ شَأْنِهِما ما قَصَّ اللهُ». [راجع: ٧٤]

7479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh will, tomorrow we will encamp in Khaif Banī Kināna, the place where *Al-Mushrikūn* took the oath of *Kufr* (disbelief) against the Prophet ﷺ. (i.e., to be loyal to heathenism by boycotting Bani Hāshim) He meant Al-Muḥaṣṣab. [See *Ḥadīth* No. 1589, Vol. 2]

٧٤٧٩ - **حدَّثَنا** أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وقالَ أحمَدُ بنُ صالِحٍ: حدَّثَنا ابنُ وَهْبٍ: أخْبَرَني يونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قالَ: «نَنْزِلُ غَداً إنْ شاءَ اللهُ بِخَيْفِ بَنِي كِنانَةَ حَيْث تَقاسَمُوا عَلى الكُفْرِ»، يَرِيدُ المُحَصَّبَ. [راجع: ١٥٨٩]

7480. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ beseiged the people of Ṭā'if, but he did not conquer it. He said, "Tomorrow, if Allāh will, we will return home." On this the Muslims said, "How should we return without conquering it?" He said, "Then carry on fighting tomorrow." The next day many of them were injured. The Prophet ﷺ said, "If Allāh will, we will return home tomorrow." It seemed that, that statement pleased them whereupon Allāh's Messenger ﷺ smiled.

٧٤٨٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: حاصَرَ النَّبِيُّ ﷺ أهْلَ الطَّائِفِ فَلَمْ يَفْتَحْها، فَقالَ: «إنا قافِلونَ إنْ شاءَ اللهُ»، فَقالَ المُسْلِمونَ: نَقْفُلُ ولَمْ نَفْتَحْ؟ قالَ: «فاغْدُوا عَلى القِتالِ»، فَغَدَوْا فأَصابَتْهُمْ جِراحاتٌ، قالَ النَّبِيُّ ﷺ: «إنَّا قافِلونَ غَداً إنْ شاءَ اللهُ»، فَكأَنَّ ذلكَ أعْجَبَهُمْ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ. [راجع: ٤٣٢٥]

(32) CHAPTER. The Statement of Allāh تعالى:
"Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.'" (V.34:23)
Allāh does not say, "What is it that your Lord created?"[1]

Allāh also said:

"...Who is he that can intercede with Him except with His Permission." (V.2:255)

And Masrūq said that Ibn Mas'ūd said, "When Allāh speaks the revelation, the inhabitants of the heavens hear something (and become scared) and when that fear is banished from their hearts and the Voice (of Allāh) quietened, they come to know that, that was true and just, whereupon they call (each other saying), 'What is it that your Lord has said?' They say, 'The truth.'" (V.34:23)

Narrated 'Abdullāh bin Unais: I heard the Prophet ﷺ saying, "Allāh will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, 'I am the King; I am the *Daiyān*.'"[2]

7481. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "When Allāh ordains something on the heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "...So much so

(٣٢) بابُ قَوْلِ اللهِ تعالَى: ﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ قَالُوا۟ ٱلْحَقَّ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾ ولَمْ يَقُلْ: ماذا خَلَقَ رَبُّكُمْ

وقالَ جَلَّ ذِكْرُهُ: ﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾ [البقرة: ٢٥٥]

وقالَ مَسْرُوقٌ، عَنِ ابنِ مَسْعُودٍ: إذا تَكَلَّمَ اللهُ بِالوَحْيِ سَمِعَ أَهْلُ السَّمٰواتِ شَيْئاً، فإذا فُزِّعَ عَنْ قلوبِهِمْ وَسَكَنَ الصَّوْتُ عَرَفوا أنَّهُ الحَقُّ مِن رَبِّكُم ونادَوْا: ماذا قالَ رَبُّكُمْ؟ قالوا: الحَقَّ. ويُذْكَرُ عَنْ جابِرِ بنِ عَبدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ أُنَيْسٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَحْشُرُ اللهُ العِبادَ فَيُنادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كما يَسْمَعُهُ مَنْ قَرُبَ: أنا المَلِكُ، أنا الدَّيَّانُ».

٧٤٨١ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «إذا قَضَى اللهُ الأمْرَ في

---

(1) (Ch.32) Some sects such as Mu'tazila and others, believe that the Qur'ān is created, but Bukhārī and the Muslims of the first three centuries of Islām believe that the Qur'ān is a Quality of Allāh (like seeing, hearing, knowing) and not created. So Bukhārī refuted the dogma of Mu'tazila and others.

(2) (Ch.32) The *Daiyān* means the One Who judges people for their deeds after calling them to account.

السَّماءِ ضَرَبَتِ المَلائِكَةُ بِأَجْنِحتها خُضْعاناً لِقَوْلِهِ، كأنَّهُ سِلسلَةٌ عَلى صَفْوانٍ - قالَ عَلِيٌّ وقالَ غَيرُهُ: صَفْوانٍ يَنْفُذُهمْ ذلكَ - فإذا فُزِّعَ عَنْ قلوبِهِمْ قالوا: ماذا قالَ رَبُّكمْ؟ قالوا: الحَقَّ وهُوَ العَلِيُّ الكَبيرُ».

قالَ عَلِيٌّ: وحدَّثَنا سُفْيانُ: حدَّثنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ بِهٰذا.

قال سفيانُ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حدَّثَنا أبو هُرَيْرَةَ

قالَ عَلِيٌّ: قُلْتُ لِسُفْيانَ، قالَ سَمِعْتُ عِكْرِمَةَ قالَ: سَمِعْتَ أبا هُرَيْرَةَ؟ قالَ: نَعَمْ، قُلْتُ لِسُفْيانَ: إنَّ إنْساناً رَوَى عَنْ عَمْرِو بنِ دِيْنَارٍ، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ يَرْفَعُهُ أنَّهُ قَرَأ: ﴿فُرِّغَ﴾، قالَ سُفْيانُ: هٰكذا قرأَ عَمْرٌو، فَلا أدْرِي سَمِعَهُ هٰكذا أمْ لا، قالَ سُفْيانُ: وهِيَ قِرَاءَتُنا.

[راجع: ٤٧٠١]

that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They reply, '(He has said) the Truth. And He is the Most High, the Most Great.' " (V.34:23)

٧٤٨٢ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أخْبَرَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ أنَّهُ كانَ يَقولُ: قالَ رَسُولُ اللهِ ﷺ: «ما أذِنَ اللهُ لِشَيءٍ ما أذِنَ للنَّبيِّ ﷺ يَتَغَنَّى بالقُرْآنِ»، وقالَ صاحِبٌ لهُ: يريدُ: يَجْهَرُ بِهِ. [راجع: ٥٠٢٣]

7482. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Allāh never listens to anything as He listens to the Prophet ﷺ reciting the Qur'ān in a pleasant attractive, audible sweet-sounding voice." A companion of Abū Hurairah said, "He means, reciting the Qur'ān aloud." (See H. 7544 and H. 5023, Vol. 6)

7483. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said "Allāh will say (on the Day of Resurrection), 'O Ādam!' Ādam will reply, '*Labbaik wa sa'daik*!' Then a loud voice will be heard (saying) 'Allāh commands you to take out *Ba'th* (the group, or the mission, etc.) of the Hell (Fire) from your offspring.' "

٧٤٨٣ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا أبو صالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «يقولُ اللهُ: يا آدَمُ، فيقولُ: لَبَّيْكَ وسَعْدَيْكَ، فيُنادَي بِصَوْتٍ: إنَّ اللهَ يَأمُرُكَ أنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إلى النَّارِ». [راجع: ٣٣٤٨]

7484. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I never felt so jealous of any woman as I felt of Khadīja (رضي الله عنها the wife of the Prophet ﷺ), for Allāh ordered him (the Prophet ﷺ) to give Khadīja the glad tidings of a palace in Paradise (for her). (See H. 3816, Vol. 5)

٧٤٨٤ - حدَّثنا عُبَيْدُ بنُ إسْماعيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ على امْرَأَةٍ ما غِرْتُ على خَديجةَ. ولَقَدْ أمَرَهُ اللهُ أنْ يُبَشِّرَها بِبَيْتٍ في الجَنَّةِ. [راجع: ٣٨١٦]

(33) CHAPTER. The Talk of the Lord with Jibrīl (Gabriel) and Allāh's Call for the angels.

(٣٣) **بابُ كلامِ الرَّبِّ تَعالَى مَعَ جِبريلَ، وَنِداءِ اللهِ المَلائِكَةَ،**

And Ma'mar said, "The Verse:

'And Verily! you (O Muhammad ﷺ) are being taught the Qur'ān from the One, All-Wise, All-Knowing.' (V.27:6) means the Qur'ān is being given to you and you are receiving it."

And similar to that is:

"Then Ādam received from his Lord Words..." (V.2:37)

وقال مَعْمَرٌ ﴿وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ﴾ [النحل: ٦] أيْ يُلْقَى عَلَيْكَ، وتَلَقَّاهُ أنْتَ: أيْ تَأخُذُهُ عَنْهُ، ومِثْلُهُ ﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾ [البقرة: ٣٧].

7485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh تبارك وتعالى loves a person, He calls Jibrīl (Gabriel), saying, 'Allāh loves so-and-so, O Jibrīl love him.' So Jibrīl would love him and then Jibrīl would make an announcement in the heavens: 'Allāh has loved so-and-so therefore you should love him also.' So all

٧٤٨٥ - حدَّثني إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا عَبْدُ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ اللهِ ابنِ دينارٍ، عَنْ أبيهِ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ:

«إنَّ اللهَ تَبارَكَ وتَعالى إذا أحَبَّ عَبْداً نادى جبريلَ: إنَّ اللهَ قَدْ أحَبَّ فُلاناً فأحِبَّهُ، فَيُحِبُّهُ جِبريلُ. ثُمَّ يُنادِي جبريلُ في السَّماءِ: إنَّ اللهَ قَدْ أحَبَّ فلاناً فأحِبّوهُ، فَيُحِبُّهُ أهْلُ السَّماءِ، وَيُوضَعُ له القَبُولُ في أهْلِ الأرْضِ». [راجع: ٣٢٠٩]

the dwellers of the heavens would love him, and then he is granted the pleasure of the people on the earth." [See *Hadīth* No. 6040, Vol. 8]

٧٤٨٦ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ، عَنْ مَالِكٍ عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قال: «يَتَعاقَبونَ فِيكُمْ مَلائِكَةٌ باللَّيْلِ ومَلائِكَةٌ بِالنهارِ، وَيَجْتَمِعونَ في صَلاةِ العَصْرِ وصَلاةِ الفَجْرِ، ثُمَّ يَعْرُجُ الَّذينَ باتوا فِيكُمْ فَيَسْألُهُمْ، وهُوَ أعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبادِي؟ فَيَقولونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّونَ، وأتَيْناهُمْ وهُمْ يُصَلُّونَ». [راجع: ٥٥٥]

7486. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There are angels coming to you in succession at night, and others during the day; and they all gather at the time of *'Asr* and *Fajr Salāt* (prayers). Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allāh) asks them, though He perfectly knows their affairs, 'In what state have you left my slaves?' They say, 'When we left them, they were offering *Salāt* (prayers) and when we came to them they were offering *Salāt*.' "

٧٤٨٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عن واصِلٍ، عَنِ المَعْرورِ قال: سَمِعْتُ أبا ذَرٍّ عَنِ النَّبِيِّ ﷺ قال: «أتاني جِبريلُ فَبَشَّرَني أنَّهُ مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، قلْتُ: وإنْ سَرَقَ وإنْ زَنى؟ قال: وإن سَرَقَ وإنْ زَنى». [راجع: ١٢٣٧]

7487. Narrated Abū Dhar: The Prophet ﷺ said, "Jibrīl (Gabriel) came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allāh, would enter Paradise. I asked (Jibrīl), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he committed illegal sexual intercourse.' "

(٣٤) **باب قَوْلِهِ: ﴿أَنزَلَهُ بِعِلْمِهِۦ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ﴾** [النساء: ١٦٦]، قال مجاهِدٌ: ﴿يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ﴾

(34) CHAPTER. The Statement of Allāh تعالى:

"...He (Allāh) has sent it (the Qur'ān) down with His Knowledge, and the angels bear witness..." (V.4:166)

[الطلاق: ١٢]: بَيْنَ السَّماءِ السَّابِعَةِ والأرْضِ السَّابِعَةِ.

7488. Narrated Al-Barā' bin 'Āzib: Allāh's Messenger ﷺ said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allāh! I have submitted myself to You and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You; expecting Your Reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (the Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent.' If you then die on that night, then you will die on *Al-Fitrah* — Islāmic Monotheism (as a Muslim), and if you wake alive in the morning, then you will receive the reward." [See *Ḥadīth* No. 6311, Vol. 8]

٧٤٨٨ - **حدَّثنا** مسَدَّدٌ: حدَّثنا أبو الأحْوَصِ: حدَّثنا أبو إسحاقَ الهَمْدَانيُّ، عَنِ البَراءِ بنِ عازِبٍ قال: قال رَسُولُ اللهِ ﷺ: «يا فُلانُ، إذا أوَيْتَ إلى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ، ووَجَّهت وَجْهي إلَيْك، وفَوَّضْتُ أمْري إلَيْكَ، وَألجَأتُ ظَهْري إلَيْكَ، رَغْبَةً وَرَهْبَةً إلَيْكَ، لا ملجأَ ولا مَنْجا مِنْكَ إلَّا إليك، آمَنْتُ بِكِتابِكَ الَّذي أنْزَلْتَ، وبِنَبِيِّكَ الَّذي أرْسَلْتَ. فإنَّكَ إنْ مُتَّ في لَيْلَتِكَ مُتَّ عَلى الفِطْرَةِ، وإنْ أصْبَحْتَ أصَبْتَ أجْراً». [راجع: ٢٤٧]

7489. Narrated 'Abdullāh bin Abī Aufā: Allāh's Messenger ﷺ said on the Day of (the battle of) *Al-Aḥzāb* (the Confederates), "O Allāh! The Revealer of the Holy Book, the Quick Taker of Accounts! Defeat *Al-Aḥzāb* (the Confederates) and shake them."

٧٤٨٩ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا سُفْيانُ، عَنْ إسماعِيلَ بنِ أبي خالِدٍ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفى قال: قالَ رَسولُ اللهِ ﷺ يَوْمَ الأحْزَابِ: «اللَّهُمَّ مُنزِلَ الكتابِ، سَريعَ الحِسابِ، اهْزِمِ الأحْزابَ وَزَلْزِلْهُمْ». [راجع: ٢٩٣٣]

زاد الحُمَيْديُّ: حدَّثنا سُفيان: حدَّثنا ابنُ أبي خالِدٍ: سَمِعْتُ عَبْدَ اللهِ: سَمِعْتُ النَّبيَّ ﷺ.

7490. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding the Verse):

"...And offer your *Salāt* (prayer) neither aloud nor in a low voice..." (V.17:110)

This Verse was revealed while Allāh's

٧٤٩٠ - **حدَّثنا** مُسَدَّدٌ، عن هُشَيْم، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاس رَضِيَ اللهُ

Messenger ﷺ was hiding himself in Makkah, and when he raised his voice while reciting the Qur'ān, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) would hear him and abuse the Qur'ān and its Revealer and to the one who brought it. So Allāh تعالى said:

"'...And offer your *Salāt* (prayer) neither aloud nor in a low voice..." (V.17:110)

That is, 'Do not say your *Ṣalāt* (prayer) so loudly that *Al-Mushrikūn* should hear you, nor say it in such a low tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, so that they may learn it from you, and do not recite it (the Qur'ān) loudly (so that *Al-Mushrikūn* should hear it and abuse it, etc.).

عَنْهُما ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قال: أُنْزِلَتْ ورَسولُ الله ﷺ مُتَوارٍ بِمكَّةَ، فكانَ إذا رَفَعَ صَوْتَهُ سَمِعَ المُشْرِكُونَ فَسَبُّوا القُرْآنَ ومَنْ أنْزَلَهُ ومَنْ جاء بِهِ. وقال اللهُ تَعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾: لا تَجْهَرْ بِصَلاتِكَ حتَّى يَسْمَعَ المُشْرِكون، وَلا تُخافِتْ بِها عَن أصْحابِكَ فَلا تُسْمِعَهُمْ ﴿وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾: أسمِعْهُمْ وَلا تَجْهَرْ حتَّى يَأخذوا عَنْكَ القُرْآنَ. [راجع: ٤٧٢٢]

(35) CHAPTER. The Statement of Allāh تعالى:
"...They want to change Allāh's Words..." (V.48:15)

"Verily! This (the Qur'ān) is the Word, that separates (the truth from falsehood and commands strict legal laws for mankind to cut the roots of evil). And it is not a thing for amusement." (V.86:13,14)

(٣٥) **بابُ قَوْلِ اللهِ تَعالى:** ﴿يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ﴾ [الفتح: ١٥].

﴿إِنَّهُ لَقَوْلٌ فَصْلٌ ۝١٣﴾: حَقٌّ، ﴿وَمَا هُوَ بِالْهَزْلِ ۝١٤﴾ [الطلاق: ١٣-١٤]: باللَّعِب.

7491. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh said: 'The son of Adam annoys Me by abusing *Ad-Dahr*[1] (Time), for I am *Ad-Dahr*; in My Hands are all things and I cause the revolution of night and day.' " [See *Hadīth* No. 6181 and 4826]

٧٤٩١ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حَدَّثَنا الزُّهْرِيُّ، عَن سَعيدِ بنِ المُسَيَّبِ، عَن أبي هُرَيْرَةَ قال: قال النَّبيُّ ﷺ: «قال اللهُ تَعالى: يُؤذيني ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأنا الدَّهرُ، بِيَدِي الأمرُ، أُقَلِّبُ اللَّيْلَ والنَّهارَ». [راجع: ٤٨٢٦]

---

(1) (H.7491) 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including time'. One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

7492. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh تعالى said: *'Aṣ-Saum* (the fasting) is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My sake. Fasting is a screen (from Hell) and there are two pleasures for a person observing *Ṣaum*, one at the time of (breaking his fast), and the other at the time when he will meet his Lord.

And the smell coming from the mouth of a fasting person is better with Allāh than the smell of musk." [See *Ḥadīth* No. 1904, Vol.3]

٧٤٩٢ - حدَّثنا أبو نُعيم: حدَّثنا الأعْمَش، عَن أبي صالِحٍ، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قال: «يقولُ اللهُ تَعالى: الصومُ لي، وأنا أَجْزي بِهِ. يَدَعُ شَهْوَتَهُ وأكْلَهُ وشُرْبَهُ مِنْ أجْلِي. والصَّوْمُ جُنَّةٌ. وللصَّائِمِ فَرْحَتان: فَرْحَةٌ حِينَ يُفْطِرُ، وفَرْحَةٌ حِين يَلْقَى رَبَّهُ. ولخَلُوفُ فَمِ الصَّائِمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ». [راجع: ١٨٩٤]

7493. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Once while (Prophet) Ayyūb (Job) was taking a bath in a naked state, suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord (Allāh) called him, 'O Ayyūb! Didn't I make you rich enough to dispense with what you see now?' Ayyūb said, 'Yes, O Lord! But I cannot dispense with Your Blessings.' " (See H. 279, Vol. 1)

٧٤٩٣ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَن هَمَّامٍ، عَن أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قال: «بَيْنما أيُّوبُ يَغْتَسِلُ عُرْياناً خَرَّ عَلَيْهِ رِجْلُ جَرادٍ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي في ثَوْبِهِ، فَنادى رَبُّهُ: يا أيُّوبُ، ألَمْ أكُنْ أغْنَيْتُكَ عمَّا تَرَى؟ قال: بلى يا رَبِّ، ولكِنْ لا غِنى لي عَن بَرَكَتِكَ». [راجع: ٢٧٩]

7494. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: 'Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My Forgiveness so that I may forgive him?" [See *Ḥadīth* No. 1145, Vol. 2]

٧٤٩٤ - حدَّثنا إسْماعِيلُ: حدَّثني مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أبي عَبْدِ اللهِ الأغرِّ، عَن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قال: «يَتَنَزَّلُ رَبُّنا تَبارَك وتَعالى كُلَّ لَيْلَةٍ إلى السَّماءِ الدُّنْيا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقولُ: مَنْ يَدْعُوني فأسْتَجِيبَ لَهُ؟ مَنْ يَسْألُني فأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُني فأغْفِرَ لهُ؟» [راجع: ١١٤٥].

7495. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection."

٧٤٩٥ - حدَّثنا أبو اليمانِ: أخبَرنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ: أنّ الأعْرَجَ حَدَّثَهُ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ: أنَّهُ سَمِعَ رَسولَ اللهِ ﷺ يقولُ: «نَحْنُ الآخِرونَ السَّابِقونَ يَوْمَ القِيامَةِ». [راجع: ٢٣٨]

7496. [H. 7495 contd.]: The narrators of this *Hadīth* said: "Allāh said (to man), 'Spend (in charity), for then I will compensate you (generously).' "

٧٤٩٦ - وبهٰذا الإسْنادِ «قال اللهُ: أنْفِقْ أُنفِقْ علَيْكَ». [راجع: ٤٦٨٤]

7497. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said that Jibrīl (Gabriel) said, "Here is Khadīja coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allāh) and give her the glad tidings that she will have a palace in Paradise built of *Qasab*[1] wherein there will be neither any noise nor any fatigue (trouble)." [See *Hadīth* No. 3820, Vol. 5]

٧٤٩٧ - حدَّثنا زُهَيرُ بنُ حَرْبٍ: حدَّثنا ابنُ فُضَيْلٍ، عَنْ عُمارَةَ، عَن أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ فقال: «هٰذه خَديجَةُ أتَتْكَ بإناءٍ فيه طَعامٌ، أوْ إناءٍ أو شَرابٌ، فأقْرِئها منْ رَبِّها السَّلامَ، وَبَشِّرْها بِبَيْتٍ مِنْ قَصَبٍ لا صَخَبَ فيه ولا نَصَبَ». [راجع: ٣٨٢٠]

7498. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, 'Allāh said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' " (See H. 3244, Vol. 4)

٧٤٩٨ - حدَّثنا مُعاذُ بنُ أسَدٍ: أخبَرنا عَبْدُ اللهِ: أخبَرنا مَعْمَرٌ، عَن هَمّامِ بنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «قال اللهُ: أعْدَدْتُ لعِبادِيَ الصَّالحينَ ما لا عَينٌ رَأتْ، وَلا أُذُنٌ سَمِعَتْ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ». [راجع: ٣٢٤٤]

7499. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ offered the *Tahajjud* prayer (night prayer), he used to say, "O Allāh! All the praises are for You; You are the Light of the heavens and the earth. And all the praises are for You; You

٧٤٩٩ - حدَّثنا مَحمودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبَرنا ابنُ جُرَيْجٍ: أخبرني سُلَيمانُ الأحْوَلُ: أنَّ طاوساً أخبرَهُ: أنهُ سمعَ ابنَ عَبَّاسٍ يَقولُ:

(1) (H.7497) *Qasab*: See the glossary.

كان النَّبِيُّ ﷺ إذا تَهَجَّدَ مِنَ اللَّيْلِ قال: «اللَّهُمَّ لكَ الحَمْدُ، أَنْتَ نُورُ السَّمٰواتِ والأَرْضِ، ولكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمٰواتِ وَالأَرْضِ، ولكَ الحَمْدُ، أَنْتَ رَبُّ السَّمٰواتِ وَالأَرْضِ ومَنْ فِيهِنَّ. أَنْتَ الحَقُّ، ووَعْدُكَ الحَقُّ، وقَوْلُكَ الحَقُّ، وَلِقَاؤُكَ الحَقُّ. والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والنَّبِيُّونَ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وإِلَيْكَ أَنَبْتُ، وَبِكَ خاصَمْتُ، وإِلَيْكَ حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أَخَّرْتُ، وَما أَسْرَرْتُ وَما أَعْلَنْتُ. أَنْتَ إِلٰهِي لا إِلٰه إِلَّا أَنْتَ». [راجع: ١١٢٠]

are the Maintainer of the heavens and the earth. All the praises are for You; You are the *Rabb* (Lord) of the heavens and the earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Word (Speech) is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the Prophets are the Truth and the Hour is the Truth. O Allāh! I submit myself to You, and believe in You, and depend upon You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So please forgive my past, present and future sins and those sins; which I did in secret or in public. It is You Whom I worship. None has the right to be worshipped but You."

٧٥٠٠ - حدَّثنا حَجّاجُ بنُ مِنهالٍ: حدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يونُسُ ابنُ يَزِيدَ الأَيْلِيُّ قال: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيْرِ، وسَعِيدَ بنَ المُسَيَّبِ، وعَلْقَمَةَ بنَ وَقّاصٍ، وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ حينَ قالَ لها أَهْلُ الإِفْكِ ما قالوا فَبَرَّأَها اللهُ مِمَّا قالوا. وكلٌّ حَدَّثَني طائِفَةً مِنَ الحَدِيثِ الَّذي حَدَّثَني عَنْ عائِشَةَ قالَتْ: وَلٰكِنْ وَاللهِ ما كُنْتُ أَظُنُّ أَنَّ اللهَ يُنْزِلُ في بَرَاءَتي وَحْياً يُتْلَى، وَلَشَأْني في نَفْسِي كانَ

7500. Narrated 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh regarding the forged statement against 'Āishah رضي الله عنها, the wife of the Prophet ﷺ when the slanderers said what they said and Allāh revealed her innocence: 'Āishah رضي الله عنها said, "But by Allāh, I did not think that Allāh, (to confirm my innocence) would reveal Divine Revelation which would be recited, for I consider myself too unimportant to be talked about by Allāh through Divine Revelation revealed for recitation, but I hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would reveal my innocence. So Allāh revealed:

'Verily! Those who brought forth the slander (against 'Āishah رضي الله عنها, the wife of the Prophet ﷺ) are a group among

أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللهُ فِيَّ بأمرٍ يُتْلَى، وَلٰكِنِّي كُنْتُ أرْجو أن يَرَى رَسولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بِها، فأنْزَلَ اللهُ تَعالى ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ﴾ العَشْرَ الآياتِ [النور: ١١-٢٠]. [راجع: ٢٥٩٣]

you...' (The ten Verses in *Sūrat An-Nūr*) (V.24:11-20)

٧٥٠١ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا المُغيرَةُ بن عَبْدِ الرَّحْمٰنِ، عَن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ: أنَّ رَسولَ اللهِ ﷺ قالَ: «يَقُولُ اللهُ: إذا أرادَ عَبْدِي أن يَعْمَلَ سَيِّئَةً فَلا تَكتبوها عَلَيهِ حتَّى يعْمَلَها، فَإذَا عَمِلَها فاكتبوها بِمِثْلِها، وإنْ تَرَكَها من أجْلي فاكتبوها لهُ حسَنَةً. وإذا أرَادَ أن يَعمَلَ حَسَنةً، فَلَمْ يَعْمَلْها فاكتبوها له حَسَنَةً، فَإذَا عَمِلَها فاكتبوها له بِعَشْرِ أمْثالِها إلى سَبْعِمائةٍ».

7501. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh says, 'If My slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds, up to seven hundred times.' " (See H. 6491, Vol.8)

٧٥٠٢ - **حدَّثَنا** إسْماعيلُ بنُ عَبْدِ اللهِ: حدَّثَني سُلَيمانُ بنُ بلالٍ، عَن معاوِيَةَ بنِ أبي مُزَرِّدٍ، عَن سَعيدِ بنِ يَسارٍ، عَن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسولَ اللهِ ﷺ قالَ: «خَلَقَ اللهُ الخَلْقَ فَلَمَّا فَرَغَ منه قامَتِ الرَّحِمُ فَقال: مَهْ؟ قالَتْ: هٰذا مَقامُ العائذِ بكَ مِنَ القَطِيعَةِ، فَقال: ألا تَرْضَيْنَ أنْ أَصِلَ مَنْ وصَلَكِ وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يا رَبِّ، قالَ:

7502. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh created the creation, and when He finished from His creation, the *Raḥm* (womb) got up, and Allāh said (to it), 'Stop! What do you want?' It said, 'At this place I seek refuge with You from all those who sever me (i.e. sever the ties of kinship.)' Allāh said: 'Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.' It said: 'Yes, O my Lord.' Allāh said (to it), 'That is for you.' "

And then Abū Hurairah recited the Verse:

فَذلكِ لكِ». ثُمَّ قال أبو هُرَيْرَةَ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾. [راجع: ٤٨٣٠]

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?" (V.47:22)

٧٥٠٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا سُفْيانُ، عَن صَالِحٍ، عَن عُبَيْدِ الله، عَن زَيْدِ بنِ خالِدٍ قال: مُطِرَ النَّبيُّ ﷺ فَقال: «قال اللهُ: أَصْبَحَ مِنْ عِبادِي كافِرٌ بِي، وَمُؤْمِنٌ بِي». [راجع: ٨٤٦]

7503. Narrated Zaid bin Khālid: It rained and the Prophet ﷺ said, "Allāh said, 'Some of *'Ibādī* (My slaves) have become disbelievers in Me, and some others, believers in Me'[1] [See *Hadīth* No. 1038, Vol. 2]

٧٥٠٤ - حدَّثنا إسْماعِيلُ: حدَّثني مالكٌ، عَنِ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ اللهُ: إذا أحَبَّ عَبْدي لِقائِي أحْبَبْتُ لِقاءَهُ، وإذا كَرِهَ لِقائِي كَرِهْتُ لِقاءَهُ».

7504. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'If My slave loves the Meeting with Me, I too love the Meeting with him; and if he dislikes the Meeting with Me, I too dislike the Meeting with him.' " [See *Ḥadīth* No. 6507, Vol. 8]

٧٥٠٥ - حدَّثنا أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «قالَ الله: أنا عِنْدَ ظَنِّ عَبدِي بي». [راجع: ٧٤٠٥]

7505. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I am to my slave as he thinks of Me, (i.e., I am Able to do for him what he thinks I can do for him).' " [See *Ḥadīth* No. 7405]

٧٥٠٦ - حدَّثنا إسْماعيلُ: حدَّثني مالكٌ، عَن أبي الزِّنادِ، عنِ الأعرَجِ، عن أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قال: «قالَ رَجُلٌ لَمْ يَعْمَلْ خيراً قَطُّ: فإذا ماتَ فَحرِّقوهُ وَاذْرُوا نِصْفَهُ في البَرِّ وَنِصْفَه في البَحْرِ،

7506. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allāh, if Allāh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allāh

(1) (H.7503) See *Ḥadīth* No.1038, Volume 2 for details.

فواللهِ لَئِنْ قَدَرَ اللهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذاباً لا يُعَذِّبُهُ أحَداً مِنَ العالمِينَ. فأمَرَ اللهُ البَحْرَ فَجَمَعَ ما فِيه، وأمَرَ البرَّ لِيَجْمَعَ ما فيهِ ثُمَّ قال: لِمَ فَعَلْتَ؟ قال: مِنْ خَشْيَتِكَ وأنْتَ أعْلَمُ، فَغَفَرَ لَهُ».

[راجع: ٣٤٨١]

ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allāh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allāh forgave him."

٧٥٠٧ - حدَّثَنا أحمَدُ بنُ إسحَاقَ: حدَّثَنا عَمْرُو بْنُ عاصِمٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا إسحَاقُ بْنُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أبي عَمْرَةَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ قال: «إنَّ عَبْداً أصابَ ذَنْباً، وَرُبَّما قالَ: أذْنَبَ ذَنْباً، فَقالَ: ربِّ أذْنَبْتُ ذَنْبا، ورُبَّما قالَ: أصَبْتُ فاغْفِرْ، فقالَ ربُّهُ: أعَلِمَ عَبدِي أنَّ لهُ رَبّاً يَغْفِرُ الذَّنْبَ ويَأخُذُ بهِ؟ غَفَرْتُ لِعبْدِي. ثُمَّ مَكَثَ ما شاءَ اللهُ ثُمَّ أصابَ ذَنْباً، أو أذْنَبَ ذنْباً فَقالَ: رَبِّ أذْنَبْتُ، أوْ أصَبْتُ آخَرَ فاغْفِرْهُ، فَقال: أعَلِمَ عَبْدِي أنَّ لهُ رَبّاً يَغْفِرُ الذَّنْبَ ويَأخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ ما شاءَ اللهُ ثُمَّ أذْنَبَ ذَنْباً، وَرُبَّما قالَ: أصابَ ذَنْباً، فقالَ: رَبِّ أصَبْتُ، أوْ قَالَ أذْنَبْتُ آخَرَ فاغْفِرْهُ لِي، فَقالَ: أعَلِمَ عَبْدِي أنَّ لهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، - ثَلاثاً - فَلْيَعْمَلْ ما شاءَ».

7507. Narrated Abū Hurairah رضي الله عنه: I heard the Prophet ﷺ saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and, his Lord says, 'My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allāh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sin).' Then he remains without committing any sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allāh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven My slave (his sin), he can do whatever he likes.' "[1]

(1) (H.7507) Allāh will forgive one's sins if one repents and does not commit the same sin again.

7508. Narrated Abū Sa'īd: The Prophet ﷺ mentioned a man from the people of the past or those who preceded you. The Prophet ﷺ said a sentence meaning: Allāh had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allāh, and if Allāh should get hold of him He would punish him. "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet ﷺ added, "Then by Allāh, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allāh عز وجل commanded to his ashes, 'Be!,' and behold! He became a man, standing! Allāh said, 'O My slave! What made you do what you did?' He replied, 'For fear of you.' Nothing saved him then but Allāh's Mercy. (So Allāh forgave him)."

٧٥٠٨ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأَسْوَدِ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي: حدَّثَنا قَتادَةُ، عن عُقْبَةَ بنِ الغافِرِ، عَنْ أبي سَعيدٍ عَنِ النَّبيِّ ﷺ أنَّهُ «ذَكَرَ رَجُلاً فِيمَنْ سَلَفَ أوْ فِيمَنْ كانَ قَبْلَكُمْ، قال كَلِمَةً، يَعْني أعطاهُ اللهُ مالاً وَوَلَداً، فَلَمَّا حَضَرَتِ الوَفاةُ قال لِبَنِيهِ: أيَّ أبٍ كنتُ لكمْ؟ قالوا: خيرَ أبٍ، قالَ: فإنَّهُ لَمْ يَبْتَئِرْ، أوْ لَمْ يَبْتَئِزْ عِنْدَ اللهِ خَيراً وإنْ يَقْدِرِ اللهُ عَلَيهِ يُعَذِّبْهُ. فانْظُرُوا إذا مُتُّ فأحْرِقوني حتَّى إذا صِرْتُ فَحْماً فاسحَقوني، أوْ قالَ: فاسحَكوني، فإذا كانَ يومُ ريحٍ عاصِفٍ فأذْروني فِيها». فَقال نَبيُّ اللهِ ﷺ: «فأخَذَ مَواثِيقَهُمْ عَلى ذلك وربِّي فَفَعَلوا، ثُمَّ أذْرَوْهُ في يَوْمٍ عاصِفٍ. فقالَ اللهُ عَزَّ وجَل: كُنْ. فإذا هوَ رَجُلٌ قائِمٌ. قال اللهُ: أيْ عَبْدِي، ما حمَلكَ عَلى أنْ فَعَلْتَ ما فَعَلْتَ؟ قال: مَخافَتُكَ أوْ فَرَقٌ مِنكَ. قالَ: فمَا تلافاهُ أنْ رَحِمَهُ عِنْدَها». وقال مَرَّةً أخْرى: «فمَا تَلافاهُ غيرُها».

قَالَ فَحَدَّثْتُ بِهِ أبا عُثمانَ فَقالَ: سَمِعْتُ هٰذا مِنْ سَلمانَ غيرَ أنهُ زَادَ فيهِ «في البَحرِ»، أو كما حدَّثَ.

حدَّثَنا موسى: حدَّثَنا معتمرٌ وقالَ: لَمْ يَبْتَئِر. [راجع: ٣٤٧٨]

وقالَ لِي خَلِيفَةُ: حدَّثَنا معْتمرٌ وقال: «لَمْ يَبْتَئِرْ»، فَسَّرَه قتادةُ لَمْ يَدَّخِرْ.

(36) CHAPTER. The Talk of the Lord عز وجلّ to the Prophets and others on the Day of Resurrection.

(٣٦) بابُ كَلامِ الرَّبِّ تَعالَى يَوْمَ القِيامَةِ مَعَ الأنْبياءِ وَغيرِهِم،

7509. Narrated Anas رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "On the Day of Resurrection, I will intercede and say, 'O my Lord! Admit into Paradise (even) those who have Faith equal to a mustard seed in their hearts.' Such people will enter Paradise, and then I will say, ('O Allāh) admit into Paradise (even) those who have the least amount of Faith in their hearts.' " Anas then said: As if I were just now looking at the fingers of Allāh's Messenger ﷺ.(1)

٧٥٠٩ - **حدَّثَنا** يُوسُفُ بنُ راشِدٍ: حدَّثَنا أحمَدُ بنُ عَبْدِ اللهِ: حدَّثَنا أبو بَكْرِ بنُ عَيَّاشٍ، عَنْ حُمَيدٍ قال: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ قال: سَمِعْتُ النَّبِيَّ ﷺ يَقول: «إذا كانَ يَوْمُ القيامَةِ شُفِّعْتُ فقلْتُ: يا رَبِّ، أدْخِلِ الجَنَّةَ مَنْ كانَ في قَلْبِهِ خَرْدَلَةٌ، فَيدخُلون ثُمَّ أقولُ: أدْخلِ الجَنَّةَ مَنْ كانَ في قَلْبِهِ أدْنى شَيءٍ». فَقالَ أنَسٌ: كأنّي أنْظُرُ إلى أصابعِ رَسولِ اللهِ ﷺ. [راجع: ٤٤]

7510. Narrated Ma'bad bin Hilāl Al-'Anazī: We, i.e., some people from Baṣrah gathered and went to Anas bin Mālik, and we went in company with Thābit Al-Bunānī so that he might ask him about the '*Ḥadīth* of Intercession' on our behalf. Behold, Anas was in his palace, and our arrival coincided with his *Ḍuḥā* prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thābit, "Do not ask him about anything else first but the '*Ḥadīth* of Intercession'." He said, "O Abū Ḥamza! These are your brethren from Baṣrah coming to ask you about the *Ḥadīth* of Intercession." Anas then said: Muḥammad ﷺ said, "On the Day of

٧٥١٠ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا مَعْبَدُ بنُ هِلالٍ العَنَزِيُّ قال: اجْتَمَعْنا ناسٌ مِنْ أهْلِ البَصْرَةِ فَذَهَبْنا إلى أنَسِ بن مالكٍ، وذَهَبْنا مَعَنا بِثابِتٍ البُنَانِيِّ إلَيْهِ يَسْأَلُهُ لَنا عَن حَدِيثِ الشَّفاعَةِ، فإذا هُوَ في قَصْرِهِ. فَوَافَقْناهُ يُصَلِّي الضُّحَى فاسْتَأذَنَّا فأذِنَ لَنا وهُوَ قاعِدٌ عَلى فِراشِهِ. فقلنا لِثابِتٍ: لا تَسْأَلْهُ عَن شَيءٍ أوَّلَ مِنْ حَديث الشَّفاعَةِ. فقالَ: يا أبا حَمْزَةَ، هٰؤلاءِ إخْوانُكَ

(1) (H.7509) The Prophet ﷺ held out his fingers to illustrate the small amount of Faith he referred to in his speech.

Resurrection the people will surge like waves on one another, and then they will come to Ādam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to (Prophet) Ibrāhim (Abraham) as he is the *Khalīl*[1] of the Most Gracious (Allāh).' They will go to Ibrāhim and he will say, 'I am not fit for that, but you'd better go to (Prophet) Mūsa (Moses) as he is the one to whom Allāh spoke directly.' So they will go to Mūsa and he will say, 'I am not fit for that, but you'd better go to 'Īsā (Jesus) as he is a soul[2] created by Allāh and His Word.' ("Be!" —and he was). They will go to 'Īsā and he will say, 'I am not fit for that, but you'd better go to (Prophet) Muḥammad (ﷺ).' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's Permission, and it will be given, and then He will reveal me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down prostrate before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord! My followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have Faith in their hearts equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, My followers! My followers!' It will be said, 'Go

مِنْ أَهْلِ البَصْرَةِ جاؤُكَ يَسْأَلونَكَ عَنْ حديثِ الشفاعَةِ. فقالَ: حدَّثَنا مُحَمَّدٌ ﷺ قال: «إذا كانَ يَوْمُ القِيامَةِ ماجَ النَّاسُ بَعْضُهُمْ في بَعْضٍ، فَيأتونَ آدَمَ فَيَقولونَ: اشْفَعْ لَنا إلى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، ولكِنْ عَلَيْكُم بإبراهِيمَ فإنهُ خَليلُ الرَّحمٰنِ. فَيأتونَ إبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَها، ولكِنْ عَلَيْكم بِمُوسَى فإنَّهُ كَلِيمُ اللهِ. فَيأتونَ موسَى فَيَقولُ: لَسْتُ لَها، ولٰكِنْ عَلَيْكُمْ بِعِيسَى فإنَّهُ رُوحُ اللهِ وكَلِمَتُهُ. فَيأتونَ عِيسَى فَيقولُ: لَسْتُ لَها، ولكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيأتوني فأقولُ: أنا لَها، فأَسْتَأذِنُ عَلى رَبّي فَيُؤذَنُ لي ويُلْهِمُني مَحامِدَ أَحْمَدُهُ بِها لا تَحْضُرُني الآن. فأَحمَدُهُ بِتِلْكَ المَحامِدِ، وأَخِرُّ لَهُ ساجِداً، فَيُقالُ: يا مُحَمَّدُ، ارْفَعْ رَأسَكَ وقُلْ يُسْمَعْ لَكَ، وسَلْ تُعْطَ، واشْفَعْ تُشَفَّعْ. فَأقولُ: يا رَبِّ، أُمَّتي أُمَّتي، فَيقالُ: انْطَلِقْ فأخْرِجْ مِنها مَنْ كانَ في قَلْبِهِ مِثْقالُ شَعيرَةٍ مِنْ إيمانٍ، فأَنْطَلِقُ فأفْعَلُ ثُمَّ أعودُ فأحمَدُه بِتِلْكَ المحامِدِ، ثُمَّ أخِرُّ لهُ ساجِداً فَيقالُ: يا مُحَمَّدُ ارْفَعْ رأسَكَ وقُلْ يُسْمَعْ لكَ، وسَلْ تُعْطَ، واشْفَعْ تُشَفَّعْ، فَأقول: يا رَبِّ، أُمَّتي أُمَّتي. فيقالُ:

---

(1) (H.7510) *Khalīl* : See the glossary.
(2) (H.7510) See the word *Rūḥullāh* in the glossary.

and take out of it all those who have Faith in their hearts equal to the weight of an atom (or a small ant) or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muḥammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord! My followers! My followers!' Then He will say, 'Go and take out (all those) in whose hearts there is Faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so."

When we left Anas, I said to some of my companions, "Let's pass by Al-Ḥasan who is hiding himself in the house of Abī Khalīfa and request him to tell us what Anas bin Mālik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abū Sa'īd! We came to you from your brother Anas bin Mālik and he related to us a *Ḥadīth* about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the *Ḥadīth* and said, "He stopped at this point (of the *Ḥadīth*)." He said, "What then?" We said, "He did not add anything to that." He said, "Anas related the *Ḥadīth* to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abū Sa'īd! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet ﷺ added, 'I will then return for a fourth time and praise Him similarly and prostrate before Him and it will be said, 'O Muḥammad, raise your head and speak, for you will be listened

انْطَلِقْ فأخْرِجْ مِنها مَنْ كانَ في قَلْبِهِ مِثْقالُ ذَرَّةٍ أوْ خَرْدَلَةٍ مِنْ إيمانٍ. فأنْطَلِقُ فأفْعَلُ ثُمَّ أعُودُ فأحْمَدُه بِتِلْكَ المحامِدِ، ثُمَّ أخِرُّ لهُ ساجِداً فيقالُ: يا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وقُلْ يُسْمَعْ لكَ، وسَلْ تُعْطَ، واشْفَعْ تُشَفَّعْ. فأقولُ: يا رَبِّ، أُمَّتِي أُمَّتِي، فيقولُ: انْطَلِقْ فأخْرِجْ مَنْ كانَ في قَلْبِهِ أدْنى أدْنَى مِثْقالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ فأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ مِنَ النَّارِ، فأنْطَلِقُ فأفْعَلُ». فَلَمَّا خَرَجْنا مِنْ عِنْدِ أنَسٍ قلتُ لبَعْضِ أصحابِنا: لوْ مَرَرْنا بالحَسَنِ وهُوَ مُتَوارٍ في مَنْزِلِ أبي خَلِيفَةَ فَحَدَّثَناهُ بِما حدَّثَنا أنَسُ بنُ مالِكٍ. فأتَيْناهُ فَسَلَّمْنا عَلَيْهِ فَأَذِنَ لَنا فقلنا لهُ: يا أبا سَعِيدٍ، جِئْناكَ مِنْ عِنْدِ أخِيكَ أنَسِ بنِ مالكٍ فَلَمْ نَرَ مِثْلَ ما حدَّثَنا في الشَّفاعَةِ. فَقالَ: هِيهِ، فَحَدَّثْناهُ بالحَدِيثِ فانْتَهى إلى هٰذا المَوْضِعِ فَقالَ: هِيهِ، فقلنا: لَمْ يَزِدْ لنا عَلى هٰذا. فَقالَ: لَقَدْ حدَّثَني وهُوَ جَميعٌ مُنْذُ عِشْرِينَ سَنَةً فَلا أدْرِي أنَسِيَ أمْ كَرِهَ أنْ تَتَكَلَّمُوا. قلنا: يا أبا سَعيد، فَحَدِّثْناهُ فَضَحِكَ وقالَ: خُلِقَ الإنْسانُ عَجولاً، ما ذَكَرْتُهُ إلَّا وأنا أُرِيدُ أن أُحدِّثَكُمْ. حدَّثَني كما حدَّثَكُمْ بِهِ قالَ: «ثُمَّ أعودُ الرابِعَةَ فأحمَدُهُ بِتِلْكَ، ثُمَّ أخِرُّ لهُ ساجِداً

to; and ask, for you will be granted (your request), and intercede, for your intercession will be accepted.' I will say, 'O Lord allow me to intercede for whoever said *'Lā ilāha illallāh* (none has the right to be worshipped but Allāh).' Then Allāh will say, 'By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said, *'Lā ilaha illallāh'*."

فيقالُ: يا مُحَمَّدُ، ارْفَعْ رَأسَكَ، وقلْ يُسْمَعْ، وَسَلْ تُعْطَ، واشْفَعْ تشَفَّعْ. فأقول: يا رَبِّ، ائذَنْ لِي فِيمَنْ قالَ: لا إلٰهَ إلَّا اللهُ. فَيقولُ: وَعِزَّتي وَجَلالِي وكبريائي وعَظَمَتِي لأُخرِجَنَّ مِنها مَنْ قالَ: لا إلٰهَ إلَّا اللهُ». [راجع: ٤٤]

7511. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allāh will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allāh will say (to him), 'Ten times of the world is for you.'"

٧٥١١ - حدَّثنا مُحَمَّدُ بنُ خالِدٍ: حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسرائِيلَ، عَنْ مَنْصورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنّ آخِرَ أهْلِ الجَنَّةِ دُخولاً الجَنَّةَ، وآخِرَ أهْلِ النَّارِ خُروجاً مِنَ النَّارِ: رَجُلٌ يَخْرُجُ حَبْواً فَيقولُ لهُ رَبُّهُ: ادْخلِ الجَنَّةَ، فَيقولُ: رَبِّ، الجَنَّةُ مَلأى. فَيقولُ لهُ ذلكَ ثَلاثَ مَراتٍ. كلَّ ذلكَ يُعيدُ عَلَيْهِ: الجَنَّةُ مَلْأَى، فيقولُ: إنَّ لكَ مِثْلَ الدُّنْيا عَشْرَ مِرَارٍ». [راجع: ٦٥٧١]

7512. Narrated 'Adī bin Ḥātim: Allāh's Messenger ﷺ said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allāh. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)."

Al-A'mash said: 'Amr bin Murra said, Khaithama narrated the same and added,

٧٥١٢ - حدَّثنا عَلِيُّ بنُ حُجْرٍ: أخبَرَنا عِيسَى بنُ يونُسَ، عَنِ الأعْمَشِ، عنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْكمْ مِنْ أحَدٍ إلَّا سَيُكَلِّمُهُ رَبُّهُ. لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمانٌ. فَيَنْظُرُ أيْمَنَ مِنْهُ فَلا يَرَى إلَّا ما قَدَّمَ مِنْ عَمَلِهِ، ويَنْظُرُ أشْأَمَ مِنْه فَلا يَرَى إلا ما قَدَّمَ، ويَنْظُرُ بَيْنَ يَدَيْهِ فَلا يَرَى إلَّا النَّارَ تِلْقاءَ

'... even with a good word."

وَجْهِهِ، فاتَّقوا النَّارَ ولَوْ بِشِقِّ تمرَةٍ».
[راجع: ١٤١٣]

قالَ الأعْمَشُ: وحدَّثَني عَمْرُو بنُ مُرَّةٍ، عَنْ خَيْثَمَةَ مِثْلَهُ وزادَ فيهِ: «ولَوْ بِكَلِمَةٍ طَيِّبَةٍ».

7513. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: A priest from the Jews came (to the Prophet ﷺ) and said, "On the Day of Resurrection, Allāh will place all the heavens on one Finger, and the earths on one Finger, and the waters and the land on one Finger, and all the creation on one Finger, and then He will shake them and say, 'I am the King! I am the King!' " I saw the Prophet ﷺ smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet ﷺ recited:

"They made not a just estimate of Allāh such as is due to Him... (up to)... High is He above all that they associate as partners with Him!" (V.39:67) (See H. 4811, Vol. 6)

٧٥١٣ - **حدَّثَنا** عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ حَبْرٌ مِنَ اليهُودِ فقالَ: إنَّهُ إذا كانَ يَوْمُ القِيامةِ جَعَلَ اللهُ السَّمٰواتِ عَلى إصْبَعٍ، والأرَضِينَ عَلى إصْبَعٍ، والماءَ والثَّرَى عَلى إصْبَعٍ، والخَلائِقَ عَلى إصْبَعٍ، ثُمَّ يَهُزُّهُنَّ ثُمَّ يَقولُ: أنا المَلِكُ، أنا المَلِكُ، فَلَقَدْ رَأيْتُ النَّبيَّ ﷺ يَضْحَكُ حتَّى بَدَتْ نَواجِذُهُ تَعَجُّباً وتَصْدِيقاً لِقَوْلِهِ، ثُمَّ قال النَّبيُّ ﷺ: «﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ إلى قَوْلِه: ﴿يُشْرِكُونَ﴾». [راجع: ٤٨١١]

7514. Narrated Safwān bin Muhriz: A man asked Ibn 'Umar, "What have you heard from Allāh's Messenger ﷺ regarding *An-Najwā*?"[1] He said, "Everyone of you will come close to his Lord, Who will screen him from the people and say to him, 'Did you do such and such (a deed)?' He will reply, 'Yes.' Then Allāh will say, 'Did you do such and such (a deed)?' He will reply, 'Yes.' So Allāh will question him and make him confess, and then Allāh will say, 'I screened your sins in

٧٥١٤ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ صَفْوانَ بنِ مُحْرِزٍ: أنَّ رَجُلاً سألَ ابنَ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقولُ في النَّجْوَى؟ قالَ: «يَدْنو أحَدُكُمْ مِنْ رَبِّهِ حتّى يَضعَ كَنَفَهُ عَلَيْهِ فَيقولُ: أعَمِلْتَ كذا وكذا؟ فَيقولُ: نَعَمْ، ويقولُ: عَمِلْتَ كذا وكذا؟ فَيَقولُ: نَعَمْ،

(1) (H.7514) *An-Najwā*: The private talk between Allāh and each of His slaves on the Day of Resurrection.

فَيُقَرِّرُهُ ثُمَّ يَقولُ: إنِّي سَتَرْتُ عَلَيْكَ في الدُّنْيا، وأنا أَغْفِرُها لكَ اليَوْمَ». [راجع: ٢٤٤١]

وقالَ آدَمُ: حدَّثَنا شَيبانُ: حدَّثَنا قَتادَةُ: حدَّثَنا صَفْوانُ، عَنِ ابنِ عُمَرَ: سَمِعْتُ النَّبِيَّ ﷺ.

the world and forgive them for you today.' " [See *Hadīth* Nos. 2441, 6070, 4685]

(٣٧) بابُ مَا جَاءَ في قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا﴾ [النساء: ١٦٤]

(37) CHAPTER. The Statement of Allāh تعالى:
"...And to Mūsa (Moses) Allāh spoke directly." (V.4:164)

٧٥١٥ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ: حدَّثَنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّبِيَّ ﷺ قالَ: «احْتَجَّ آدَمُ وموسَى فَقالَ موسَى: أنْتَ آدَمُ الَّذي أخْرَجْتَ ذُرِّيَّتَكَ مِنَ الجَنَّةِ؟ قالَ: أنْتَ موسَى الَّذي اصطفاكَ اللهُ تَعالَى بِرِسالَتِهِ وَبِكَلامِهِ ثُمَّ تَلومني عَلى أمْرٍ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أنْ أُخلَقَ؟ فَحَجَّ آدَمُ موسَى». [راجع: ٣٤٠٩]

7515. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) (عليهما السلام) debated with each other and Mūsa said, 'You are Ādam who turned out your offspring from Paradise.' Ādam said, 'You are Mūsa whom Allāh chose for His Message and for His direct Talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Ādam overcame Mūsa." (See H. 3409, Vol. 4)

٧٥١٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُجْمَعُ المؤمِنونَ يَوْمَ القِيامَةِ فيقولونَ: لوِ اسْتَشْفَعْنا إلى رَبِّنا فيُرِيحَنا مِنْ مكانِنا هٰذا، فَيأتونَ آدَمَ فَيقولونَ له: أنْتَ آدَمُ أبو البَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ، وأسجَدَ لكَ

7516. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Ādam and say, 'You are Ādam, the father of mankind, and Allāh created you with His Own Hands and ordered the angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve

us.' Ādam will say to them, 'I am not fit for that,' and then he will mention to them his mistake which he committed."

الْمَلائِكَةَ، وعَلَّمَكَ أسْماءَ كُلِّ شَيْءٍ فاشْفَعْ لَنا إلَى رَبِّنا حتّى يُرِيحَنا. فَيقولُ لهُمْ: لَسْتُ هُناكمْ، وَيذْكرُ لَهُمْ خَطِيئَتهُ التي أصابَ». [راجع: ٤٤]

7517. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The night Allāh's Messenger ﷺ was taken for a journey from the sacred mosque (of Makkah) Al-Ka'bah (*Al-Masjid-al-Haram*), three persons (angels) came to him (in a dream) while he was sleeping in *Al-Masjid-al-Ḥarām* before the Divine Revelation was revealed to him. One of them (angels) said, "Which of them is he?"[1] The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e., after the Divine Revelation was revealed to him. (*Fatḥ-Al-Bārī*) The Prophet saw them, his eyes were asleep but his heart was not and so is the case with the Prophets: Their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-zam. From among them Jibrīl (Gabriel) took charge of him. Jibrīl (Gabriel) cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the contents out of his chest and abdomen and then washed it with Zam-zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl, full of belief and wisdom was brought and then Jibrīl (Gabriel) stuffed his chest and throat (blood vessels) with it and then closed it (the chest). He then ascended with him to

٧٥١٧ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثَنِي سُلَيمانُ، عَنْ شَرِيكِ بنِ عَبْدِ اللهِ أنَّهُ قالَ: سَمِعْتُ ابنَ مالكٍ يَقولُ: لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ ﷺ مِنْ مَسْجِدِ الكعبةِ أنهَ جاءَهُ ثَلاثَةُ نَفَرٍ قَبْلَ أنْ يُوحَى إلَيْهِ وهُوَ نائِمٌ في المَسْجِدِ الحَرامِ فَقالَ أوَّلُهمْ: أيُّهُمْ هُوَ؟ فَقالَ أوْسَطُهُمْ: هُوَ خَيرُهُمْ، فَقالَ أحَدُهُم: خُذوا خيرَهُمْ، فَكانَتْ تِلكَ اللَّيْلَةَ فلمْ يَرَهُمْ حتّى أتَوْهُ لَيْلَةً أُخْرَى فِيما يَرَى قَلْبُهُ وتنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ، وكذلكَ الأنْبِياءُ تَنامُ أعْيُنهُمْ وَلا تَنامُ قلوبُهُمْ فَلمْ يُكَلِّموهُ حتّى احْتَمَلوهُ فَوَضَعُوهُ عِنْدَ بِئرِ زَمْزَمَ، فَتَوَلّاه مِنْهُمْ جِبريلُ، فَشَقَّ جِبريلُ ما بَينَ نَحْرِهِ إلى لَبَّتِهِ حتّى فَرَغَ مِنْ صَدْرِهِ وجَوْفِهِ فَغَسَلَهُ مِنْ ماءِ زَمْزَمَ بِيَدِهِ حتّى أنْقَى جَوْفَهُ. ثُمَّ أُتِيَ بِطَسْتٍ مِنْ ذَهَبٍ فيهِ تَوْرٌ مِنْ ذَهَبٍ مَحْشُوّاً إيماناً وحِكْمَةً، فَحَشى بِهِ صَدْرَهُ وَلَغادِيدَهُ، يَعْنِي عُروقَ حَلْقِهِ، ثُمَّ أطْبَقَهُ، ثُمَّ عَرَجَ بِهِ إلى السَّماءِ الدُّنْيا

(1) (H.7517) The Prophet ﷺ was sleeping beside two other persons. So the angels appearing to him in his dream wondered which of them was the Prophet ﷺ. Those two persons were his uncle Ḥamza bin 'Abdul-Muṭṭalib and his cousin Ja'far bin Abī Ṭālib.

the heaven of the world and knocked on one of its doors. The dwellers of the heaven asked, "Who is it?" He said, "Jibrīl (Gabriel)." They said, "Who is accompanying you?" He said, "Muḥammad." They said, "Has he been called?" He said, "Yes." They said, "He is welcome." So the dwellers of the heaven became pleased with his arrival, and they did not know what Allāh wants from the Prophet (ﷺ) to do on earth unless Allāh informed them. The Prophet ﷺ met Ādam over the nearest heaven. Jibrīl (Gabriel) said to the Prophet ﷺ, "He is your father; greet him." The Prophet ﷺ greeted him and Ādam returned his greeting and said, "Welcome, O my son! What a good son you are!" Behold, the Prophet ﷺ saw two flowing rivers, while he was in the nearest heaven. He asked, "What are these two rivers, O Jibrīl (Gabriel)?" Jibrīl (Gabriel) said, "These are the sources of the Nile and the Euphrates." Then Jibrīl (Gabriel) took him around that heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk *Adhfar*. He asked, "What is this, O Jibrīl (Gabriel)?" Jibrīl (Gabriel) said, "This is *Al-Kauthar* which your Lord has kept for you." Then Jibrīl (Gabriel) ascended (with him) to the second heaven and the angels asked the same questions as those on the first heaven, i.e., "Who is it?" Jibrīl (Gabriel) replied, "Jibrīl (Gabriel)". They asked, "Who is accompanying you?" He said, "Muḥammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcome." Then he Jibrīl (Gabriel) ascended with the Prophet ﷺ to the third heaven, and the angels said the same as the angels of the first and the second heavens had

فَضَرَبَ باباً مِنْ أبْوابِها فَناداهُ أهْلُ السَّماءِ: مَنْ هٰذا؟ فَقالَ: جِبرِيلُ، قالوا: ومَنْ مَعَكَ؟ قالَ: مَعِي مُحَمَّدٌ، قالَ: وقَدْ بُعِثَ إلَيْهِ؟ قالَ: نَعَمْ، قالوا: فَمَرْحَباً بِهِ وأهْلاً. فَيَسْتَبْشِرُ بِهِ أهلُ السَّماءِ. لا يَعْلَمُ أهْلُ السَّماءِ بِما يُرِيدُ اللهُ بِهِ في الأرْضِ حتّى يُعْلِمَهُمْ. فَوَجَدَ في السَّماءِ الدُّنْيا آدَمَ، فَقالَ لَهُ جِبرِيلُ: هٰذا أبوكَ فَسَلِّمْ عَلَيْهِ، فَسَلَّمَ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمُ فَقالَ: مَرْحَباً وأهْلاً يا بُنَيَّ، نِعْمَ الابنُ أنْتَ. فإذا هُوَ في السَّماءِ الدُّنْيا بِنَهَرَيْنِ يَطَّرِدانِ فَقالَ: «ما هٰذانِ النَّهْرانِ يا جِبرِيلُ؟ قالَ: هَذانِ النِّيلُ وَالفُراتُ عُنْصُرُهُما»، ثُمَّ مَضَى به في السَّماءِ فإذا بِنَهَرٍ آخَرَ عَلَيْهِ قَصْرٌ مِنْ لُؤلؤٍ وزَبَرْجَدٍ، فَضَرَبَ يَدَهُ فَإذا هُوَ مِسْكٌ أذْفَرُ، قالَ: «ما هٰذا يا جِبرِيلُ؟ قالَ: هٰذا الكَوْثَرُ الذي خَبأ لكَ رَبُّكَ». ثُمَّ عَرَجَ بِهِ إلى السَّماءِ الثّانِيَةِ فَقالَتِ المَلائِكَةُ لَهُ مِثْلَ ما قالَتْ لَهُ الأولى: مَنْ هٰذا؟ قالَ: جِبرِيلُ، قالوا: وَمَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قالوا: وَقَد بُعِثَ إلَيْهِ؟ قالَ: نَعَمْ، قالوا: مَرْحَباً بِهِ وَأهْلاً. ثُمَّ عَرَجَ بِهِ إلى السَّماءِ الثّالِثَةِ وقالوا لَهُ مِثْلَ ما قالتِ الأولى والثّانِيَةُ. ثُمَّ عَرَجَ بِهِ إلى الرابِعَةِ فقالوا لَهُ مِثْلَ

said. Then he ascended with him to the fourth heaven and they said the same; and then he ascended with him to the fifth heaven and they said the same; and then he ascended with him to the sixth heaven and they said the same; then he ascended with him to the seventh heaven and they said the same. On each heaven there were Prophets whose names he had mentioned and of whom I remember Idrīs on the second heaven. Harūn (Aaron) on the fourth heaven, another Prophet whose name I don't remember, on the fifth heaven, Ibrāhīm (Abraham) on the sixth heaven and Mūsa (Moses) on the seventh heaven because of his privilege of talking to Allāh directly. Mūsa said (to Allāh), "O Lord! I thought that none would be raised up above me." But Jibrīl (Gabriel) ascended with him (the Prophet) for a distance above that, the distance of which only Allāh knows, till he reached the Lote-tree of the utmost boundary (beyond which none may pass) and then the Irresistible, the Lord of Honour and Majesty approached and came closer till he [Jibrīl (Gabriel)] was about two bow lengths or (even) nearer. [It is said that it was Jibrīl (Gabriel) who approached and came closer to the Prophet ﷺ — *Fatḥ Al-Bārī*). Among the things which Allāh revealed to him then, were fifty *Ṣalāt* (prayers) enjoined on his followers in a day and a night. Then the Prophet ﷺ descended till he met Mūsa, and then Mūsa stopped him and asked, "O Muḥammad! What did your Lord enjoin upon you?" The Prophet replied," He enjoined upon me to perform fifty *Ṣalāt* (prayers) in a day and a night." Mūsa said, "Your followers cannot do that. Go back so that your Lord may reduce it for you and for them." So the Prophet ﷺ turned to Jibrīl (Gabriel) as if he wanted to consult him

ذلك. ثُمَّ عَرَجَ بِهِ إلى السماءِ الخامِسَةِ فقالوا مِثْلَ ذلك. ثُمَّ عَرَجَ بِهِ إلى السَّماءِ السادِسَةِ فَقالوا لَهُ مِثْلَ ذلكَ. ثُمَّ عَرَجَ بهِ إلى السَّماءِ السَّابعَةِ فَقالوا لَهُ مِثْلَ ذلكَ، كلُّ سماءٍ فيها أنْبياءُ قَدْ سمَّاهُم، فَوَعَيْتُ مِنْهُمْ إدْرِيسَ في الثَّانِيَةِ، وهارُونَ في الرَّابِعَةِ، وآخَرَ في الخامسَةِ لَمْ أحْفَظِ اسْمَهُ، وإبْراهِيمَ في السَّادِسَةِ، وموسَى في السَّابِعَةِ بِفَضْلِ كَلامِهِ لله. فَقالَ موسَى: رَبِّ لَمْ أظُنَّ أنْ تَرْفَعَ عَليَّ أحَدًا. ثُمَّ عَلاَ بِهِ فَوْقَ ذلكَ بِما لا يَعْلَمُهُ إلَّا اللهُ حَتَّى جاءَ سِدْرَةَ المُنْتَهى، وَدَنا الجَبَّارُ رَبُّ العِزَّةِ فَتَدَلَّى حَتَّى كان مِنْهُ قابَ قَوْسينِ أوْ أدنى، فأوحى الله فيما أوْحَى خَمْسينَ صَلاةً عَلى أُمَّتِكَ كلَّ يَوْمٍ ولَيْلَةٍ. ثُمَّ هَبَطَ حَتَّى بَلَغَ موسَى فاحْتَبَسَهُ موسَى فَقالَ: يا مُحَمَّدُ، ماذا عَهِدَ إلَيْكَ رَبُّكَ؟ قالَ: «عَهِدَ إليَّ خَمْسِينَ صَلاةً كُلَّ يَوْمٍ ولَيْلَةٍ، قال: إنَّ أمتَّك لا تَسْتَطيع ذلك، فارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ وعَنهُمْ»، فالْتَفتَ النَّبيُّ ﷺ إلى جبريلَ كأنَّهُ يَسْتَشِيرُه في ذلك، فأشارَ إلَيْهِ جبريلُ: أن نَعَمْ إنْ شِئْتَ. فَعَلا بِهِ إلى الجَبَّارِ فَقالَ وهُوَ مَكانَه: «يا رَبِّ، خَفِّفْ عَنَّا فإنَّ أُمَّتي لا تَسْتَطِيعُ

about that issue. Jibrīl (Gabriel) told him of his opinion, saying, "Yes, if you wish." So ascended with him [Jibrīl (Gabriel)] to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allāh deducted for him ten *Ṣalāt* (prayers) whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined *Ṣalāt* (prayers) were reduced to only five *Ṣalāt* (prayers). Then Mūsa stopped him when the *Ṣalāt* (prayers) had been reduced to five and said, "O Muḥammad! By Allāh! I tried to persuade my nation, Banī Isrā'ēl to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet ﷺ turned towards Jibrīl (Gabriel) for advice and Jibrīl (Gabriel) did not disapprove of that. So he ascended with him for the fifth time. The Prophet ﷺ said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muḥammad!" The Prophet ﷺ replied, *"Labbaik wa Sa'daik."* Allāh said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allāh added, "Every good deed will be rewarded as ten times so it is fifty *Ṣalāt* (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practise)." The Prophet ﷺ returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Mūsa said, "By Allāh! I tried to make Banī Isrā'ēl observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allāh's Messenger ﷺ

هٰذا». فَوَضَعَ عَنْهُ عَشْرَ صَلَوات. ثُمَّ رَجَعَ إلى موسَى فاحْتَبَسه فَلَم يزَلْ يُرَدِّدُهُ موسَى إلى رَبِّهِ حتَّى صارَتْ إلى خَمْسِ صَلَوَاتٍ. ثُمَّ احتبسه موسَى عِنْدَ الخَمسِ فَقالَ: يا مُحَمَّدُ، واللهِ لَقَدْ راوَدْتُ بَني إسرائيلَ قَوْمِي عَلى أدْنى مِنْ هٰذِهِ فَضَعُفوا فَتَرَكوه، فأُمَّتكَ أضْعَفُ أجساداً وقلوباً وأبْداناً وأبصاراً وأسْماعاً. فارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ. كلَّ ذلك يَلْتَفِتُ النَّبِيُّ ﷺ إلى جِبريلَ لِيُشِيرَ عَلَيهِ وَلا يَكْرَهُ ذلكَ جِبرِيلُ. فَرَفَعَه عِنْدَ الخامِسَةِ فَقالَ: «يا رَبِّ، إنَّ أُمَّتِي ضُعَفاءُ أجسادُهُمْ وقلوبُهمْ وأسماعُهم وأبدانُهمْ، فَخَفِّف عنَّا، فَقال الجَبَّارُ: يا مُحَمَّدُ، قال: لَبَّيْكَ وسَعْدَيْكَ، قالَ: إنَّهُ لا يُبَدَّلُ القَوْلُ لَدَيَّ كما فَرَضْتُ عَلَيْكَ في أمِّ الكِتابِ، قالَ: فَكلُّ حَسَنَةٍ بِعَشْرِ أمثالِها، فَهِيَ خَمْسونَ في أُمِّ الكِتابِ وهِيَ خَمْسٌ عَلَيْكَ». فَرَجَعَ إلى موسَى فقال: كَيف فَعَلْتَ؟ فَقال: خفَّفَ عَنَّا، أعْطانا بِكلِّ حَسنَةٍ عَشْرَ أمثالِها. قالَ موسَى: قَدْ واللهِ رَاوَدْتُ بَنِي إسْرائِيلَ عَلى أدْنى مِنْ ذلكَ فَتَركوه ارْجِعْ إلى رَبِّكَ فَلْيُخَفِّفْ عَنكَ أيْضاً. قالَ رَسُولُ اللهِ ﷺ: «يا موسَى، قَدْ واللهِ اسْتَحْيَيْتُ مِنْ رَبِّي مِمَّا أخْتَلِفُ إلَيهِ،

said, "O Mūsa By Allāh, I feel shy of returning too many times to my Lord." On that Jibrīl (Gabriel) said, "Descend in Allāh's Name." The Prophet ﷺ then woke while he was in the *Al-Masjid-al-Haram* (at Makkah). (See H. 3207, Vol.4)

قالَ: فاهْبِطْ باسْمِ اللهِ». قال: واسْتَيْقَظَ وَهُوَ في مَسْجِدِ الحَرامِ. [راجع: ٣٥٧٠]

(38) CHAPTER. The Talk of the Lord to the people of Paradise.

(٣٨) بابُ كَلامِ الرَّبِّ مَعَ أَهْلِ الجَنَّةِ

7518. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, '*Labbaik*, O our Lord, and *Sa'daik*, and all the good is in Your Hands!' Allāh will say, 'Are you pleased and satisfied?' They will say, 'Why shouldn't we be pleased and satisfied, O our Lord as You have given us what you have not given to any of Your created beings?' He will say, 'Shall I not give you something, better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.' "

٧٥١٨ - حدَّثنا يَحْيَى بنُ سُلَيمانَ: حدَّثَنِي ابنُ وَهْبٍ: حدَّثَنِي مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قال: قالَ النَّبِيُّ ﷺ: «إنَّ اللهَ يَقولُ لأهلِ الجَنَّةِ: يا أَهْلَ الجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنا وَسَعديكَ وَالخَيْرُ في يَدَيْكَ. فيقولُ: هَلْ رُضِيتُمْ؟ فيقولونَ: وما لَنا لا نَرْضَى يا رَبِّ وقَدْ أعطَيْتَنا ما لَمْ تُعْطِ أحَداً مِنْ خَلْقِكَ؟ فَيَقول: ألا أُعْطِيكُمْ أفْضَلَ مِنْ ذلكَ؟ فيقولونَ: يا رَبِّ، وأيُّ شَيْءٍ أفْضَلُ مِنْ ذلكَ؟ فَيقولُ: أُحِلُّ عَلَيْكُمْ رِضْوانِي فَلا أسخَطُ عَلَيْكُمْ بعدهُ أبَداً». [راجع: ٦٥٤٩]

7519. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was preaching while a bedouin was sitting there. The Prophet ﷺ said, "A man from among the people of Paradise will request Allāh to allow him to cultivate the land. Allāh will say to him, 'Haven't you got whatever you desire?' He will reply, 'Yes, but I like to cultivate the land.' (Allāh will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be

٧٥١٩ - حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالٌ، عَنْ عطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ: أنَّ النَّبِيَّ ﷺ كانَ يَوْماً يُحَدِّثُ وعِنْدَهُ رَجُلٌ مِنْ أَهْلِ البادِيَةِ: «أنَّ رَجُلاً مِنْ أَهْلِ الجَنَّةِ استأذَنَ رَبَّهُ في الزَّرْعِ فَقالَ: أوَلَسْتَ فِيما شِئْتَ؟ قالَ: بلى،

harvested and piled in heaps like mountains. On that Allāh will say (to him), 'Take, here you are, O son of Ādam, for nothing satisfies you.' " On that the bedouin said, "O Allāh's Messenger! Such man must be either from Quraish or from *Anṣār*, for they are farmers while we are not." On that Allāh's Messenger ﷺ smiled.

ولكِنّي أُحِبُّ أنْ أزْرَعَ. فأسْرَعَ وبَذَرَ فتَبادرَ الطَّرْفَ نَباتُهُ واسْتِواؤُهُ واستِحْصادُهُ وتَكْويرُهُ أمْثالَ الجبالِ. فَيقولُ اللهُ تَعالى: دُونَكَ يا ابنَ آدَمَ، فإنَّهُ لا يُشْبِعُكَ شَيءٌ». فقالَ الأعرابيُّ: يا رَسُولَ اللهِ، لا تجِدُ هٰذا إلَّا قُرَشِيّاً أوْ أنْصارِيّاً فإنَّهُمْ أصحابُ زَرْعٍ، فأمَّا نَحْنُ فلَسْنا بأصحابِ زَرْعٍ، فَضَحِكَ رَسُولُ اللهِ ﷺ. [راجع: ٢٣٤٨]

(39) CHAPTER. Allāh remembers His slaves by commanding them (to do something) and His slaves remember Him by invoking Him and begging Him humbly, and spreading His Message among the people as the Statement of Allāh تعالى:

"Therefore remember Me (by praying glorifying). I will remember you..." (V.2:152)

(And His Statement):

"'And recite to them the news of Nūh (Noah). When he said to his people: 'O my people! If my stay (with you), and my reminding (you) of the *Al-Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islāmic Monotheism, i.e., to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be one of the Muslims (those who submit to Allāh's Will)." (V.10:71,72)

(٣٩) بابُ ذِكْرِ اللهِ بالأمْرِ، وذِكْرِ العبادِ بالدُّعاءِ والتَّضَرُّعِ والرِّسالةِ والبَلاغِ لقَوْلِه تعالى: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢].

﴿۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓاْ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓاْ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾﴾ [يونس: ٧١-٧٢]

﴿غُمَّةً﴾: هَمٌّ وضِيقٌ، قال مُجاهِدٌ: ﴿ٱقْضُوٓاْ إِلَىَّ﴾ ما في أنْفُسِكُمْ، افْرُقْ اقْضِ. وقال مُجاهِدٌ: ﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ﴾ [التوبة: ٦] إنْسانٌ يَأتيهِ فَيَسْتَمِعُ ما يَقُولُ وما أُنْزِلَ عَلَيهِ فَهُوَ آمِنٌ حتّى

And Mujāhid said regarding the Verse: "And if anyone of *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) seeks your protection (asylum), then grant him protection, so that he may hear the Word of Allāh (the Qur'ān)." (V.9:6)

يأتيه فيسمعَ كلامَ اللهِ، وحتّى يبلُغَ مأمَنَهُ حيثُ جاءَ. و﴿ٱلنَّبَإِ ٱلْعَظِيمِ﴾ [النبأ: ٢] القُرْآنِ ﴿صَوَابًا﴾ [النبأ: ٣٨] حَقّاً في الدُّنْيا وعَمِلَ بهِ.

(40) CHAPTER. The Statement of Allāh تعالى:

"...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)." (V.2:22)

And also the Statement of Allāh تعالى:

"...And you set up rivals (in worship) with Him? That is the Lord of the *'Ālamīn* (mankind, jinn and all that exists).' (V.41:9)

And His Statement:

"And indeed it has been revealed to you (O Muḥammad ﷺ) as it was to those (Allāh's Messengers) before you: If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (Alone and none else), and be among the grateful." (V.39:65,66)

And His Statement:

"...And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25:68)

(Commenting on these Verses):

"And most of them believe not in Allāh except that they attribute partners (unto Him)." (V.12:106) And:

"And verily, if you ask them: 'Who created the heavens and the earth?' Surely they will say: 'Allāh...' " (V.39:38)

'Ikrima said, "That is their Faith, yet they worship other than Allāh."

And what is said regarding the deeds of the people and their earnings as this Statement of Allāh تعالى indicates:

(٤٠) **بابُ** قَوْلِ اللهِ تعالى: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا﴾ [البقرة: ٢٢]،

وقولِهِ: ﴿وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ﴾ [فصلت: ٩] ﴿وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾ إلى قَوْلِهِ: ﴿بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ﴾ [الزمر: ٦٥-٦٦] وقولِهِ: ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾ [الفرقان: ٦٨] وقالَ عِكْرِمَةُ: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ﴾ [يوسف: ١٠٦] ﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ﴾ [الزخرف: ٨٧] و﴿مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ﴾ [الزخرف: ٩] فذلك إيمانُهُمْ وهُمْ يَعْبُدُونَ غيرَهُ. وما ذُكِرَ في خَلْقِ أفْعالِ العبادِ وأكسابِهِمْ لقَوْلِهِ تَعالىٰ: ﴿وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا﴾ [الفرقان: ٤] وقال مُجاهدٌ: ﴿مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ﴾ [الحجر: ٨] يَعني بالرِّسالةِ والعَذابِ ﴿لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ﴾ المُبَلِّغين المُؤَدِّينَ منَ الرُّسُلِ ﴿وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾ [الأحزاب: ٨

"...He has created everything, and has measured it exactly according to its due measurements." (V.25:2)

And Mujāhid said, "The angels do not descend except with the Truth, means (they descend) either with the Message or with the punishment."

"That He may ask the truthfuls (Allāh's Messengers and His Prophets) about their truth (i.e., the conveyance of Allāh's Message that which they were charged with)..." (V.33:8) means to ask the Messengers those who preach and convey Allāh's Message.

"...And surely, We will guard it (the Qur'ān), (from corruption)." (V.15:9) means: 'guard it from Our (side)'.

"Allāh has sent down the best statement, a Book (this Qur'ān)..." (V.39:23)

"And (those who) believed therein..." (V.39:33) means: the believer, who on the Day of Resurrection, will say, 'That is what you gave me (O my Lord); I acted upon whatever was in it.'

عِنْدَنَا. ﴿وَالَّذِي جَاءَ بِالصِّدْقِ﴾: القُرْآنُ، ﴿وَصَدَّقَ بِهِ﴾ [الزمر: ٣٣] المُؤْمِنُ، يَقولُ يَوْمَ القِيامَةِ: هٰذَا الَّذِي أَعْطَيْتَني عَمِلْتُ بِما فيهِ.

7520. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "What is the greatest sin with Allāh?" He said, "To set up a rival unto Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I further asked, "What is next?" He said, "To commit illegal intercourse with the wife of your neighbour." [See *Hadīth* No.4477, Vol. 6]

٧٥٢٠ - حَدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ أبي وائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبيلٍ، عَنْ عَبْدِ اللهِ قالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللهِ؟ قالَ: «أنْ تَجْعَلَ للهِ نِدّاً وهُوَ خَلَقَكَ»، قُلْت: إنَّ ذلك لَعَظيمٌ. قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ أنْ تَقْتُلَ وَلَدَكَ تَخافُ أنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أيٌّ؟ قال: «ثُمَّ أنْ تُزَانِيَ بِحَليلَةِ جارِكَ». [راجع: ٤٤٧٧]

(41) CHAPTER. The Statement of Allāh تعالى:
"And you have not been hiding yourselves,

(٤١) **بابُ قَوْلِ اللهِ تَعالى:** ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا

lest your ears, and your eyes and your skins testify against you, but you thought that Allāh knew not much of what you were doing." (V.41:22)

أَبْصَٰرُكُمْ﴾ الآية [فصلت: ٢٢]

7521. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Two person of Banī Thaqīf and one from Quraish (or two persons from Quraish and one from Banī Thaqīf) who had fat bellies but little wisdom, met near the Ka'bah. One of them said, "Did you see that Allāh hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allāh تعالى revealed the Verse:

"And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you..." (V.41:22)

٧٥٢١ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثنا سُفيانُ: حدَّثنا مَنْصورٌ، عَن مُجاهِدٍ، عَن أبي مَعْمَرٍ، عَن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال: اجْتَمَعَ عِنْدَ البَيْتِ ثَقَفِيّانِ وقُرَشِيٌّ، أوْ قُرَشِيّانِ وثَقَفِيٌّ، كَثيرةٌ شَحْمُ بُطونِهِمْ قَليلةٌ فِقْهُ قلوبِهِمْ، فقال أحَدُهُمْ: أتَرَوْنَ أنَّ اللهَ يَسْمَعُ ما نَقولُ؟ قال الآخَرُ: يَسْمَعُ إنْ جَهَرْنا وَلا يَسْمَعُ إنْ أخْفَيْنا. وقالَ الآخَرُ: إن كانَ يَسْمَعُ إذا جَهَرْنا فإنَّهُ يَسْمَعُ إذا أخْفَينا، فأنْزَلَ اللهُ تَعالى ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ الآيـةَ. [راجع: ٤٨١٦]

(42) CHAPTER. The Statement of Allāh تعالى: "...Every day He is (engaged) in some affair (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!" (V.55:29)

"Comes not unto them an admonition (a chapter from the Qur'ān) from their Lord as a recent revelation, but they listen to it while they play." (V.21:2)

(٤٢) **بـابُ قَوْلِ اللهِ تعالى:** ﴿كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ﴾ [الرحمن: ٢٩] ﴿مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ﴾ [الأنبياء: ٢]،

And the Statement of Allāh تعالى:

"...It may be that Allāh will afterward bring some new thing to pass." (V.65:1)

And the process of introducing new things by Allāh does not resemble the process carried on by the created things, as Allāh تعالى says:

"...There is nothing like Him and He is

وقَوْلِهِ تَعالى: ﴿لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾ [الطلاق: ١] وأنَّ حدَثَه لا يُشْبِهُ حدَثَ المخلوقِينَ لِقَوْلِهِ تَعالى: ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾ [الشورى: ١١] وَقالَ ابن

the All-Hearer, the All-Seer." (V.42:11)

And Ibn Mas'ūd said that the Prophet ﷺ said, "Allāh may bring forth new things in His Orders as He will, and one of the new things He brought forth was His Order that you should not talk (to others) while offering *Ṣalāt* (prayer)."

مَسْعودٍ عَنِ النَّبِيِّ ﷺ: «إنَّ اللهَ يُحْدِثُ مِنْ أَمْرِهِ ما يَشاءُ، وإنَّ مِمَّا أَحْدَثَ أنْ لا تَكَلَّمُوا في الصَّلاةِ».

7522. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ الله عَنْهُما said, "How can you ask the people of the Scriptures about their Books while you have Allāh's Book (the Qur'ān) which is the most recent of the Books revealed by Allāh, and you read it in its pure undistorted form?"

٧٥٢٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا حاتِمُ بنُ وَرْدانَ: حدَّثَنا أيُّوبَ، عن عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كَيْفَ تَسْأَلونَ أهْلَ الكِتابِ عن كُتُبِهِمْ وعِنْدَكُمْ كِتابُ اللهِ أقْرَبُ الكُتُبِ عَهْداً باللهِ تَقْرَؤُنَه مَحْضاً لَمْ يُشَبْ؟ [راجع: ٢٦٨٥]

7523. Narrated 'Ubaidullāh bin 'Abdullāh: 'Abdullāh bin 'Abbās said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book (the Qur'ān) which Allāh has revealed to your Prophet ﷺ contains the most recent news from Allāh and is pure and undistorted? Allāh has told you that the people of the Scriptures have changed some of Allāh's Books and distorted it and wrote something with their own hands and said, 'This is from Allāh', so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allāh, we have never seen a man from them asking you about that (the Book, Al-Qur'ān) which has been revealed to you."

٧٥٢٣ - حدَّثَنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ قالَ: يا مَعْشَرَ المُسْلِمينَ، كَيْفَ تَسْأَلونَ أهْلَ الكِتابِ عَن شَيءٍ وكِتابُكُمْ الَّذي أنزَلَ اللهُ على نَبِيِّكُمْ ﷺ أحْدَثُ الأخْبارِ باللهِ مَحْضاً لَمْ يُشَبْ؟ وقَدْ حدَّثَكُمُ اللهُ أنَّ أهْلَ الكِتابِ قَدْ بَدَّلوا مِنْ كُتُبِ اللهِ وغَيَّرُوا فكَتَبوا بأيْدِيهِمْ، قالوا: هُوَ مِنْ عِنْدِ اللهِ لِيَشتَرُوا بذلكَ ثَمَناً قليلاً. أوَ لا يَنهاكُمْ ما جاءَكُمْ مِنَ العِلْمِ عَنْ مَسْأَلَتِهِمْ؟ فَلا واللهِ ما رَأيْنا رَجُلاً منهُمْ يَسْأَلُكم عَنِ الَّذي أُنزِلَ عَلَيْكم. [راجع: ٢٦٨٥]

(43) CHAPTER. The Statement of Allāh تعالى:
"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16) And the Prophet ﷺ did that at the time of the revelation of the Divine Revelation.

Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said, 'I am with My slave whenever he remembers Me, and moves his lips with My remembrance.' "

(٤٣) بابُ قَوْلِ اللهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ [القيامة: ١٦] وفِعْلِ النَّبيِّ ﷺ حَيْثُ يُنْزَلُ عليهِ الوَحْيُ،

وقالَ أبو هُرَيْرَةَ، عَنِ النَّبيِّ ﷺ: «قال اللهُ تَعالى: أنا مَعَ عَبْدِي إذا ذَكَرَني وتَحَرَّكَتْ بي شَفتاه».

7524. Narrated Mūsa bin Abu 'Āishah: Sa'īd bin Jubair reported from Ibn 'Abbās رَضِيَ اللهُ عَنْهُما (regarding the explanation of the Verse: "Do not move your tongue concerning (the Qur'ān O Muḥammad ﷺ) to make haste therewith. He said, "The Prophet ﷺ used to undergo great difficulty in receiving the Divine Revelation and used to move his lips." Ibn 'Abbās said (to Sa'īd), "I move them (my lips) as Allāh's Messenger ﷺ used to move his lips." And Sa'īd said (to me), "I move my lips as I saw Ibn 'Abbās moving his lips," and then he moved his lips. So Allāh تعالى revealed:

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and give you (O Muḥammad ﷺ) the ability to recite it. And when We have recited it to you [O Muḥammad ﷺ through Jibrīl (Gabriel)], then follow you its (the Qur'ān) recital." (V.75:16-18)

This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allāh's Messenger ﷺ used to listen whenever Jibrīl (Gabriel) came to him, and when Jibrīl left, the Prophet ﷺ would recite the Qur'ān as Jibrīl had recited it to him."

٧٥٢٤ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا أبو عَوانَةَ، عَنْ موسَى بنِ أبي عائِشَةَ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ في قَوْلِهِ تَعالى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ﴾ قالَ: كانَ النَّبيُّ ﷺ يُعالِجُ مِنَ التَّنْزيلِ شِدَّةً وكانَ يُحَرِّكُ شَفَتَيْهِ - فَقال لي ابنُ عَبَّاسٍ: أُحَرِّكُهُما لكَ كما كانَ رَسُولُ اللهِ ﷺ يُحَرِّكُهُما. فَقال سَعيدٌ: أنا أُحَرِّكُهُما كما كانَ ابنُ عَبّاس يُحَرِّكُهُما - فَحَرَّكَ شَفتَيه. فأنزَلَ اللهُ تَعالَى ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ قالَ: جَمْعَهُ في صَدْرِكَ ثُمَّ تَقْرؤُهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ قالَ: فاسْتَمِعْ لهُ وأنْصِتْ، ثُمَّ إنَّ عَلَيْنا أنْ تَقْرَأَهُ. قالَ: فكانَ رَسُولُ اللهِ ﷺ إذا أتاهُ جبريلُ عليه السَّلام استمع فإذا انْطَلَقَ جِبريلُ قَرَأَهُ النَّبيُّ ﷺ كما أقرَأه. [راجع: ٥]

(44) CHAPTER. the Statement of Allāh تعالى: "And whether you keep your talk secret or disclose it. Verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)." (V.67:13,14)

(٤٤) **بَابُ قَوْلِ اللهِ تَعالَى**: ﴿وَأَسِرُّواْ قَوْلَكُمْ أَوِ ٱجْهَرُواْ بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝١٣ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ۝١٤﴾ [الملك: ١٣-١٤] ﴿يَتَخَٰفَتُونَ﴾ [طه: ١٠٣]: يَتَسارُّونَ.

7525. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the explanation of the Verse:

"...And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice." (V.17:110) This Verse was revealed while Allāh's Messenger ﷺ was hiding himself at Makkah. At that time, when he led his Companions in *Ṣalāt* (prayer), he used to raise his voice while reciting the Qur'ān; and if *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him, they would abuse the Qur'ān, its Revealer, and the one who brought it. So Allāh said to His Prophet ﷺ, "... offer your *Ṣalāt* (prayer) neither aloud," i.e., your recitation (of the Qur'ān) lest *Al-Mushrikūn* should hear (it) and abuse the Qur'ān, "...nor in a low voice," lest your voice should fail to reach your companions, "but follow a way between." (V.17:110)

٧٥٢٥ - حَدَّثَني عَمرُو بنُ زُرارَةَ، عَن هُشَيمٍ: أَخْبَرَنا أبو بِشْرٍ، عَن سَعيد بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ تعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قالَ: نَزَلَتْ ورَسولُ اللهِ ﷺ مُخْتَفٍ بِمَكَّةَ. فَكانَ إذا صَلَّى بأصحابِهِ رَفَعَ صَوْتَهُ بِالقُرْآنِ، فإذا سَمِعَهُ المُشْرِكونَ سَبُّوا القُرْآنَ ومَن أنزَلَهُ ومَن جاءَ بِهِ، فَقالَ اللهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أيْ بِقِراءَتِكَ فَيَسْمَعَ المُشْرِكونَ فَيَسُبُّوا القُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أصحابِكَ فَلا تُسْمِعُهُمْ ﴿وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ [راجع: ٤٧٢٢].

7526. Narrated 'Āishah رَضِيَ اللّٰهُ عَنْها: The Verse:

"...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice..." (V.17:110) was revealed in connection with the invocations.

٧٥٢٦ - **حَدَّثَنا** عُبَيْدُ بنُ إسْماعيلَ: حَدَّثَنا أبو أُسامَةَ، عَن هِشامٍ، عَن أبيهِ، عَن عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: نَزلَتْ هٰذِهِ الآيَةُ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ في الدُّعاءِ. [راجع: ٤٧٢٣]

7527. Narrated Abū Salama: Abū Hurairah said, "Allāh's Messenger ﷺ said, 'Whoever does not recite the Qur'ān in a nice voice is not from us."

٧٥٢٧ - **حَدَّثَنا** إسحاقُ: حَدَّثَنا أبو عاصِمٍ: أَخْبَرَنا ابنُ جُرَيْجٍ: أَخْبَرَنا ابنُ شِهابٍ، عَن أبي سَلَمَةَ،

عَن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ لمْ يتغَنَّ بِالقُرْآنِ». وزادَ غيرُهُ: يَجْهَرُ بِهِ.

And others said, that means to recite it aloud.

(٤٥) بابُ قَوْلِ النَّبيِّ ﷺ: «رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يقومُ بِهِ آناءَ اللَّيلِ وآناءَ النَّهارِ. ورَجُلٌ يقولُ: لَو أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذا فَعلْتُ كما يَفْعَلُ»، فَبَيَّنَ اللهُ أَنَّ قِيامَهُ بالكتابِ هو فِعْلُه،

وقالَ: ﴿وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ﴾ [الروم: ٢٢] وقال جَلَّ ذِكْرُهُ: ﴿وَٱفْعَلُواْ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧].

(45) CHAPTER. The statement of the Prophet ﷺ: "A man whom Allāh gave the knowledge of the Qur'ān and he reads it [in *Ṣalāt* (prayer)] during the hours of the night and the day; and another man says, 'If I have been given what this man has been given, I would do the same as he is doing.'" So Allāh's Messenger ﷺ showed that his reciting the Qur'ān in *Ṣalāt* is his action.

And Allāh said:

"And among His Signs is the creation of the heavens and the earth and the difference of your languages and colours..." (V.30:22)

And Allāh تعالى said: "And do good that you may be successful." (V.22:77)

٧٥٢٨ - حدَّثنا قُتَيْبَةُ: حدَّثنا جريرٌ، عَنِ الأعْمَشِ، عَن أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قال رَسُولُ اللهِ ﷺ: «لا تحاسُدَ إلَّا في اثْنَتينِ: رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ فَهُوَ يَقولُ: لَوْ أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذا لَفَعَلْتُ كما يَفْعَلُ. ورَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُنْفِقُهُ في حَقِّهِ فَيَقولُ: لَوْ أُوتِيْتُ مِثْلَ ما أُوتِيَ عمِلتُ فيهِ مِثْلَ ما يَعْمَلُ». [راجع: ٥٠٢٦]

7528. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not wish to be the like of except the like of two (persons): A man whom Allāh has given the (knowledge of the) Qur'ān and he recites it during the hours of the night and the hours of the day, in which case one may say, 'If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allāh has given wealth and he spends it righteously (i.e., according to what Allah has ordained, in a just and right way), in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing.'"

٧٥٢٩ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قال الزُّهْرِيُّ، عَن سالِمٍ، عَن أبيهِ عَنِ النَّبيِّ ﷺ قالَ: «لاَ حَسَدَ إلَّا في اثْنَتينِ: رَجُلٌ

7529. Narrated Sālim's father: The Prophet ﷺ said, "Do not wish to be the like of except the like of two (persons): A man whom Allāh has given (the knowledge of) the Qur'ān and he recites it during some hours of the night and some hours of the day;

and a man whom Allāh has given wealth and he spends it (in Allāh's Cause) during the hours of the night and during the hours of the day."

آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناء الليلِ وآناءَ النَّهارِ. ورَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُنْفِقُهُ آناءَ اللَّيلِ وآناءَ النَّهارِ».

[راجع: ٥٠٢٥]

سَمِعْتُ مِنْ سُفْيانَ مِراراً، لَمْ أسمَعْهُ يَذْكُرُ الخبَرَ، وهُوَ مِنْ صحيحِ حَدِيثِه.

(46) CHAPTER. The Statement of Allāh تعالى:
"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message..." (V.5:67)

(٤٦) بابُ قَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥ﴾ [المائدة: ٦٧]،

And Az-Zuhrī said: The Message is from Allāh and its preaching to the people is incumbent upon Allāh's Messenger ﷺ and it is our duty to surrender.

Allāh said:

"... [He (Allāh) protects them (the Messengers)] till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh)." (V.72:28)

And Allāh تعالى also said:

"[Nūh (Noah) said]: 'I convey unto you the Messages of my Lord...' " (V.7:62)

When Ka'b bin Mālik failed to follow the Prophet ﷺ (during the battle of Tabūk), Allāh said:

"... Do deeds! Allāh will see your deeds, and (so will) His Messenger. and the believers.." (V.9:105)

'Āi<u>sh</u>ah said: Whenever you appreciate the good deed of a person, you should say, "...Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers..." (V.9:105) and you should not hasten to praise anyone (for doing what

وقال الزُّهْرِيُّ: مِنَ اللهِ عَزَّ وَجَلَّ الرِّسالةُ، وعَلى رَسُولِ اللهِ ﷺ البَلاغُ وعَلينا التسليم. وقال: ﴿لِّيَعۡلَمَ أَن قَدۡ أَبۡلَغُواْ رِسَٰلَٰتِ رَبِّهِمۡ﴾ [الجن: ٢٨] وَقَالَ تَعالى: ﴿أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي﴾ [الأعراف: ٦٢] وقال كَعْبُ بنُ مالكٍ جِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ ﴿وَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ﴾ [التوبة: ٩٤] وقالَتْ عائِشَةُ: إذا أَعْجَبَكَ حُسْنُ عَمَلِ امْرِئٍ فَقُلِ: ﴿ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ﴾ [التوبة: ١٠٥] وَلا يَسْتَخِفَّنَّكَ أَحَدٌ. وقال مَعْمَرٌ: ﴿ذَٰلِكَ ٱلۡكِتَٰبُ﴾ هذا القُرْآنُ ﴿هُدٗى لِّلۡمُتَّقِينَ﴾ [البقرة: ٢] بَيانٌ وَدِلالَةٌ كَقَوْلِهِ تَعالى: ﴿ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ﴾ [الممتحنة: ١٠] هٰذا حُكْمُ اللهِ ﴿لَا رَيۡبَ

seems to be a good deed).

Ma'mar said: (The Statement of Allāh), "That Book means this Qur'ān, which is a guidance to those who are *Al-Muttaqūn*: [pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

فِيهِ﴾ [البقرة: ٢] لا شَكَّ ﴿تِلْكَ ءَايَٰتُ ٱللَّهِ﴾ [لقمان: ٢] يَعْني هٰذِهِ أعْلامُ القُرْآنِ. ومِثْلُهُ ﴿حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم﴾ [يونس: ٢٢] يَعْني بِكُمْ. وقال أنَسٌ: بَعَثَ النَّبيُّ ﷺ خالَهُ حَراماً إلى قَوْمٍ وقالَ: أتُؤمِنوني أُبَلِّغُ رِسالَةَ رسولِ اللهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ.

7530. Narrated Al-Mughīra: Our Prophet ﷺ has informed us our Lord's Message that whosoever of us is martyred, will go to Paradise.

٧٥٣٠ - حدَّثنا الفَضْلُ بنُ يَعْقوبَ: حدَّثنا عَبْدُ اللهِ بنُ جَعْفَرٍ الرَّقِّيُّ: حدَّثنا المُعْتَمِرُ بنُ سُلَيمانَ: حدَّثَنا سَعيدُ بنُ عُبَيْدِ اللهِ الثَّقَفيُّ: حدَّثنا بَكْرُ بنُ عَبْدِ اللهِ المُزَنيُّ، وَزِيادُ بن جُبَيرِ بنِ حَيَّةَ، عَن جُبَيرِ بنِ حَيَّةَ، قال المُغيرَةُ: أخْبَرَنا نَبِيُّنا ﷺ عَن رِسالَةِ رَبِّنا أنَّهُ مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ. [راجع: ٣١٥٩]

7531. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whosoever tells you that the Prophet ﷺ concealed something of the Divine Revelation, do not believe him, for Allāh تعالى said:

"O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message..." (V.5:67)

٧٥٣١ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَن إسماعيلَ، عَنِ الشَّعبيِّ، عَنْ مَسْروقٍ، عَن عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَنْ حدَّثَكَ أنَّ مُحَمَّداً ﷺ كَتَمَ شَيْئاً؟

وقالَ مُحَمَّد: حدَّثَنا أبو عامِرٍ العَقَدِي: حدَّثَنا شُعْبَةُ، عَن إسماعِيلَ بنِ أبي خالِدٍ، عَنِ الشَّعبيِّ، عَن مَسْروقٍ، عَن عائِشَةَ قالَتْ: مَنْ حدَّثَك أنَّ النَّبيَّ ﷺ كَتمَ شَيْئاً مِنَ

الوَحْيِ فَلا تُصَدِّقْهُ، إنَّ اللهَ تَعالى يَقولُ: ﴿يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ﴾ [راجع: ٣٢٣٤]

٧٥٣٢ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَنِ الأعمَشِ، عَن أبي وائِلٍ، عَن عَمْرِو بنِ شُرَحْبيلٍ قال: قال عَبْدُ اللهِ: قال رَجُلٌ: يا رَسُولَ اللهِ، أيُّ الذَّنْبِ أكْبرُ عِنْدَ اللهِ تَعالَى؟ قالَ: «أنْ تَدْعُوَ للهِ نِدّاً وهُوَ خَلَقَكَ». قالَ: ثُمَّ أيٌّ؟ قال: «ثُمَّ أنْ تَقْتُلَ وَلَدَكَ أنْ يَطْعَمَ مَعَكَ». قال: ثُمَّ أيٌّ؟ قال: «أنْ تُزانِيَ حَليلَةَ جارِكَ»، فَأنْزَلَ اللهُ تَصْدِيقَها ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَـٰعَفْ لَهُ ٱلْعَذَابُ﴾ الآيَةَ. [راجع: ٤٤٧٧]

7532. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: A man said, "O Allāh's Messenger! What is the greatest sin with Allāh?" The Prophet ﷺ said, "To set up rivals unto Allāh though He (Alone) created you." That man said, "What is next?" The Prophet ﷺ said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet ﷺ said, "To commit illegal sexual intercourse with the wife of your neighbour." Then Allāh revealed in confirmation of that:

"And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.." (V.25:68)

(٤٧) بابُ قَوْلِ اللهِ تعالى: ﴿قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ﴾ [آل عمران: ٩٣]

(47) CHAPTER. The Statement of Allāh تعالى: "...Say (O Muhammad ﷺ): Bring here the Taurāt (Torah) and recite it..." (V.3:93)

وقَوْلِ النَّبيِّ ﷺ: «أُعْطِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلوا بِها، وأُعْطِيَ أهْلُ الإنجيلِ الإنجيلَ فَعملوا بِهِ، وأُعْطيتُمُ القُرْآنَ فَعَمِلتُمْ بِهِ». وقال أبو رَزينٍ ﴿يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ﴾ [البقرة: ١٢١] يَعْمَلونَ بِهِ حَقَّ عَمَلِهِ، يُقالُ: ﴿يُتْلَىٰ﴾ [النساء: ١٢٧]: يُقرأُ، حَسَنُ

And the statement of the Prophet ﷺ: "The people of the Taurāt (Torah) were given the Taurāt and they acted on it; and the people of the Injeel (Gospel) were given the Injeel and they acted on it; and you were given the Qur'ān and you acted on it."

And Abū Razīn said: 'They recited it' means, 'They followed it (the Qur'ān) and acted on it as is required.' 'Nobody can touch,' means: 'nobody enjoys it and benefits by it except those who believe in it (i.e., the

Qur'ān).' And no one carries (acts on) it properly except a true believer as Allāh تعالى says:

"The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah), (i.e., to obey its orders and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of the people who deny the *Al-Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh. And Allāh guides not the people who are *Zālimūn* (disbelievers, polytheists, wrongdoers, etc.).

And the Prophet ﷺ called Islām, Belief and *Aṣ-Ṣalāt* (the prayers) as a deed and actions.

Abū Hurairah said: The Prophet ﷺ said to Bilāl, "Tell me the best deed you have done in Islām." Bilāl said, "The best deed, which I think to be the best, is, that whenever I perform the ablution, I offer a (two *Rak'a*) *Ṣalāt* (prayer)." The Prophet ﷺ was asked, "Which deed is the best?" He replied, "Belief in Allāh and His Messenger, and then *Jihād*, and then *Al-Ḥajj Al-Mabrūr* (properly performed *Hajj* in accordance with the Prophet's *Sunna*)."

التِّلاوَةِ: حَسَنُ القِرَاءَةِ للقرآنِ. ﴿لَّا يَمَسُّهُۥٓ﴾ [الواقعة: ٧٩]: لا يَجِدُ طَعْمَهُ ونَفْعَهُ إلَّا مَنْ آمَنَ بالقرآنِ، وَلا يَحْمِلُهُ بحَقِّهِ إلَّا المُوقِنُ؛ لِقَوْلِهِ تَعالى: ﴿مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ۝٥﴾ [الجمعة: ٥] وسمَّى النَّبيُّ ﷺ الإسْلامَ والإيمانَ والصَّلاةَ عَمَلاً، قال أبو هُرَيْرَةَ: قال النَّبيُّ ﷺ لِبلالٍ: «أخْبِرْني بأرْجَى عَمَلٍ عَمِلْتَهُ في الإسْلامِ؟» قال: ما عَمِلْتُ عَمَلاً أرْجَى عِنْدِي أنِّي لَمْ أتَطَهَّرْ إلَّا صَلَّيْتُ. وسُئِلَ: أيُّ العَمَلِ أفْضَلُ؟ قال: «إيمانٌ باللهِ ورَسولِهِ، ثُمَّ الجِهادُ، ثُمَّ حَجٌّ مَبْرُورٌ».

7533. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between *'Aṣr* prayer and the sunset (in comparison to a whole day). The people of the Taurāt (Torah) were given the Taurāt and they acted on it till mid day and then they were unable to carry on. And they were given (a reward equal to) one *Qīrāṭ* each. Then the people of the Injeel (Gospel) were given the Injeel and they acted on it till *'Aṣr* prayer and

٧٥٣٣ - **حدَّثَنا** عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يونُسُ، عَنِ الزُّهْرِيِّ: أخْبَرَني سالِمٌ، عَنِ ابنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّما بَقاؤُكُمْ فِيمَنْ سَلَفَ مِنَ الأُمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلى غُروبِ الشَّمْسِ. أُوتِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلوا بِها حَتَّى انْتَصَفَ النَّهارُ ثُمَّ

عَجَزُوا فَأُعْطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِيَ أَهْلُ الإنْجِيلِ الإنجيلَ فَعَمِلوا بهِ حتَّى صُلِّيَتِ العَصْرُ ثُمَّ عَجَزُوا فأُعطُوا قِيرَاطاً قِيرَاطاً. ثُمَّ أُوتِيتُمُ القرآنَ فَعَمِلْتُم بهِ حتَّى غَربَتِ الشَّمْسُ فَأُعْطِيتُمْ قِيراطَيْنِ قِيراطَيْنِ. فَقالَ أَهْلُ الكِتابِ: هٰؤلاءِ أَقَلُّ مِنَّا عَمَلاً وأَكْثَرُ أجْراً، قال اللهُ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ مِنْ شَيْءٍ؟ قالوا: لا، قال: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أشاءُ». [راجع: ٥٥٧]

then they were unable to carry on, so they were given (a reward equal to) one *Qīrāṭ* each. Then you were given the Qur'ān and you acted on it till sunset, therefore you were given (a reward equal to) two *Qīrāṭ* each. On that, the people of the Scriptures (Jews and Christians) said, 'These people (Muslims) did less work than what we did but they took a bigger reward.' Allāh said (to them), 'Have I done any wrong (injustice) to you as regards your rights?' They said, 'No.' Then Allāh said, 'That is My Blessing which I grant to whomsoever I will.'"

(٤٨) بابٌ: وسَمَّى النَّبيُّ ﷺ الصَّلاةَ عَمَلاً،

وقال: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بفاتِحَةِ الكِتابِ».

(48) CHAPTER. The Prophet ﷺ called *Aṣ-Ṣalāt* (the prayer) a deed and said, "Whoever does not recite *Al-Fātiḥa* of the Book (i.e., *Sūrat Al-Fātiḥa*) in his *Ṣalāt* then his *Ṣalāt* (prayer) is invalid. (See H. 756, Vol. 1)

٧٥٣٤ - حَدَّثني سُلَيْمانُ: حدَّثَنا شُعْبَةُ، عَنِ الوليدِ وحدَّثَني عَبَّادُ بنُ يَعْقوبَ الأَسَدِيُّ: أخْبَرَنا عَبَّادُ بنُ العَوَّامِ، عَنِ الشَّيْبانِيِّ، عَنِ الوليدِ بنِ العَيْزَارِ، عَن أبي عَمْرٍو الشَّيْبانِيِّ، عَنِ ابنِ مَسْعودٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أَيُّ الأَعْمالِ أفضَلُ؟ قال: «الصَّلاةُ لِوَقْتِها، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الجِهادُ في سَبِيلِ اللهِ». [راجع: ٥٢٧]

7534. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ "What deeds are the best?" The Prophet ﷺ said: "To perform the *Ṣalāt* (prayers) at their early stated fixed times[1], to be good and dutiful to one's own parents, and to participate in *Jihād* in Allāh's Cause." (See *Ḥadīth* No. 527, Vol.1)

(٤٩) بابُ قَوْلِ اللهِ تعالى: ﴿إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ۝١٩ إِذَا مَسَّهُ ٱلشَّرُّ

(49) CHAPTER. The Statement of Allāh تعالى:
"Verily, man (disbeliever) was created very

(1) (H.7534) The Arabic word *Li-Waqtihā* emphasizes the offering of the (five compulsory) *Ṣalāt* (prayers) in their very first stated times (in the mosque in congregation).

impatient. Irritable (discontented) when evil touches him. And niggardly when good touches him." (V.70: 19-21)

7535. Narrated Al-Hasan: 'Amr bin Taghlib said, "Some wealth was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet ﷺ said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is 'Amr bin Taghlib.' " 'Amr bin Taghlib said, "The sentence which Allāh's Messenger ﷺ said in my favour is dearer to me than the possession of nice red camels."

(50) CHAPTER. What the Prophet ﷺ mentioned and narrated of his Lord's Sayings.

7536. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "My Lord says, 'If My slave comes nearer to me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of (two) outstretched arms; and if he comes to Me walking, I go to him running.' " (See H.7405)

7537. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Perhaps the Prophet ﷺ mentioned the following (as Allāh's Saying): "If My slave

جَزُوعًا﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا﴿٢١﴾﴾ [المعارج: ١٨-٢٠]

٧٥٣٥ - **حدَّثَنا** أبو النُّعْمانِ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الحَسَنِ: حدَّثَنا عَمْرُو ابنُ تَغْلِبَ قالَ: «أتى النَّبِيَّ ﷺ مالٌ فأعطَى قَوْماً ومَنَعَ آخَرينَ، فَبَلَغَهُ أنَّهُمْ عَتَبُوا فقال: «إنِّي أُعطِي الرَّجُلَ وأدَعُ الرَّجُلَ، والَّذِي أدَعُ أحَبُّ إلَيَّ مِنَ الَّذي أُعْطِي، أُعطِي أقْواماً لِما في قُلوبِهِمْ مِنَ الجَزَعِ والهَلَعِ، وأَكِلُ أقْواماً إلى ما جَعَلَ اللهُ في قلوبِهِمْ مِنَ الغِنَى والخَيرِ، مِنْهُمْ عَمْرُو بنُ تَغْلِبَ». فَقالَ عَمْرٌو: ما أُحِبُّ أنَّ لي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. [راجع: ٩٢٣]

(٥٠) بابُ ذِكْرِ النَّبِيِّ ﷺ وروايَتِهِ عن رَبِّهِ

٧٥٣٦ - **حدَّثَني** مُحَمَّدُ بنُ عَبْدِ الرَّحيمِ: حدَّثَنا أبو زَيْدٍ سَعيدُ بنُ الرَّبيعِ الهَرَويُّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ يَرْويهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قال: «إذا تَقَرَّبَ العَبْدُ إلَيَّ شِبْراً تَقَرَّبْتُ إليهِ ذِراعاً، وإذا تَقَرَّبَ إلَيَّ ذِراعاً تَقَرَّبْتُ مِنْهُ باعاً، وإذا أتاني يَمْشي أتَيْتُهُ هرْوَلَةً».

٧٥٣٧ - **حدَّثَنا** مسَدَّدٌ، عَن يَحْيَى، عَنِ التَّيْمِيِّ، عَن أنَسِ بنِ

comes nearer to Me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of two outstretched arms." [See *Ḥadīth* No. 7405]

مالكٍ، عَن أبي هُرَيْرَةَ قال، رُبَّما ذَكَرَ النَّبيَّ ﷺ قال: «إذا تَقَرَّبَ العَبْدُ مِنّي شِبراً تَقَرَّبْتُ مِنْهُ ذِراعاً، وإذا تَقَرَّبَ مِنّي ذِراعاً تَقَرَّبْتُ مِنْهُ باعاً، أو بوعاً». [راجع: ٧٤٠٥]

وقال مُعْتَمِرٌ: سَمِعْتُ أبي: سَمعت أنساً عَن أَبي هُرَيْرَةَ عن رَبِّهِ عَزَّ وجَلَّ.

7538. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said that your Lord said, "Every (sinful) deed can be expiated; and *Aṣ-Ṣaum* (the fasting) is for Me; so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better with Allāh than the smell of musk." [See *Ḥadīth* No. 7492]

٧٥٣٨ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بنُ زيادٍ قال: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبيِّ ﷺ يَرْويهِ عن رَبِّكُمْ، قال: «لِكُلِّ عَمَلٍ كَفّارَةٌ، والصَّوْمُ لي وأنا أَجزي بهِ، ولَخَلوفُ فَمِ الصّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ». [راجع: ١٨٩٤]

7539. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said that his Lord (Allāh) said: "It does not befit a slave that he should say that he is better than (Prophet) Yūnus (Jonah) bin Matta."

٧٥٣٩ - حدَّثَنا حَفْصُ بنَ عُمَرَ: حدَّثَنا شُعْبَةُ، عَن قَتادَةَ

وقال لي خَليفَةُ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ، عَن سَعيدٍ، عَن قَتادَةَ، عَن أبي العالِيَةِ، عنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ فِيما يَرْويهِ عَن رَبِّهِ، قالَ: «لا يَنْبَغي لِعَبْدٍ أنْ يَقولَ إنَّهُ خَيرٌ مِنْ يونُسَ بنِ مَتّى»، ونَسَبَهُ إلى أبيهِ. [راجع: ٣٣٩٥]

7540. Narrated Shu'ba: Mu'āwiya bin Qurra reported that 'Abdullāh bin Al-Mughaffal Al-Muzanī said, "I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah, riding his she-camel and reciting *Sūrat Al-Fatḥ* (*Sūrah* No.48) or part of *Sūrat*

٧٥٤٠ - حدَّثَنا أحمَدُ بنُ أبي سُرَيْجٍ: أخْبرَنا شَبابَةُ: حدَّثَنا شُعْبَةُ، عَن مُعاوِيَةَ بنِ قُرَّةَ المُزَني، عَن عَبْدِ اللهِ بنِ المُغَفَّلِ المُزَنيِّ قالَ: رَأَيْتُ

رَسُولَ اللهِ ﷺ يَوْمَ الفَتْحِ عَلَى نَاقَةٍ لَهُ يَقْرَأُ سورَةَ الفَتْحِ، أَوْ مِنْ سُورَةِ الفَتْحِ، قال: فَرَجَّعَ فِيها، قال: ثُمَّ قَرَأَ مُعاوِيَةُ يَحْكِي قِراءَةَ ابنِ مُغَفَّلٍ وقال: لَولا أَنْ يَجْتَمِعَ النَّاسُ عَلَيْكُمْ لَرَجَّعْتُ كما رَجَّعَ ابنُ مُغَفَّلٍ يَحْكِي النَّبِيَّ ﷺ. فقلتُ لِمُعاوِيَةَ كَيْفَ كانَ تَرْجِيعُهُ؟ قال: آ آ آ ثلاثَ مَرَّاتٍ.

[راجع: ٤٢٨١]

Al-Fatḥ. He recited it in a vibrating and pleasant voice. Then Mu'āwiya recited as 'Abdullāh bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet ﷺ." I asked Mu'āwiya, "How did he recite in that tone?" He said thrice, "Ā, Ā, Ā."

(٥١) بابُ ما يَجوزُ مِنْ تَفْسيرِ التَّوْرَاةِ كُتُبِ اللهِ بالعَرَبِيَّةِ وغَيرِها لِقَوْلِ اللهِ تعالى: ﴿فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَـٰدِقِينَ﴾ [آل عمران: ٩٣]

(51) CHAPTER. What is allowed as regards the interpretation of the Taurāt (Torah) and other Holy Books (revealed by Allāh) in Arabic and in other languages as Allāh تعالى says:

"...Bring here the Taurāt (Torah) and recite it if you are truthful." (V.3:93)

٧٥٤١ - وقال ابنُ عَبَّاسٍ: أَخْبَرَنِي أبو سُفْيانَ بنُ حَرْبٍ: أَنَّ هِرَقْلَ دَعا تَرْجُمانَهُ ثُمَّ دَعا بِكِتابِ النَّبِيِّ ﷺ فَقَرَأَهُ: «بِسْمِ اللهِ الرَّحْمٰنِ الرحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسولِهِ إلى هِرَقْلَ، و﴿يَـٰٓأَهْلَ ٱلْكِتَـٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ الآيَةَ [آل عمران: ٦٤]». [راجع: ٧]

7541. And Ibn 'Abbās narrated: Abū Sufyān bin Ḥarb told me that Heraclius called for his translator and then asked for the letter of the Prophet ﷺ, and the former read it (thus):

"In the Name of Allāh, the Most Gracious, the Merciful. (This letter is) from Muḥammad bin 'Abdullāh, Allāh's Messenger, to Heraclius. "...O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh..." (V.3:64)

٧٥٤٢ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثمانُ بنُ عُمَرَ: أخبرَنا عَلِيُّ بنُ المُبارَكِ، عَن يَحْيَى بنِ أبي كَثِيرٍ، عَن أبي سَلَمَةَ، عَن أبي هُرَيْرَةَ قال: كانَ أَهْلُ الكِتابِ يَقْرَؤُنَ التَّوْرَاةَ بالعِبرانِيَّةِ ويفسِّرُونها بالعَرَبِيَّةِ لأَهْلِ

7542. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people of the Scripture used to read the Taurāt (Torah) in Hebrew and explain it to the Muslims in Arabic. Then Allāh's Messenger ﷺ said, "Do not believe the people of the Scripture (Jews and Christians), and do not disbelieve them, but say, 'We believe in Allāh and in what has been sent down to us...' " (V.3:84)

الإسْلام، فَقال رَسُولُ اللهِ ﷺ: «لا تَصَدِّقوا أَهْلَ الكِتابِ وَلا تُكَذِّبوهُمْ، وقولوا: ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ﴾ الآيَة [آل عمران: ٨٤]». [راجع: ٤٤٨٥]

٧٥٤٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسماعِيلُ، عن أيُّوبَ، عَن نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ وامْرَأَةٍ مِنَ اليَهُودِ قَدْ زَنَيا، فَقالَ لِلْيَهودِ: «ما تَصْنَعونَ بِهِما؟» قالوا: نُسَخِّمُ وجُوهَهُما ونُخْزِيهِما، قالَ: «فَأْتوا بالتَّوْراةِ فَاتْلوها إنْ كُنْتم صادِقِينَ»، فَجاؤُوا فقالوا لِرَجُلٍ مِمَّنْ يَرْضَوْنَ يا أَعْوَرُ: اقْرَأْ، فَقَرأَ حتَّى انتَهى إلى مَوْضِعٍ مِنها فَوَضعَ يَدَه عَلَيْهِ، قالَ: ارْفَعْ يَدَكَ، فَرَفَعَ يدَه فإذا فيهِ آيَةُ الرَّجْمِ تَلوحُ، فَقال: يا مُحَمَّدُ، إنَّ عَلَيهِما الرَّجمَ ولكِنَّا نَتَكاتَمُهُ بَيْنَنا، فَأَمَرَ بِهِما فَرُجِما، فَرَأَيتُهُ يُجانِئُ عَلَيها الحِجارَةَ. [راجع: ١٣٢٩]

7543. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A Jew and Jewess were brought to the Prophet ﷺ on a charge of committing an illegal sexual intercourse. The Prophet ﷺ asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them."[1] He said, "Bring here the Taurāt (Torah) and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet ﷺ said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of *Ar-Rajm* (stoning of the adulterers to death). Then he said, "O Muḥammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ﷺ ordered that the two sinners be stoned to death and they were stoned to death; and I saw the man protecting the woman from the stones. [See *Ḥadīth* No. 6819]

(٥٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «الماهِرُ بالقُرآنِ مَعَ سَفَرَةِ الكِرامِ البَرَرَةِ»، و«زَيِّنوا القُرْآنَ بأصْواتِكُمْ»

(52) CHAPTER. The statement of the Prophet ﷺ: "A person who is perfect in reciting and memorizing the Qur'ān will be with the honourable, pious and just scribes (in heaven)," and, "Adorn the Qur'ān by reciting it with your (pleasant) voices."

٧٥٤٤ - حدَّثَني إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَني ابن أبي حازِمٍ، عَن يَزِيدَ، عَن مُحَمَّدِ بنِ إبْراهِيمَ، عَن

7544. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: that he heard the Prophet ﷺ saying, "Allāh does not listen to anything as He listens to the recitation of the Qur'ān by a Prophet who

(1) (H.7543) By mounting them on a donkey, their backs facing each other, and then parading them in the markets.

أبي سَلَمَةَ، عَن أبي هُرَيْرَةَ أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقولُ: «ما أذِنَ الله لِشَيءٍ ما أذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ بالقُرآنِ يَجْهَرُ بِهِ». [راجع: ٥٠٢٣]

recites it in attractive audible sweet sounding voice." (See H. 7482)

٧٥٤٥ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَن يُونُسَ، عَنِ ابنِ شِهابٍ: أخْبرَني عُرْوَةُ بنُ الزُّبَيرِ وَسَعيدُ بنُ المُسَيَّبِ وعَلْقَمةُ بنُ وقّاصٍ وعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ عَن حَديثِ عائِشَةَ حينَ قالَ لَها أهْلُ الإفْكِ ما قالوا، وكُلٌّ حدَّثَني طائِفَةً مِنَ الحَديثِ، قالَتْ: فاضْطَجَعْتُ عَلى فِرَاشي وأنا حينئذٍ أعلم أنّي بَريئَةٌ، وأن الله يُبَرِّئُني، ولكِنْ واللهِ ما كُنْتُ أظنُّ أنَّ اللهَ يُنزِلُ في شأني وَحْياً يُتْلى وَلَشَأْني في نَفْسي كانَ أَحْقَرَ مِنْ أنْ يتكلَّمَ اللهُ فيَّ بأمْرٍ يُتلى، وأنْزَلَ الله عَزَّ وجلَّ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ العَشْرَ الآياتِ كلَّها [النور: ١١-٢٠]. [راجع: ٢٥٩٣]

7545. Narrated 'Āishah رَضِيَ اللهُ عَنْها (when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allāh would reveal my innocence, but by Allāh, I never thought that Allāh would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited. So Allāh revealed the ten Verses (of *Sūrat An-Nūr*):

"Verily! Those who brought forth the slander..." (V.24: 11-20).

٧٥٤٦ - حدَّثَنا أبو نُعَيم: حدَّثَنا مِسْعَرٌ، عَن عَدِيِّ بنِ ثابتٍ - أُراه - عَنِ البَراءِ، قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقرَأُ في العِشاءِ ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ ۝١﴾، فمَا سَمِعتُ أحَداً أحسَنَ صَوْتاً أو قِرَاءَةً مِنه. [راجع: ٧٦٧]

7546. Narrated Al-Barā': I heard the Prophet ﷺ reciting *Sūrat At-Tīn waz-Zaitūn* (By the fig and the olive) in the *'Ishā'* prayer and I have never heard anybody with a better voice or recitation than his.

٧٥٤٧ - حدَّثَنا حَجّاج بنُ مِنهالٍ: حدَّثَنا هُشَيمٌ، عَن أبي

7547. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ while hiding himself in Makkah and used to recite the (Qur'ān) in

a loud voice. When *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him they would abuse the Qur'ān and the one who brought it, so Allāh عزّ وجلّ said to His Prophet ﷺ:

"...And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice..." (V.17:110)

بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قال: كان النَّبِيُّ ﷺ مُتَوارِياً بِمَكَّةَ، وكان يَرْفَعُ صَوْتَهُ، فإذا سَمِعَ المُشْرِكونَ سَبُّوا القُرْآنَ ومَنْ جاءَ بِهِ، فَقالَ اللهُ عَزَّ وجَلَّ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾. [راجع: ٤٧٢٢]

7548. Narrated 'Abdullāh bin 'Abdur-Raḥmān that Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the *Adhān*, raise your voice, for no jinn, human being or any other things hear the *Mu'adh-dhin's* voice but will be a witness for him on the Day of Resurrection." Abū Sa'īd added, "I heard this from Allāh's Messenger ﷺ."

٧٥٤٨ - حَدَّثَنا إِسْماعِيلُ: حدَّثَني مالِكٌ، عَن عبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَن أبيهِ، أنَّهُ أخْبَرَهُ أن أبا سَعيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قال له: إنِّي أراكَ تُحِبُّ الغَنَمَ والبادِيَةَ، فإذا كُنْتَ في غَنَمِكَ أو بادِيَتِكَ فأذَّنْتَ للصَّلاةِ فارْفَعْ صَوْتَكَ بالنِّداءِ، فإنَّهُ «لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ وَلا إنْسٌ وَلا شَيْءٌ إلَّا شَهِدَ له يَومَ القِيامَةِ». قال أبو سَعيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٦٠٩]

7549. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ used to recite the Qur'ān with his head in my lap while I used to be in my periods (having menses).

٧٥٤٩ - حَدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَن مَنْصُورٍ، عَن أُمِّهِ، عَن عائِشَةَ قالَتْ: كان النَّبِيُّ ﷺ يَقْرَأُ القُرآنَ ورَأسُهُ في حَجْري وأنا حائِضٌ. [راجع: ٢٩٧]

(53) CHAPTER. The Statement of Allāh تعالى:
"...So, recite as much of the Qur'ān as may be easy for you..." (V.73:20)

(٥٣) **بابُ قَوْلِ اللهِ تَعالى:** ﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾

7550. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ الله عَنْهُ: I heard Hishām bin Ḥakīm

٧٥٥٠ - حَدَّثَنا يَحْيَى بنُ بُكَيرٍ:

حدَّثنا اللَّيْثُ، عَن عُقَيلٍ، عَنِ ابنِ شِهابٍ: حدَّثني عُرْوَةُ: أنَّ المِسْوَرَ بنَ مَخْرَمَةَ وعَبْدَ الرَّحْمٰنِ بنَ عَبْدٍ القارِيَّ حَدَّثاهُ: أنَّهما سَمِعا عُمَرَ بنَ الخَطّابِ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكيمٍ يَقْرَأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللهِ ﷺ، فاسْتَمَعْتُ لِقِراءَتِهِ فإذا هُوَ يَقْرَأُ عَلى حُروفٍ كَثيرَةٍ لَمْ يُقْرِأْنِيها رَسُولُ اللهِ ﷺ، فَكِدْتُ أُساوِرُهُ في الصَّلاةِ. فَتَصَبَّرْتُ حتَّى سَلَّمَ فَلَبَّبْتُهُ بِردائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السورَةَ التي سَمِعْتُكَ تَقْرَأُ؟ قالَ: أَقْرَأَنيها رَسُولُ اللهِ ﷺ، فَقُلْتُ: كَذَبْتَ، أَقْرَأَنيها عَلى غَيْرِ ما قَرَأْتَ. فانْطَلَقْتُ بِهِ أقودُهُ إلى رَسُولِ اللهِ ﷺ فَقُلْتُ: إنِّي سَمِعْتُ هٰذا يَقْرَأُ سُورَةَ الفُرْقانِ عَلى حُرُوفٍ لم تُقْرِئْنِيها، فقال: «أرْسِلْهُ، اقْرَأْ يا هِشامُ»، فَقَرَأَ القِرَاءَةَ التي سَمِعْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَذلك أُنْزِلَتْ»، ثُمَّ قال رَسُولُ اللهِ ﷺ: «اقْرَأْ يا عُمَرُ»، فَقَرَأْتُ فقال: «كذلك أُنْزِلَتْ، إنَّ هٰذا القُرْآنَ أُنْزِلَ عَلى سَبْعَةِ أحْرُفٍ فاقْرَؤُوا ما تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ, I listened to his recitation and noticed that he was reciting in several different ways which Allāh's Messenger ﷺ had not taught me. I was about to jump over him while he was still in *Ṣalāt* (prayer), but I waited patiently and when he finished his *Ṣalāt* (prayer), I put his upper garment round his neck (and pulled him) and said, "Who taught you this (*Sūrah*) which I have heard you reciting?" Hishām said, "Allāh's Messenger ﷺ taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allāh's Messenger ﷺ and said (to the Prophet ﷺ), "I heard this man reciting *Sūrat Al-Furqān* in a way that you have not taught me." The Prophet ﷺ said, "(O 'Umar) release him! Recite, O Hishām." Hishām recited in the way I heard him reciting. Allāh's Messenger ﷺ said, "It was revealed like this." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "This Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)." [See *Ḥadīth* No. 4992, Vol. 6]

(٥٤) بابُ قَوْلِ اللهِ تعالى: ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾ [القمر: ١٧].

(54) CHAPTER. The Statement of Allāh تعالى:
"And We have indeed made the Qur'ān easy to understand and remember..." (V.54:17)

وقالَ النَّبيُّ ﷺ: «كلٌّ مُيَسَّرٌ لِمَا

The Prophet ﷺ said, "Everybody will find easy to do such deeds as will lead him to his

destined place for which he has been created."

Al-Warrāq said: "The Statement of Allāh تعالى:

"And We have indeed made the Qur'ān easy to understand and remember, then is there any that will remember (or receive admonition)" (V.54:17) means: 'Is there any knowledge-seeker who would benefit by it?'

خُلِقَ لهُ»، يُقالُ مُيَسَّرٌ: مُهَيَّأً. وَقالَ مُجاهِدٌ: يَسَّرْنا القُرْآنَ بِلِسانِكَ: هَوَّنّاهُ عَلَيْكَ. وقال مطرٌ الورّاقُ: ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾ قال: هَلْ مِنْ طالِبِ عِلْمٍ فَيُعانَ عَلَيْهِ؟.

7551. Narrated 'Imrān: I said, "O Allāh's Messenger! Why should a doer (a person) try to do good deeds?"(1) The Prophet ﷺ said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created."

٧٥٥١ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: قالَ يَزِيدُ: حدَّثَني مُطَرِّفُ بنُ عَبْدِ اللهِ، عَنْ عِمْرانَ قالَ: قُلْتُ: يا رَسُولَ اللهِ، فيما يَعْمَلُ العامِلونَ؟ قالَ: «كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ». [راجع: ٦٥٩٦]

7552. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise." They (the people) said, "Shall we not depend upon that (and give up doing deeds)?" He said, "Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created."

(And then the Prophet ﷺ recited the Verse):

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him." (V.92:5)

٧٥٥٢ - حدَّثَني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ والأعمَشِ: سَمِعا سَعْدَ بنَ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ في جِنازَةٍ فأخَذَ عُوداً فَجَعَلَ يَنْكُتُ في الأرْضِ فقال: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ أوْ مِنَ النّارِ»، قالوا: ألا نَتَّكِلُ؟ قال: «اعْمَلوا فَكُلٌّ مُيَسَّرٌ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾﴾ الآيَةَ». [راجع: ١٣٦٢]

(55) CHAPTER. The Statement of Allāh تعالى:

"Nay! This is a Glorious Qur'ān. (Inscribed) in *Al-Lauḥ Al-Maḥfūẓ* (The Preserved Tablet)." (V.85: 21,22)

(٥٥) بابُ قَوْلِ اللهِ تَعالى: ﴿بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾﴾

[البروج: ٢١-٢٢]

﴿وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾﴾

---

(1) (H.7551) The questioner means: Why should people try to do good deeds since everybody has already been predestined for Paradise or Hell.

[الطور: ١-٢]، قالَ قَتادَةُ: مَكْتوبٌ. ﴿يَسْطُرُونَ﴾ [القلم: ١]: يَخطُّونَ. ﴿فِيٓ أُمِّ ٱلْكِتَٰبِ﴾ [الزخرف: ٤]: جُمْلَةِ الكِتاب وأَصْلِهِ. ﴿مَّا يَلْفِظُ مِن قَوْلٍ﴾ [ق: ١٨]: ما يَتَكَلَّمُ مِنْ شَيءٍ إلَّا كُتِبَ عَلَيْهِ. وقال ابنُ عَبَّاسٍ: يُكْتَبُ الخَيرُ والشَّرُّ. ﴿يُحَرِّفُونَ﴾ [النساء: ٤٦]: يُزِيلونَ، ولَيْسَ أَحَدٌ يُزِيلُ لَفْظَ كِتابٍ مِنْ كُتُبِ اللهِ عَزَّ وجَلَّ ولٰكِنَّهُمْ يُحَرِّفونَهُ: يَتَأَوَّلونَهُ عَنْ غَيرِ تَأْوِيلِهِ. ﴿دِرَاسَتِهِمْ﴾ [الأنعام: ١٥٦]: تِلاوَتُهُمْ. ﴿وَٰعِيَةٌ﴾ [الحاقة: ١٢]: حافِظَةٌ. ﴿وَتَعِيَهَآ﴾ [الحاقة: ١٢]: تَحْفَظُها. ﴿وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ﴾ [الأنعام: ١٩]: يَعْني أَهْلَ مَكَّةَ، ﴿وَمَنۢ بَلَغَ﴾ هٰذا القُرْآنُ فَهُوَ لَهُ نَذِيرٌ.

٧٥٥٣ - وَقالَ لي خَلِيفَةُ بنُ خَيَّاطٍ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أَبي، عَن قَتادَةَ، عَن أَبي رَافِعٍ، عَن أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قال: «لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ كِتاباً عِنْدَهُ: غَلَبَتْ، أو قالَ: سَبَقَتْ رَحْمَتي غَضَبي، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ». [راجع: ٣١٩٤]

7553. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When Allāh had created the creation, He wrote a Book (kept) with Him (and in the Book it was also written): 'My Mercy has overcome...' or the Prophet ﷺ said, '...has preceded My Anger.' And that Book is with Him on the Throne." [See *Hadīth* No. 3194; also see *Hadīth* No. 7453]

٧٥٥٤ - **حدَّثَني** مُحَمَّدُ بنُ أَبي غالِبٍ: حدَّثَنا مُحَمَّدُ بنُ إسْماعِيلَ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أَبي يَقولُ: حدَّثَنا قَتادَةُ: أَنَّ أَبا رافِعٍ حَدَّثَهُ أنه سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقولُ:

7554. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Before Allāh created the creations, He wrote a Book (wherein He has written): 'My Mercy has preceded my Anger.' And that is written with Him over the Throne." (See H. 3194, Vol.4)

سَمِعْتُ رَسُولَ اللهِ ﷺ يقولُ: «إنَّ اللهَ كَتَبَ كِتاباً قَبْلَ أنْ يَخْلُقَ الخَلْقَ: إنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتوبٌ عِنْدَهُ فَوْقَ العَرْشِ». [راجع: ٣١٩٤]

(56) CHAPTER. The Statement of Allāh تعالى:
"While Allāh has created you and what you make!" (V.37:96)
"Verily, We have created all things with *Qadar* (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees)." (V.54:49)

(٥٦) **بابُ** قَوْلِ اللهِ تعالى: ﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: ٩٦] ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾ [القمر: ٤٩]

It will be said to the painters of pictures: "Make alive what you have created."

(And the Statement of Allāh تعالى:)

"Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!" (V.7:54)

Ibn 'Uyaina said, "Allāh shows the difference between creating and commanding when He said, 'Surely! His is the creation and the commandment'." (V.7:54)

The Prophet ﷺ called 'Belief' as action (deeds).

Abū Dhar and Abū Hurairah رضي الله عنهما said: The Prophet ﷺ was asked, "What deeds are the best?" He said, "To believe in Allāh and to fight in His Cause (*Jihād*)," and recited:

"A reward for what they used to do." (V.56:24)

The delegates of 'Abdul-Qais said to the

ويقالُ للمُصَوِّرِينَ: «أحْيُوا ما خَلَقْتُمْ» ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾ إلَى: ﴿تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾ [الأعراف: ٥٤] قالَ ابنُ عُيَيْنَةَ: بَيَّنَ اللهُ الخَلْقَ مِنَ الأمْرِ بِقَوْلِهِ تعالى: ﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾، وسَمَّى النَّبِيُّ ﷺ الإيمانَ عَمَلاً. قالَ أبو ذَرٍّ وأبو هُرَيْرَةَ: سُئِلَ النَّبِيُّ ﷺ: أيُّ الأعْمالِ أفْضَلُ؟ قال: «إيمانٌ باللهِ وجِهادٌ في سبيلِهِ». وقال: ﴿جَزَآءً بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السجدة: ١٧] وقال وَفْدُ عَبْدِ القَيْسِ للنَّبِيِّ ﷺ: مُرْنا بِجُمَلٍ مِنَ الأمْرِ إن عَمِلْنا بِها دَخَلْنا الجَنَّةَ، فأمَرَهُمْ بالإيمانِ والشَّهادَةِ، وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ. فَجَعَلَ ذلكَ كلَّهُ عَمَلاً.

Prophet ﷺ : "Order us to do religious deeds by which we may enter Paradise." So he ordered them to have faith (in Allāh) and to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and that Muḥammad ﷺ is His Messenger), to offer *Ṣalāt* (prayers) *[Iqāmat-aṣ-Ṣalāt]*[1], and to pay *Zakāt*. Thus he regarded all these things as deeds.

7555. Narrated Zahdam: There were good relations and brotherhood between this tribe of Jarm and (the tribe of) *Ash'ariyūn*. Once, while we were sitting with Abū Mūsa Al-Ash'arī, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Banī Taimillāh who looked like one of the *Mawālī*. Abū Mūsa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abū Mūsa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet ﷺ in the company of a group of *Al-Ash'ariyūn* and asked him to provide us with some mounts. The Prophet ﷺ said, 'By Allāh, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels were brought to the Prophet ﷺ and he asked about us, saying, 'Where are the group of *Ash'ariyūn*?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allāh's Messenger ﷺ took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allāh's Messenger ﷺ forget his oath! By Allāh, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have

٧٥٥٥ - حدَّثَنا عَبْدُ الله بنُ عَبْدِ الوَهّابِ: حدَّثنا عَبْدُ الوَهّابِ: حدَّثنا أيُّوبُ، عَن أبي قِلابَةَ والقاسِمِ التَّميميِّ عَن زَهْدَمٍ، قالَ: كان بَينَ هٰذا الحَيِّ مِنْ جَرْمٍ وبَينَ الأشْعَرِيِّينَ وُدٌّ وإخاءٌ، فَكُنّا عِنْدَ أبي موسَى الأشْعَرِيّ فَقُرِّبَ إليهِ الطَّعامُ فيهِ لحمُ دَجاجٍ، وعِنْدَهُ رَجُلٌ مِنْ بَني تَيمِ اللهِ كأنَّهُ مِنَ المَوالي، فَدعاهُ إليهِ فقالَ الرَّجُلُ: إنِّي رَأيْتُهُ يَأكُلُ فَقَذِرْتُهُ، فَحَلَفْتُ لا آكُلُهُ، فقال: هَلُمَّ فَلأُحدِّثْكَ عَن ذاكَ، إنِّي أتَيْتُ النَّبِيَّ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحْمِلُهُ، قال: «واللهِ لا أحمِلُكُمْ، وَما عِندي ما أحمِلُكُمْ». فأُتِيَ النَّبِيُّ ﷺ بِنَهْبِ إبِلٍ فَسألَ عَنّا فقال: «أيْنَ النَّفَرُ الأشْعَرِيُّونَ؟» فأمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، ثُمَّ انْطَلَقْنا، قلنا: ما صَنَعْنا؟ حَلَفَ رَسُولُ اللهِ ﷺ لا يَحْمِلُنا وما عِنْدَهُ ما يحمِلنا، ثُمَّ حَمَلَنا؟ تَغَفَّلْنا رَسُولَ اللهِ ﷺ يمينَهُ، واللهِ لا نُفْلِحُ

---

(1) (Ch.56) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

أبداً، فَرَجَعْنا إلَيْهِ فقُلْنا لهُ، فَقالَ: «لَسْتُ أنا أحمِلُكُمْ، ولٰكِنَّ اللهَ حَمَلَكُمْ، إنّي واللهِ لا أحْلِفُ عَلى يَمِينٍ فأرَى غَيرَها خَيراً مِنها إلا أتَيْتُ الذي هُوَ خَيرٌ وَتَحَلَّلْتُها». [راجع: ٣١٣٣]

not provided you with the mount, but Allāh has done so. By Allāh, I may take an oath to do something but on finding something else which is better, I do that which is better and make the expiation for my oath.' " (See H.3133, Vol. 4)

٧٥٥٦ - حدَّثَنا عَمْرُو بنُ عَلِيّ: حدَّثَنا أبو عاصِمٍ: حدَّثَنا قُرَّةُ بنُ خالِدٍ: حدَّثَنا أبو جَمْرَةَ الضُّبَعِيُّ: قُلْتُ لابنِ عَبَّاسٍ، فقال: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فقالوا: إنَّ بَيْنَنا وبَيْنَكَ المُشْرِكينَ مِنْ مُضَرَ، وإنَّا لا نَصِلُ إلَيْكَ إلَّا في أشْهُرٍ حُرُمٍ، فَمُرْنا بجُمَلٍ مِنَ الأمْرِ إنْ عَمِلْنا بِهِ دَخَلْنا الجَنَّةَ ونَدْعُو إلَيها مَنْ وَرَاءَنا. قالَ: «آمُرُكُمْ بأرْبَعٍ، وأنهاكُمْ عَنْ أرْبَعٍ. آمُرُكُمْ بالإيمانِ باللهِ، وهَلْ تَدْرُونَ ما الإيمانُ باللهِ؟ شَهادَةُ أنْ لا إله إلَّا اللهُ، وإقامُ الصَّلاةِ، وإيتاءُ الزَّكاةِ، وتُعْطُوا مِنَ المَغْنَمِ الخُمُسَ. وأنْهاكُمْ عَنْ أرْبَعٍ: لا تَشْرَبُوا في الدُّبَّاءِ والنَّقِيرِ والظُّرُوفِ المُزَفَّتَةِ والحَنْتَمَةِ». [راجع: ٥٣]

7556. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The delegate of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) of the tribe of Muḍar intervene between you and us, therefore, we cannot come to you except in the sacred months (of *Ḥajj*). So please order us to do something good (religious deeds) by which we may enter Paradise (by acting on them), and we may inform our people whom we have left behind to observe it." The Prophet ﷺ said, "I order you to do four things and forbid you from four things: I order you to believe in Allāh Alone. Do you know what is meant by belief in Allāh Alone? It is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), (2) *Iqāmat-aṣ-Ṣalāt*[1], (3) to pay the *Zakāt* and (4) to give *Al-Khumus* (one-fifth of the war booty) (in Allāh's Cause).

And I forbid you four things: (Do not drink alcoholic drinks) *Ad-Dubbā', An-Naqīr*, (pitched water-skins), *Aẓ-Ẓurūf Al-Muzaffat* and *Al-Ḥantam* (names of utensils used for the preparation of alcoholic drinks)." [See *Ḥadīth* No. 53, Vol. 1]

٧٥٥٧ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ

7557. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "The painter of these pictures will be punished on the Day of

(1) (H.7556) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

القاسِمِ بنِ مُحَمَّدٍ، عَن عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ أصحابَ هٰذه الصُّوَرِ يُعَذَّبونَ يَوْمَ القيامَةِ ويُقالُ لهُمْ: أحْيُوا ما خَلَقْتُمْ». [راجع: ٢١٠٥]

Resurrection, and it will be said to them, 'Make alive what you have created.' "

٧٥٥٨ - **حدَّثَنا** أبو النُّعمانِ: حدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أيُّوبَ، عَن نافِعٍ، عَن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قال: قال النَّبيُّ ﷺ: «إنَّ أصحابَ هٰذِهِ الصُّوَرِ يُعَذَّبونَ يَوْمَ القِيامَةِ ويقالُ لهُمْ: أحْيُوا ما خَلَقْتُمْ». [راجع: ٥٩٥١]

7558. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.' "

٧٥٥٩ - **حدَّثَنا** مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا ابن فُضَيلٍ، عَن عُمارَةَ، عَن أبي زُرعَةَ: سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «قال اللهُ عَزَّ وجلَّ: ومَنْ أظْلمُ مِمَّنْ ذَهَبَ يَخلقُ كَخَلقي، فَلْيَخْلُقوا ذَرَّةً أوْ لِيَخْلُقوا حَبَّةً أو شَعيرَةً». [راجع: ٥٩٥٣]

7559. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Allāh said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest thing; a wheat grain or a barley grain'."

(٥٧) بابُ قِراءَةِ الفاجِرِ والمُنافِقِ، وأصْواتُهُمْ وتِلاوَتُهُمْ لا تُجاوِزُ حناجِرَهم

(57) CHAPTER. The recitation of the Qur'ān by an impious person or a hypocrite; and the fact that their voices and recitation do not exceed their throats (i.e., do not benefit them).

٧٥٦٠ - **حدَّثَنا** هُدْبَةُ بنُ خالدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسٌ، عَن أبي موسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قال: «مَثَلُ المؤمنِ

7560. Narrated Abū Mūsa: The Prophet ﷺ said, "The example of a believer who recites the Qur'ān (but acts on its orders) is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'ān (but acts on

الَّذِي يَقْرَأُ القُرآنَ كالأُتْرُجَّةِ طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. والَّذِي لا يَقْرَأُ كالتَمْرَةِ طَعْمُها طَيِّبٌ وَلا رِيحَ لَهَا. ومَثَلُ الفاجِرِ الَّذِي يَقْرَأُ القُرآنَ كَمَثَلِ الرَّيْحانَةِ، رِيحُها طَيِّبٌ وطَعْمُها مُرٌّ. ومَثَلُ الفاجِرِ الَّذِي لا يَقْرَأُ القُرآنَ كَمَثَلِ الحَنْظَلَةِ، طَعْمُها مُرٌّ وَلا رِيحَ لها». [راجع: ٥٠٢٠]

its orders) is like a date which has a good taste but no smell. And the example of *Al-Fājir* (an impious person) who recites the Qur'ān (but does not act on its orders) is that of *Ar-Rīḥāna* (an aromatic plant) which smells good but is bitter in taste. And the example of *Al-Fājir* (an impious person) who does not recite the Qur'ān (nor acts on its orders) is that of a colocynth which is bitter in taste and has no smell." (See H.5020, Vol.6)

٧٥٦١ - حدَّثنا عَلِيٌّ: حدَّثنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وحدَّثني أحْمَدُ بنُ صالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يونُس، عَن ابنِ شِهابٍ: أخْبرَني يَحْيَى بنُ عُرْوَةَ بنِ الزُّبَيرِ: أنَّهُ سَمِعَ عُرْوةَ بنَ الزُّبيرِ يَقُولُ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: سأَلَ أُناسٌ النَّبيَّ ﷺ عَنِ الكُهَّانِ فقال: «إنَّهُمْ لَيْسُوا بِشَيءٍ»، فقالوا: يا رَسُولَ اللهِ، فإنَّهُمْ يُحَدِّثونَ بالشَّيءِ يَكونُ حَقّاً، قال النَّبيُّ ﷺ: «تلكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فيُقَرْقِرُها فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجاجَةِ، فَيَخْلِطونَ فيهِ أكثرَ مِنْ مِائَةِ كَذْبَةٍ». [راجع: ٣٢١٧]

7561. Narrated 'Āishah رَضِيَ الله عَنها: Some people asked the Prophet ﷺ regarding the foreteller. He said, "They are nothing." They said, "O Allāh's Messenger! Some of their talks come true." The Prophet ﷺ said, "That word which happens to be true is what a jinn (devil) snatches away by stealth (from the heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The foreteller then mixes with that word, one hundred lies."

٧٥٦٢ - حدَّثنا أبو النُّعْمانِ: حدَّثنا مَهْدِيُّ بنُ مَيْمونٍ: سَمِعْتُ مُحَمَّدَ بنَ سِيرِينَ يُحَدِّثُ عَنْ مَعْبَدِ بنِ سِيرِينَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ:

7562. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "There will emerge from the east some people who will recite the Qur'ān but it will not exceed their throats, and who will go out of (renounce) the religion (Islām) as an arrow passes through the game, and they will never come back to it unless the arrow comes back to the

«يَخْرُجُ ناسٌ مِنْ قِبَلِ المَشْرِقِ ويَقْرَؤُونَ القُرْآنَ لا يُجاوِزُ تَراقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لا يَعودونَ فيهِ حتَّى يَعودَ السَّهْمُ إلى فُوقِهِ». قِيلَ: ما سِيماهُمْ؟ قالَ: «سيماهُمُ التَّحْليقُ، أوْ قالَ: التَّسْبيدُ».

middle of the bow (by itself) (i.e., they will never come back to the fold of Islām)." The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards and their heads)." [See *Fatḥ Al-Bārī*]

(٥٨) **بابٌ قَوْلِ اللهِ تَعالى: ﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ﴾ وأنَّ أعمالَ بَنِي آدَمَ وقَوْلَهُمْ يُوزَنُ،**

وقالَ مُجاهِدٌ: القُسْطاسُ: العَدْلُ بالرُّومِيَّةِ، ويقالُ: القِسْطُ مَصْدَرُ المُقْسِطِ وهُوَ العادِلُ، وأمّا القاسِطُ فَهُوَ الجائِرُ.

(58) CHAPTER. The Statement of Allāh تعالى:
"And We shall set up Balances of justice on the Day of Resurrection..." (V.21:47)

The deeds and the statement of Ādam's offspring will be weighed.

٧٥٦٣ - حدَّثَنا أحْمَدُ بنُ إشْكابٍ: حدَّثَنا مُحَمَّدُ بنُ فُضَيلٍ، عن عُمارَةَ بنِ القَعْقاعِ، عَنْ أبي زُرْعَةَ، عن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «كَلِمَتانِ حَبِيبَتانِ إلى الرَّحْمٰنِ، خَفِيفَتانِ عَلى اللِّسانِ، ثَقِيلَتانِ في المِيزانِ: سُبْحانَ اللهِ وبِحَمْدِهِ، سُبْحانَ اللهِ العَظِيمِ».

[راجع: ٦٤٠٦]

7563. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "(There are) two expressions (sayings) which are dear to the Most Gracious (Allāh) and very easy for the tongue to say, but very heavy in weight in the balance. They are:

'Subḥān Allāhi wa biḥamdihī' and *'Subḥān Allāhil – 'Aẓīm'*."[1] [See *Ḥadīth* No. 6406 and 6682, Vol. 8]

---

(1) (H.7563) 'Glorified be Allāh and praised be He,' 'Glorified be Allāh, the Most Great.' [I deem Allāh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever and I glorify His Praises! I deem Allāh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.

APPENDIX-I

GLOSSARY

'Abd : (العبد) A male slave, a slave of Allâh.

'Âd : (عــاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhân : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâh, Haiya'alas-Salâh; Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhâri*, Vol. I).

Ahkâm : (الأحكام) "Legal status". According to Islâmic law, there are five kinds of *Ahkâm*:

1. Compulsory (*Wâjib* الواجب)
2. Desirable but not compulsory (*Mustahab* المستحب)
3. Forbidden (*Muharram* المحرم)
4. Disliked but not forbidden (*Makrûh* المكروه)
5. Lawful and allowed (*Halâl* الحلال)

Al-Ahzâb : (الأحــزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.

Aiyyim : (الأيــم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajwa : (العجوة) Pressed soft dates (or a kind of dates).

'Âlim : (العالم) A knowledgeable person or a religious scholar in Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

'Ama : (الأمة) A female slave.

Al-Amânah : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

Ambijania : (الأنبجانية) A plain woollen cloth without marks.

Âmîn : (آمين) O Allâh, accept our invocation.

Amma Ba'du : (أما بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after". It is generally translated as "then after" or "to proceed."

Anaza : (العنزة) A spear-headed stick.

Ansâr : (الأنصار) (Plural of *Ansâri*). The Companions of the [illegible] وسلم from the inhabitants of Al-Madîna, who [illegible] supported it and who received and entert[illegible] emigrants from Makkah and other places.

Al-'Aqîq : (العقيق) A valley in Al-Madîna about seven [illegible] Al-Madîna.

'Aqîqa : (العقيقة) It is the sacrificing of one or two sheep [illegible] the birth of a child, as a token of gratitude [illegible] *Al-Bukhâri,* The Book of *'Aqîqa,* Vol. 7).

'Aqra Halqa : (عقرى حلقى) It is just an exclamatory expression [illegible] of which is not meant always. It expresses disap[illegible]

'Arafah (day of): (عرفة) The ninth day of the month Dhul-Hi[illegible] pilgrims, stay in Arafât plain till sunset.

'Arafât : (عرفات) A famous place of pilgrimage on the [illegible] about twenty-five kilometers from it.

Arâk : (الأراك) A tree from which *Siwâk* سواك (tooth brush [illegible]

Al-Arba'a : (الأربعة) The four compilers of *Ahadith* — [illegible] Tirmidhi and Ibn Mâjah.

Arîyya : (العرية) (Plural: *'Arâya*) *Bai'-al-'Arâya* is a kind [illegible] the owner of *'Arîya* is allowed to sell the fresh dates [illegible] still over the palms, by means of estimation [illegible] dates. (See *Sahîh Al-Bukhâri, Ahâdîth* Nos [illegible] 2192).

Arsh : (الأرش) Compensation given in case of someone's injury caused by another person.

'Asaba : (العصبة) All male relatives of a deceased person from the father's side

'Asb : (العصب) A kind of Yemeni cloth that is very [illegible]

Ashâb Ash-Shajara : (اصحاب الشجرة) Those Companions of the Prophet [illegible] who took oath to defend the religion against Quraish at Al-Hudaibiya

Ashâb As-Suffa : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people

Ashâb As-Sunan: (أصحاب السنن) The compilers of the pro[illegible] Islamic jurisprudence.

'Ashûra : (العاشوراء) The 10th of the month of Muharram [illegible] the Islâmic calendar).

'Asr : (العصر) Afternoon, *'Asr* prayer time.

'Aurah : (العورة) That part of the body which is illegal to expose to [illegible]

Awâli-Al-Madîna : (عوالي المدينة) Outskirts of Al-Madîna at a distance of six or more kilometers.

Al-Awâmir : (العوامر) Snakes living in houses.

Awâqin : (أواق) (Singular: *'Uqîya*: 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahih Al-Bukhâri, Hadîth* No. 1447).

Awsuq : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.

Ayât : (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Âyat Al-Kursî : (آية الكرسي) Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah.*

Ayyâm At-Tashrîq : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.

'Azl : (العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

Azlâm : (الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.

Badana : (بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Bâdhaq : (الباذق) A kind of alcoholic drink prepared from grapes.

Badr : (البدر) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.

Al-Bahîrah : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bai'a : (البيعة) A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.

Bai' As-Salaf : (بيع السلف) See *Salaf*

Bai' As-Salam : (بيع السلم) See *Salam.*

Bai'at-ar-Ridwân : (بيعة الرضوان) The oath and pledge taken by the *Sahâba* at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.

Bai' Al-Hasât : (بيع الحصاة) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.

Al-Baidâ' : (البيداء) A place to the south of Al-Madîna on the way to Makkah.

Al-Bait-ul-Ma'mûr : (البيت المعمور) Allâh's House over the seventh heaven.

Bait-ul-Maqdis : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.

Bait-ul-Midras : (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).

Bâlâm : (بالام) Means an ox.

Banû Al-Asfar : (بنو الأصفر) The Byzantines.

Baqî' : (البقيع) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.

Barr : (البر) Pious.

Al-Batsh : (البطش) The Grasp.

Bid'a : (البدعة) Any innovated practice in religion.

Bint Labûn : (بنت لبون) Two-year-old she-camel.

Bint Makhâd : (بنت مخاض) One-year-old she-camel.

Bu'âth : (بعاث) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the *Ansâr* tribes of Al-Aus and Al-Khazraj.

Burâq : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)

Burd, Burda : (البرد، البردة) A black square narrow dress.

Burnus : (البرنس) A hooded cloak.

Burud : (البرد) Plural of *Barîd*. One *Barid* is equal to 4 *Farsakh* = 12 miles = 19.31 kilometers.

Buthan : (بطحان) A valley in Al-Madîna.

Ad-Dabûr : (الدبور) Westerly wind.

Daghâbis : (الضغابيس) Snake cucumbers.It is a plural of *Daghbûs*.

Daiyân : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.

Dajjâl : (الدجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.3439, 3440 and 3441, *Sahih Al-Bukhâri*).

Dâniq : (دانق) A coin equal to one-sixth of a Dirham.

Dâr-al-Qadâ' : (دارالقضاء) Justice House (court).

Dhât-'Irq : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.

Dhât-un- : (ذات النطاقين) Asmâ', the daughter of Abû Bakr رضى الله عنهما . It

Nitâqain: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.

Dhât-ur-Riqâ' : (ذات الرقاع) It is name of a *Ghazwa* and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.

Dhaw-ul-Arhâm: (ذوو الأرحام) Relatives on the maternal side.

Dhimmî : (الذمي) A non-Muslim living under the protection of an Islâmic government.

Dhi-Tuwa : (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dhûl-Farâ'id : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâid*, and the rest are *Asaba* (العصبة)

Dhûl-Hijja : (ذوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifa : (ذو الحليفة) The *Mîqât* of the people of Al-Madîna now called 'Abyâr 'Alî.

Dhûl-Khalasa : (ذو الخلصة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujaila).

Dhûl-Qa'da : (ذو القعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)

Dhû-Muhram : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

Dhûn-Nûrain : (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to $^1/_{12}$ of one *Uqiya* of gold in value.

Diya : (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha : (الضحى) Forenoon.

'Eid-ul-Adha : (عيد الأضحى) The four days' festival of Muslims starting on the tenth

day of Dhul-Hijja (month).

'Eid-ul-Fitr : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast) .

Fadak : (فدك) A town near Al-Madîna.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($^1/_2$, $^1/_4$, $^1/_3$, $^1/_6$ $^1/_8$, $^2/_3$). [V.4:11, 12, 176]

Faraq : (الفرق) A bowl for measuring.

Fard 'Ain : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.

Fard Kifâya : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farîda : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.

Farrûj : (الفروج)A *Qabâ'* opened at the back.

Farsakh : (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.

Fatât : (الفتاة) A female slave or a young lady.

Al-Fâtiha : (الفاتحة) The first *Sûrah* in the Qur'ân.

Fidya : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitna : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Al-Ghâba : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.

Ghaira : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Gharar : (الغرر) The sale of what is not present; e.g. of unfished fish.

Ghâzî : (الغازي) A Muslim fighter returning after participation in *Jihâd* (Islâmic holy fighting).

Ghazwa : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul-Khandaq : (غـزوة الخنـدق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.

Ghila : (الغيلـة) To have sexual intercourse with the wife before weaning the child.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Al-Ghurr-ul-Muhajjalûn : (الغر المحجلـون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl : (الغسـل) A ceremonial bath. This is necessary for one who is *Junub,* and also on other occasions. This expression 'taking a bath' is used with the special meaning of *Ghusl* mentioned here.

Habal-il-Habala: : (حبـل الحبلـة) There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath Al-Akbar: (الحدث الأكبر) State of uncleanliness because of sexual discharge.

Al-Hadath Al-Asghar: (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadîth : (الحديـث) (Plural: *Ahadith* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم . Following are the few classifications of *Ahadith*:

(الضعيـف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.

(الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahih* (sound) or *Da'if* (weak).

(الحسـن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahih* (sound) *Hadîth.*

(المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth.*

(المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do ....'.

(المرفوع) *Marfu'* (traceable) — A *Hadîth* referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).

(الموقوف) *Mauqûf* (untraceable) — It is a *Hadîth* about a *Sahâbi* (Companion of the Prophet صلى الله عليه وسلم). A description, report or an information given by a *Sahâbi.* A *Mauquf* is also called an *Athar.*

(المضطرب) *Mudtarib* (confounding) — A *Hadîth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(المنقطع) *Munqati'* (disconnected) — A *Hadîth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(المرسل) *Mursal* (disreferred) — A *Hadîth* with the chain of narrators ending at a *Tabi'i,* without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم .

(المسند) *Musnad* (subjective) — (i) A *Hadîth* with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A *Hadîth* collection in which all the narrations of a reporter are gathered together.

(المتصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet صلى الله عليه وسلم, or a *Mauquf* (untraceable) ending at a *Sahâbi.*

(الصحيح) *Sahih* (sound) — A *Musnad Hadîth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shâdh* (شاذ - odd) or a *Mu'allal* (المعلل -faulty).

Hady : (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hais : (الحيس) A dish made of cooking-butter, dates and cheese.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Akbar : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijja).

Hajj-al-Asghar: (الحج الأصغر) *'Umrah.*

Hajj-al-Ifrâd : (حج الإفراد) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Hajj* only.

Hajj-al-Qirân : (حج القران) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umra* and *Hajj* together.

Hajj-at-Tamattu': (حج التمتع) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umra,* and then after performing *Tawâf* and *Sa'y,* he comes out of his *Ihrâm.* With the commencement of *Hajj* days, he enters in the state of *Ihrâm* again and performs *Hajj.*

Hajjat-ul-Wadâ' : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم the year before he died.

Hajj Mabrûr : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.

Hajjâm : (الحجام) One who performs cupping.

Halâl : (الحلال) Lawful.

Halala : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Hanîf : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).

Hantâ : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanût : (الحنوط) A kind of scent used for embalming the dead.

Haram : (الحرم) Sanctuaries of Makka and Al-Madîna.

Harâm : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.

Haraurâ' : (الحروراء) A town in Iraq.

Harba : (الحربة) A short spear.

Harj : (الهرج) Killing.

Harra : (الحرة) A well-known rocky place in Al-Madîna covered with black stones.

Al-Harûriyya : (الحرورية)A special unorthodox religious sect.

Al-Hasbâ' : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.

Hasîr : (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.

Hawâla : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawâzin : (الهوازن) A tribe of Quraish.

Hayâ' : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز و جل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahîh Al-Bukhâri, Hadîth* No.9).

Hiba : (الهبة) It means to present something to someone as a gift for Allah's sake.

Al-Hidâna : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.

Al-Hijr : (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.

Hijrah : (الهجرة) Literally it means 'emigration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims emigration from Makkah to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet's migration journey from Makkah to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madina.

Hilâb : (حلاب) A kind of scent.

Hima : (الحمى) A private pasture.

Himyân : (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair etc.

Hiqqa : (الحقة) A three-year-old she-camel.

Hirâ' : (الحراء) A well-known cave in a mountain near Makkah.

Hubal : (هبل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.

Hublâ : (الحبلى) A kind of desert tree.

Hudâ : (الحداء) Chanting of camel-drivers keeping time of camel's walk.

Al-Hudaibîya : (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing *'Umra*.

Hudûd : (الحدود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).

Hujra : (الحجرة) Courtyard or a room.

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Humaz : (الهمز) Madness or evil suggestions.

Hums : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.

Hunain : (الحنين) A valley between Makka and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.

Hûr : (الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and

intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54].

'Idda : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrat* 65).

Idhkhir : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).

Al-Ihdâd : (الإحداد) Mourning for a deceased husband.

Ihrâm : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umra*. Then *Talbîya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Ridâ'* : worn round the upper part of the body.

Ihsân : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ' : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

Ihtikâr : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

'Îina : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.

Ijâra : (الإجارة) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*

Îlâ' : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.

Iliyâ' : (ايلياء) Jerusalem.

Imâm : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).

Imân : (الإيمان) Faith, Belief.

Imlâs : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Iqâma : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâma*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâma*.

Iqâmat-as-Salât : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it." Please see *Ahâdith* Nos.735, 736, 737, 756, 823 and 824 *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.

'Ishâ' : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Ishtimâi-as-Sammâ' : (اشتمال الصماء) The wearing of clothes in the following two ways:

1. To cover one shoulder with a garment and leave the other bare.

2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.

Isnâd : (الإسناد) (Plural of *Sanad* السند). The chain of narrators of a Prophetic *Hadith*.

Istabraq : (استبرق) Thick *Dîbâj* (pure silk cloth).

Al-Istibra : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istihâda : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhâri, Hadîth* No. 306 and Chapter No. 8).

Istihsân : (الاستحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of

Sunna (and they are the majority) do not agree to it].

Istikhârah : (الاستخارة) A *Salât* (prayer) consisting of two *Rak'a* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 1162, *Hadîth* No.6382, *Hadîth* No. 7390, *Sahih Al-Bukhâri*).

Istisqâ' : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'a*, invoking Allâh for rain in seasons of drought.

I'tikâf : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izâr : (الإزار) A sheet worn below the waist to cover the lower-half of the body.

Jadha'a : (الجذعة) A four-year-old she-camel.

Jahannam : (جهنم) Hell-fire.

Jahiliya : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم .

Jalîl : (الجليل) A kind of good smelling grass grown in Makkah.

Jalsat-ul-Istirâhat : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam' : (الجمع) Al-Muzdalifa, a well-known place near Makkah.

Jamra : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamra* on the four days of *'Eid-ul-Adha* at Mina.

Jamrat-ul-'Aqaba : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janâba : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

Janâza : (الجنازة) (Plural: *Janâ'iz* الجنائز) Funeral.

Janîb : (الجنيب) A good kind of date.

Janna : (الجنة) Paradise.

Al-Ji'râna : (الجعرانة) A place, few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform *'Umra*.

Jihâd : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded

as one of the fundamentals of Islâm. [See the footnote of (V.2:190) the Noble Qur'ân]

Jimâr : (الجمار) Plural of *Jamra*.

Jinn : (الجـن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.

Jizya : (الجزيـة) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhâri*, Chapter 1, and *Ahâdîth* No. 3156, 3157 and 3159.]

Jubba : (الجبة) A cloak.

Al-Juhfa : (الجحفة) The *Mîqât* of the people of Sham.

Jumada-ath-Thâniya : (جمادى الثانية) Sixth month of the Islâmic calendar.

Jumu'ah : (الجمعة) Friday.

Junub : (الجنب) A person who is in a state of *Janâba*.

Jurhum : (جرهم) Name of an Arab tribe.

Ka'bah : (الكعبـة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).

Al-Kabâ'ir : (الكبائر) The biggest sins.

Kafâla : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffâra : (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.

Kâfir : (الكـافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).

Kanz : (الكـنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).

Katm : (الكتم) A plant used for dyeing hair.

Al-Kauthar : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).

Khadira : (خضرة) A kind of vegetation.

Khaibar : (خيـبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.

Khalifa : (الخليفة) (Plural: *Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم.

Khalîl : (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only

one *Khalîl*, i.e. Allâh, but he had many friends.

Khalûq : (الخلوق) A kind of perfume.

Khamîsa : (الخميصة) A black woollen square blanket with marks on it.

Khamr : (الخمر) Wine, alcohol, intoxicant etc.

Al-Khamsa : (الخمسة) The five compilers of *Ahadith* — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.

Khandaq : (الخندق) See *Ghazwat-ul-Khandaq.*

Kharâj : (الخراج) *Zakât* imposed on the yield of the land ($^1/_{10}$th or $^1/_{20}$th).

Khusûf : (الخسوف) Lunar eclipse.

Khawârij : (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.

Khazîr or *Khazîra* : (الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.

Khilafa : (الخلافة) (i) Succession. (ii) Islamic leadership.

Khimâr : (الخمار) A piece of cloth with which a woman covers her head and neck area.

Khuff : (الخف) Leather socks.

Khul' : (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.

Khumra : (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].

Khumus : (الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).

Khushû' : (الخشوع) Humility before Allah.

Khutba : (الخطبة) Religious talk (sermon).

Khutbat-un-Nikâh : (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Khuzâ'a : (الخزاعة) Banu Khuzâ'a, an Arabian tribe.

Kohl : (الكحل) Antimony eye powder.

Kûfa : (الكوفة) A town in 'Irâq.

Kufr : (الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).

Kufu' : (الكفوء) It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of

the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.

Kunya : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.

Kusûf : (الكسوف) Solar eclipse.

Labbaika wa sa'daika : (لبيك وسعديك) I respond to your call; I am obedient to your orders.

Lâ ilâha illallâh : (لاإله إلا الله) None has the right to be worshipped but Allâh.

Lailat-ul-Qadr : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahih Al-Bukhâri, Hadîth* No. 2014 and Chapter No.1).

Lât & Uzza : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*,24 :6,7,8,9,).

Al-Lizâm : (اللزام) The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqata : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Ma'âfiri : (معافري) A type of garment of Yemen origin.

Al-Madîna : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.

Maghâfîr : (المغافير) A bad smelling gum.

Al-Maghâzi : (المغازي) Plural of *Maghza,* i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)

Maghrib : (المغرب) Sunset, evening *Salât* (prayer).

Mahr : (المهر) Bridal money given by the husband to the wife at the time of marriage.

Mahram : (المحرم) See *Dhu-Mahram.*

Makrûh : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlûk : (المملوك) A male slave.

Al-Manâsî' : (المناصع) A vast plateau on the outskirts of Al-Madîna.

Manâsik Al-Hajj wal-'Umra : (مناسك الحج والعمرة) [Acts connected with *Hajj* like *Ihrâm; Tawâf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy* (throwing pebbles) of *Jamrât;* slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umra, Sahih Al-Bukhâri.*

Manîha : (المنيحة) (Plural:*Manâ'ih* المنائح) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm Ibrâhîm : (مقام إبراهيم) The stone on which Ibrâhîm (Abraham) عليه السلام stood while he and Ismâîl (Ishmael) عليه السلام were building the Ka'bah.

Maqâm Mahmûd : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).

Al-Marwa : (المروة) A mountain in Makkah, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)

Mâ shâ' Allâh : (ما شاء الله) An Arabic expression meaning literally, "What Allâh wills," and it indicates a good omen.

Al-Mash'ar-ul-Harâm : (المشعر الحرام) A sacred place at *Muzdalifa.*

Mashruba : (المشربة) Attic room.

Al-Masih-ad-Dajjâl : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).

Masjid : (المسجد) Mosque.

Al-Masjid-al-Aqsa: : (المسجد الأقصى) The most sacred mosque in Jerusalem.

Al-Masjid-al-Harâm : (المسجد الحرام) The most sacred mosque in Makkah. The Ka'bah is situated in it.

Mathânî : (المثاني) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Salât* (prayer).

Maula : (المولى) It has many meanings. Some are: a manumitted slave, or a master or the *Rabb* [Lord (Allâh)].

Maulâya : (مولايـا) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqûdha : (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî : (الموالي) Non-Arabs and originally former slaves.

Mayâthir : (المياثر) Silk cushions.

Mi'râd : (المعراض) A featherless arrow.

Mi'râj : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by

soul and body). (See *Hadîth* No. 349, *Hadîth* No. 3207, and *Hadîth* No.3887, *Sahih Al-Bukhâri*). [Also see (V.53:12) the Qur'ân]

Mihjan : (المحجن) A walking stick with a bent handle.

Mijanna : (المجن) A place at Makkah.

Mina : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.

Mîqât : (الميقات) (Plural: *Mawâqît* المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending to perform *Hajj* or *'Umra*.

Miracles : Of the Prophet صلى الله عليه وسلم . See *Sahîh Al-Bukhâri*, Vol 1, Introductory Pages.

Mirbad : (المربد) A place where dates are dried.

Misr : (مصر) Egypt.

Miswâk : (السواك) A tooth brush made of *Arâk*-tree roots.

Mithqâl : (المثقال) A special kind of weight (equals $4^2/_7$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]

Mu'adhdhin : (المؤذن) A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).

Mu'âhid : (المعاهد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job

Mu'allafat-ul-Qulûb : (مؤلفة القلوب) New Muslims who were given *Sadaqa* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.

Mu'arras : (المعرس) A place nearer to Mina than Ash-Shajara.

Mu'awwidhât : (المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].

Mubashshirât : (المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahîh Al-Bukhâri*, *Hadîth* No. 6990].

Mubiqât : (الموبقات) Great destructive sins.

Mudabbar : (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudâraba : (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.

Mudd : (المد) A measure of two-thirds of a kilogram (approx.) It may be less

or more.

Mufassal or *Mufassalât* : (المفصل ، المفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân. No. 114).

Muhâjir : (المهاجر) Anyone of the early Muslims who had emigrated from any place to Al-Madîna in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.

Muhâqala : (المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.

Muharram : (المحرم) The first month of the Islâmic calendar.

Al-Muhassab : (المحصب) A valley outside Makkah sometimes called Khaif Banî Kinana.

Muhkam : (المحكم) Qur'ânic Verses the contents of which are not abrogated.

Muhrim : (المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umra*.

Muhrima : (المحرمة) A female in the state of *Ihrâm*.

Muhsar : (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umra* but cannot because of some obstacle.

Mujâhid : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.

Mujazziz : (المجزز) A *Qâ'if*: a learned man who reads the foot and hand marks.

Mujtahidûn : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*.

Mukâtab : (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

Mukhâbara : (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet صلى الله عليه وسلم practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.

Mukhâdara : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Al-Mukhâdara*.

Mukhadram : (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulâ'ana : (الملاعنة) The act of performing *Li'ân*.

Mulâmasa (*Limas* اللماس) : (الملامسة) *Al-Mulâmasa* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man

goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will c.ose his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas.*

Mulhidûn : (الملحدون) Heretical.

Munâbadha : (المنابذة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Muqaiyar : (المقير) A name of a pot in which alcoholic drinks used to be prepared.

Muqârada : (المقارضة) *Al-Muqarada* or *Al-Qirâd* (القراض) is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.

Musalla : (المصلى) A praying place.

Musâqât : (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat*. This is also called *Al-Muzâra'a* (المزارعة). The difference between *Musâqât* and *Muzâra'a* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Mushrikûn : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم .

Mustahada : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.

Mut'a : (المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mu'takif : (المعتكف) One who is in a state of *I'tikâf.*

Mutashâbihât : (المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.

Al-Mutâ'wwilûn : (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutras : (مترس) A Persian word meaning "don't be afraid."

Muttafaq 'Alaih : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith*: *Bukhâri*

and *Muslim.*

Muttaqûn : (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

Muwatta' : (الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm.*

Muzâbana : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat : (المزفت) A name of a pot in which alcoholic drinks used to be prepared.

Muzâra'a : (المزارعة) *Al-Muzâra'a* means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and *Ansâr* and *Muhâjirûn* were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or *Muzâra'a,* but to give the land on *Ijâra* or on rent, because *Ijrâra* provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

Muzdalifa : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and *'Ishâ'* prayers (together) there.

Nabîdh : (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.

Nadiha : (الناضحة) A camel used for agricultural purposes.

Nadi : (النضي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nahd : (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.

An-Najâshi : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.

Najd : (نجد) Lexically means 'the elevated land'. The expanse of land

between Tihama and Iraq.

An-Najsh : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najwa : (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhâri, Hadîth* No. 2441).

Namîma : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Naqîb : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.

Naqîr : (النقير) A name of a pot in which alcoholic drinks used to be prepared.

Nash : (النش) A measure of weight equal to ½ *Uqiya* (64 grams approximately).

Nasl : (النصل) A part of an arrow.

Nawâfil : (النوافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory *(Farîda).*

Nikâh : (النكاح) Marriage (wedlock) according to Islâmic law.

Nisâb : (النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep, etc.

Nûn : (نون) Fish.

Nusk : (النسك) Religious act of worship.

Nusub : (النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

Nusuk : (النسك) A sacrifice.

Qabâ' : (القباء) An outer garment with full length sleeves.

Qadar : (القدر) Divine Preordainment.

Qadi : (القاضي) A Muslim judge.

Qalîb : (القليب) A well.

Qâri' : (القارىء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the

Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.

Qârin : (القارن) One who performs *Hajj-al-Qirân*.

Qarn-al-Manâzil: (قرن المنازل) The *Mîqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab : (القصب) Pipes made of gold, pearls and other precious stones.

Al-Qasâma : (القسامة) The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.

Al-Qaswâ' : (القصواء) The name of the Prophet's she-camel.

Qatîfa : (القطيفة) Thick soft cloth.

Qattât : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhâri, Hadîth* No.6056).

Qiblah : (القبلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

Qîl wa Qâl : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintâr : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

Qirâm : (القرام) A thin marked woollen curtain.

Qîrât : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = ½ *Dâniq* & 1 *Dâniq* = $^1/_6$ Dirham.

Al-Qisâs : (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

Qissî : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.

Qithâm : (القثام) A plant disease which causes fruit to fall before ripening.

Qiyâm : (القيام) The standing posture in *Salât* (prayer).

Qiyâs : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubâ' : (القباء) A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'â Salât* (prayer) is regarded as a performance of *'Umra* in reward according to the Prophet's saying.

Qudhadh : (القذذ) A part of an arrow.

Qumqum : (قمقم) A narrow - headed vessel.

Qunût : (القنوت) An invocation in the *Salât* (prayer).

Quraish : (القريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.

Quraishi : (القريشي) A person belonging to the Quraish (well-known Arab) tribe.

Rabb : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurances of "Lord" actually mean *Rabb* and should be understood as such..

Rabbuka : (ربك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) Third month of the Islâmic calendar.

Ar-Radâ'a : (الرضاعة) The suckling of one's own or someone's child.

Râhila : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahn : (الرهن) According to *Shari'a*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.

Raiyân : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.

Ar-Raj'a : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajab : (رجب) The seventh month of the Islâmic calendar.

Rajaz : (الرجز) Name of poetic metre.

Ar-Rajm : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.

Rak'â : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'â*, which consists of one standing, one bowing and two prostrations).

Ramadân : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.

Ramal : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy : (الرمي) The throwing of pebbles at the *Jimar* at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'a,* i.e. interest on lent money; (b) *Riba Fadl,* i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ' : (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rikâz : (الركاز) Buried wealth.

Rûh-ullah : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn,* there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullâh* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullah* عبدالله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalâmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.

Ruqba : (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqya : (الرقية) Divine Speech-recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâ' : (الصاع) A measure that equals four *Mudd* (3 kg. approx).

As-Saba : (الصبا) Easterly wind.

As-Sab'a : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.

Sab'a-al-Mathânî: (سبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha.* [See the Noble Qur'ân (V.15:87)]

Sâbi'ûn : (الصابئون) A people who lived in Iraq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.

Sa'dân : (السعدان) A thorny plant suitable for grazing animals.

Sadaqa : (الصدقة) Anything given in charity.

As-Safa and Al-Marwa : (الصفا والمروة) Two mountains at Makkah neighbouring *Al-Masjid Al-Harâm* (the sacred mosque) to the east. One who performs *'Umra* and *Hajj* should walk seven times between these two mountains and that is called *'Sa'y'*.

Sahbâ' : (صهباء) A place near Khaibar.

Sahihain : (الصحيحين) The two *Hadîth* books of Imam Bukhari and Muslim.

Sahûliyya : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.

Sahûr : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).

Sahw : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).

As-Sâ'iba : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

Sakînah : (السكينة) Tranquillity, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf : (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salam : (السلم) Synonym of *Salaf.*

As-Salât : (الصلاة) See *Iqâmat-as-Salât.*

Sami' Allâhu liman hamidah : (سمع الله لمن حمده) Allâh hears him who praises Him.

Samur : (السمر) A kind of tree.

Sanah : (سناه) Means 'good' in the Ethiopian language.

Sarif : (سرف) A place about ten kilometers away from Makkah.

Sarîya : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.

As-Saum : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

Sawîq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y : (السعي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makkah during the performance of *Hajj* and *'Umra.*

Sayyid : (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).

Sayyidî : (سيدي) My master.

Sha'bân : (شعبان) The eighth month of the Islâmic calendar.

Ash-Shahâda : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah."

Sham : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shawwâl : (شوال) The tenth month of the Islâmic calendar.

Shighâr : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Ash-Shiqâq : (الشقاق) Difference between husband and wife or any two persons.

Shirâk : (الشراك) A leather strap.

Shirk : (الشرك) Polytheism and it is to worship others along with Allâh.

Shuf'a : (الشفعة) Pre-emption.

Siddîq and *Siddîqûn* : (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).

Sidr : (السدر) Lote tree (or *Nabiq* tree).

Sidrat-ul-Muntaha : (سدرة المنتهى) A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

Siffin (battle of) : (صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضى الله عنه.

As-Sihah As-Sitta : (الصحاح الستة) The six books of *Ahadith* compiled by Bukhari, Muslim, Abu Dawûd, Nasâ'i, Tirmidhi and Ibn Mâjah.

As-Sirât : (الصراط) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sitta : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi and Ibn Mâjah; and their six collections are called *Sihah Sitta*.

Siwâk : (السواك) A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Sundus : (السندس) A kind of silk cloth.

Sunna : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.

Sutra : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier

between him and the others.

Tâ'if : (الطائف) A well-known town near Makkah.

Tâba : (الطابة) Another name for Al-Madîna Al-Munawwara.

Tabi'i : (التابعي) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .

Tabûk : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.

Tâghût : (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

Tahajjud : (التهجد) Night optional prayer offered at any time after *'Ishâ'* prayer and before the *Fajr* prayer.

Tahnîk : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc.and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhâri*, the Book of *'Aqîqa*, Vol. 7).

Taiba : (الطيبة) One of the names of Al-Madîna city.

Takbîr : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).

Takbîra : (التكبيرة) A single utterance of *Allâhu-Akbar*

Talbîna : (التلبينة) A dish prepared from flour and honey.

Talbiya : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).

At-Tan'îm : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform *'Umra*.

Taqlîd : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarâwîh : (التراويح) Optional *Salât* (prayers) offered after the *'Ishâ'* prayers on the nights of Ramadân. These may be performed individually or in congregation.

Taribat Yamînuka : (تربت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarji' : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).

Tashahhud : (التشهد) The recitation of the invocation: *At-tahiyâtu lillâhi*... (up to) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd*.

i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri, Hadîth* No. 831, and it also means: to testify *Lâ ilâha illallâh wa anna Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

Tauhîd (Islâmic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the Qualities of Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e., Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of *'Arafah* (*Hajj*, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihi*). "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the

Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم : *Wajûb Al-Ittibâ'* and it is a part of *Tauhîd-al-Ulûhiyya*. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâda : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.

Tawâf-ul-Wadâ': (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or *'Umra*.

Tayammum : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janaba*).

Ath-Thalatha : (الثلاثة) The three compilers of *Ahadith* — Abu Dâwûd, Nasâ'i and Tirmidhi.

Thaniyat-al-Wadâ': (ثنية الوداع) A place near Al-Madina.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (الثور) A well-known mountain in Al-Madîna.

Thunya : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tilâ' : (الطلاء) A kind of alcoholic drink prepared from grapes.

Tubbân : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqâ' : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makkah.

Tûr : (الطور) A mountain.

Uhud : (أحد) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwa* Uhud.

Ummah : (الأمة) Nation; referring to the Muslim people.

Umm-ul-Mu'minin : (أم المؤمنين) 'Mother of the believers'. It is a title given to the wives of the Prophet صلى الله عليه وسلم. The plural of it is *Ummahât-ul-*

	Mu'minin.
Umm-ul-Walad:	(أم الولد) A slave-woman who begets a child for her master.
'Umra	: (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwa. It is also called 'lesser *Hajj*'. (See *Sahih Al-Bukhâri,* Vol. 3).
'Umra	: (العمرى) To gift a house to somebody.
Uqîya	: (أوقية) (Plural: *Awâqin*) 128 grams. It may be less or more according to different countries.
Urbân	: (العربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.
Urfut	: (العرفط) The tree which produces *Maghâfîr.*
Ushr	: (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhâri, Hadîth* No. 1483).
Wahy	: (الوحي) The Revelation or Inspiration of Allâh to His Prophets.
Waihaka	: (ويحك) 'May Allâh be Merciful to you.'
Wailaka	: (ويلك) 'Woe upon you!'
Walâ'	: (الولاء) *Al-Wâla'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadîth* has made it clear that *Wâla'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
Walî	: (الولي) (Plural *Auliyâ'*) Protector, guardian, supporter, helper, friend.
Walîma	: (الوليمة) The marriage feast.
Waqf	: (الوقف) Religious endowment.
Wars	: (الورس) A kind of shrub used for colouring yellow.
Wasâyâ	: (الوصايا) Wills or testaments. (Singular: *Wasiyya* الوصية)
Al-Wâsil	: (الواصل) One who keeps good relations with his kith and kin.
Wasila	: (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.
Wasq	: (الوسق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.
Wisâl	: (الوصال) Observing *Saum* (fast) for more than one day continuously.
Witr	: (الوتر) An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayer or the *Ishâ* prayer.
Wudû	: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

Yalamlam : (يلملم) The *Mîqât* of the people of Yemen.

Yamâma : (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Ya Sabâhâ : (يا صباحاه) An exclamation indicating an appeal for help.

Yathrib : (يثرب) One of the names of Al-Madîna.

Yaum An-Nafr : (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifa and Mina.

Yaum An-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'us: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eid-al-Adha*).

Yaum At-Tarwiya : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makkah for Mina.

Zakât : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

Zakât-ul-Fitr : (زكاة الفطر) An obligatory *Sadaqâ* to be given by Muslims before the prayer of *'Eid-al-Fitr* (See *Sahîh Al-Bukhâri*, Chapter 70, Vol.2).

Zamzam : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.

Zanâdiqa : (الزنادقة) Atheists.

Zarnab : (زرنب) A kind of good smelling grass.

Az-Zihâr : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."

Zuhr : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

In the Name of Allâh, the Most Gracious, the Most Merciful

WHY ALLÂH SENT PROPHETS AND MESSENGERS عليهم السلام?

Ever since people innovated the dogma of *Shirk,* (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur'ân illustrate this fact:

"Indeed We sent Nûh (Noah) to his people, and he said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilaha illallâh,* none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!' " (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh,* none has the right to be worshipped but Allâh). Will you not fear (Allâh)?' " (V. 7:65).

"And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh,* none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.' " (V.7:85)

"And to Thamûd (people, We sent) their brother Salih. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh,* none has the right to be worshipped but Allâh).' " (V. 7:73).

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghût*[i] (all false deities i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36).

---

[i] The word *Tâghût* covers a wide range of meanings: It means anything i.e., all the false deities worshipped other than the Real God (Allâh). It may be Satan, devils, idols, stones,

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in *Surat Al-A'râf* (Allâh addresses His Messenger صلى الله عليه وسلم):

> "Say (O Muhammad صلى الله عليه وسلم): 'O mankind: Verily, I am sent to you all as the Messenger of Allâh.' " (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinn was only that they should worship Allâh Alone, as Allâh تعالى said:

> "And I (Allâh) created not the jinn and men except they should worship Me (Alone)" The Qur'ân (V. 51:56).

And to worship Allâh means to obey Him and to do all He has ordained, — and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

---

sun, stars, angels human beings e.g. 'Îsa (Jesus), Messenger of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

TAUHID — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe and He is, its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage) but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauhîd-al-Asmâ was-Sifât*: To believe that:

(i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;

(iii) We must believe in all the Qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):-

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of *'Arafah* (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*Bi-Dhâtihi*).

Also Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer" (V.42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to any of the created things, and likewise He عز و جل also says:

"To one whom I have created with Both My Hands," (V.38:75);

And He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the Belief of all true believers, and was the Belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. (It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muhammad صلى الله عليه وسلم : *Wujûb al-Ittibâ'* and it is a part of *Tauhîd-al-Ulûhiyya.*

This is included in the meaning, "I testify that Muhammad صلى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; صلى الله عليه وسلم ".

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.' " (V.3:31)

SHAHADA — CONFESSION OF A MUSLIM

لاإلــه إلا اللــه مـحـمـد رســول الله

Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh

(None has the right to be worshipped but Allâh,

and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

I have noticed that most of mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great principle in some detail:

لاإلــه إلا اللــه مـحـمـد رســول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl Allâh

"None has the right to be worshipped but Allâh... and Muhammad صلى الله عليه وسلم is the Messenger of Allâh" has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — *Tauhid-ar-Rubûbiyya.*

Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "Worship" (i.e. *'Ibâdah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities. So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad صلى الله عليه

وسلم order you to do, (in the Qur'ân and in the *Sunna* (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh," — *Tauhid-al-Ulûhiyya*. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

> "There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V.42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

> "To one whom I have created with Both My Hands," (V.38:75)

and He also says:

> "The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

> "The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allâh is. He only comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of *'Arafah* (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihi*). It is not as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — *Tauhîd-al-Asmâ was-Sifât* and this is the right Belief, the Belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsa (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ

(Jesus) to Muhammad عليهم الصلاة والسلام and the Companions of Prophet Muhammad صلى الله عليه وسلم] and the righteous followers of these Messengers عليهم السلام .

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad صلى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

> "Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).
>
> "And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

And Allâh says:

> "Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the *Sunna*).' " (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the *Sunna* (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine Revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Hadîth* (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (*Sahih-Al-Bukhari, Hadîth* No. 2222).

b. It is essential to utter: *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of Prophet Muhammad صلى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (*Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh,* none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dhar Al-Ghifârî embraced Islam, he went to *Al-Masjid-al-Harâm* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lâ ilâha illallâh Muhammad-ur-Rasul Allâh* — none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.)will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh says:

> "Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary), etc.] as *Auliyâ'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).
>
> "Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you about the greatest losers in respect of (their) deeds?' Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed

therefrom. Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid. Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضى الله عنهما in the Book, *Sahih Al-Bukhari, Hadîth* No.8:

Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify *Lâ ilâha illallâh wa anna Muhammad-ur-Rasul Allâh* (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh).
2. To perform (*Iqâmat*) *As-Salât*.
3. To pay *Zakât*
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection,and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunna* (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام .

Shirk and *Kufr*

POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

> "Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin."(V. 4:48).

Almighty Allâh says:

> "Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.
>
> "Then those whose scales (of good deeds) are heavy, — these! they are the successful.
>
> "And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide."
>
> "The Fire will burn their faces, and they will grin with displaced lips (disfigured)."
>
> "(It will be said) 'Were not My Verses (this Qur'ân) recited to you and then you used to deny them?'
>
> "They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people.
>
> "Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrongdoers).'
>
> "He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other *îlâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V.23:117).

ASH-SHIRK
POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing Divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk,* namely:

(1) *Ash-Shirk-al-Akbar,* i.e. major *Shirk*
(2) *Ash-Shirk-al-Asghar,* i.e. minor *Shirk*
(3) *Ash-Shirk-al-Khafi,* i.e. inconspicuous *Shirk.*

Manifestations: (1) ***Ash-Shirk-al-Akbar*** (The major *Shirk*): The major and serious polytheistic form has four aspects:

(a) *Shirk-ad-Du'â,* i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

> "And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) *Shirk-an-Niyyah wal-Irâdah wal-Qasd.* This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

> "Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."(V. 11:15,16)

(c) *Shirk-at-Tâ'ah.* This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

> "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e., Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but

He). Praise and Glory is to Him (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by *Ahmad, At-Tirmidhi,* and *Ibn Jarir*). (*Tafsir At-Tabari,* Vol.10).

(d) *Shirk-al-Mahabbah.* This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) ***Ash-Shirk-al-Asghar**—Ar-Riyâ'* (The minor *Shirk,* i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allâh says:

"Say (O Muhammad صلى الله عليه وسلم) : 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' " (V. 18:110)

(3) ***Ash-Shirk-al-Khafi*** (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

"*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

AL-KUFR
DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: To believe in —

(1) Allâh,

(2) His angels,

(3) His Messengers,

(4) His revealed Books,

(5) The Day of Resurrection, and

(6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh عز و جل has ordained must come to pass).

There are two aspects of disbelief:

(1). The major disbelief (*Al-Kufr-al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

(a) *Kufr-at-Takdhîb*. This implies disbelieving the Divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism], when it comes to him. Is there not in Hell an abode for the disbelievers? " (V. 39:32)

(b) *Kufr-al-Ibâ' wat-Takabbur ma'at-Tasdîq*. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

Almighty Allâh says:

"And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).

(c) *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.' " (V.18:35-38)

(d) *Kufr-al-I'râd.* This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) *Kufr-an-Nifâq.* This implies hypocritical disbelief.

Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) **The minor disbelief** (*Al-Kufr-al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Ni'mah.* This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do." (V.16:112).

AN-NIFÂQ

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or setback for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islâm).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'AN

BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

By Dr. M.T. Al-Hilali, Ph.D.
Former Professor of Islamic Faith and Teachings,
Islamic University, Al-Madina Al-Munawwara.

INTRODUCTION

All praise is to the One to Whom all dignity, honour and glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards Monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

> "It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh: He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

> "Thou shalt worship the Lord, thy God; And Him only shalt thou serve."— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself *Son of God* as far as I know — but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself

being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

> "Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

> "That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

> "Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

> "... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

> "Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

> "Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.'"

JESUS THE WORSHIPPER

Matthew 14:23 —

"And when he had sent the multitudes away, he went up into a mountain apart to pray....."

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

"O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise" (V.35:15).

And in (V.19:93) of Qur'ân:-

"There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave."

A BIBLICAL STORY

Matthew 15:22-28 —

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' "

In this story about a woman from Canaan there are noteworthy points:

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.

(3) Tribal pride of descendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 —

> "And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him, 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.' "

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

> "And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his lifetime did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 —

> 'But be not ye called rabbi: for one is your master, even Jesus, and all ye are brethren."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

> "And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

> "And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.' "

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

> "And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' lifetime but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

> "And about the ninth hour Jesus cried with a loud voice, saying, 'Eli,Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (*TAUHID*)

In John 17:3 —

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.' "

In Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God: and there is none other but He.' "

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...' "

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 2[illegible]6 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master. Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and

told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 —

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 —

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 —

> "A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

> 'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O

Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

> "And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a

Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

> Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

APPENDIX-III

In the Name of Allâh, the Most Gracious, the Most Merciful

THE CALL TO *JIHÂD* (HOLY FIGHTING FOR ALLÂH'S CAUSE) IN THE QUR'ÂN

Praise is too Allâh تعالى who has ordained *Al-Jihâd* (the holy fighting for Allâh's Cause):

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allâh)

Allâh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allâh تعالى Alone and He has no partners (with Him). I (also) testify that Muhammad صلى الله عليه وسلم is His slave and His Messenger, the one sent by Allâh تعالى as a mercy for the *'Âlamîn* (mankind and jinn); the one commanded by Allâh تعالى to fight against the *Mushrikûn*[1] (and all those who ascribe partners with Allâh). He fought for Allâh's Cause with all his power and ability — may Allâh's Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honoured him, helped him and followed the light (the Qur'ân) and his *As-Sunna* (the legal ways, orders, acts of worship, statements) which was revealed to him...those who emigrated and fought in the Cause of Allâh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well-known how the Messenger صلى الله عليه وسلم was fighting against the *Mushrikûn* (and all those who ascribe partners with Allâh تعالى) since Allâh the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allâh تعالى caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet صلى الله عليه وسلم used to visit the people in their gatherings during the *Hajj* and *Umra* season and other occasions (too). He used to go to their market places, recite the Qur'ân, invite them to Allâh تعالى, the Most Respectful, the All-Majestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allâh) in return for having Paradise." But he would not find anyone to support him or to give him a safe shelter.

---

[1] *Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

Prophet Muhammad صلى الله عليه وسلم carried on his mission of inviting people to Allâh تعالى (Islâmic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allâh's Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement):

"And We never punish until We have sent a Messenger (to give warning)." (V.17:15).

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad صلى الله عليه وسلم), put them to trials and afflictions in order to keep them away from their religion (Islâm), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madîna (Al-Munawwara) and some remained patient (at Makkah) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner) ... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilâl (may Allâh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah ... And what Yâsir's family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish harmed Allâh's Messenger (Muhammad صلى الله عليه وسلم) (too). They besieged him in Ash-Shi'b. Once 'Uqbah bin Abi Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet صلى الله عليه وسلم bulged out, and Abû Bakr rushed at 'Uqbah and released the Prophet صلى الله عليه وسلم from him and said, "Would you kill a man because he says: My Lord is Allâh تعالى ?"

Abû Jahl also tried to kill the Messenger صلى الله عليه وسلم, while the latter was in prostration praying in the *Al-Masjid-al-Harâm*, he carried a huge stone to throw it on the Prophet's head. But when he (Abû Jahl) tried to throw it he turned on his heels frightened saying: "I am being prevented from going near to Muhammad (صلى الله عليه وسلم) by a huge stallion camel intending to swallow me."

And when Allâh تعالى wanted to reveal His religion (Islâm) and to fulfil His Promise and to make His Prophet صلى الله عليه وسلم victorious, Allâh تعالى the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves, the faithful believers —the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad صلى الله عليه وسلم was dearer to the believers than their ownselves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them ... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muhammad صلى الله عليه وسلم and his followers) to fight but He did not make it obligatory. He said:

"Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory." (V.22:39).

"Those who have been expelled from their homes unjustly only because they said: Our Lord is Allâh." (V.22:40).

The above Verses clearly state that Allâh تعالى is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

"So when you meet (in fight ... *Jihâd* in Allâh's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection] but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost.

"He will guide them and set right their state.

"And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world)." (V.47:4,5,6).

Then after that He made fighting (*Jihâd*) obligatory against all those who fight you (Muslims); not against those who didn't fight you. So Allâh ordered:

"And fight in the way of Allâh those who fight you..." (V.2:190).

Then Allâh تعالى revealed in *Sûrat At-Taubah* (*Bara'ah*) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the *Mushrikûn* as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the *Jizyah* (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So Muslims were not

permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in *Sûrat Al-Baqarah* (II), *Âl-Imrân* (III) and *At-Taubah* (IX)... and other *Sûrahs* (Chapters of the Qur'ân).

Allâh تعالى made the fighting (*Jihâd*) obligatory for the Muslims and gave importance to the subject-matter of *Jihâd* in all the *Surah* (Chapters of the Qur'ân) which were revealed (at Al-Madinah) as in Allâh's Statement:

> "March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew." (V.9:41).

And He (Allâh) said:

> "*Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know." (V.2:216)

Fighting, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damage to the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrimah (a religious scholar) said: At first Muslims disliked it (*Jihâd*), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes clear to compare the hardship involved and its reward.

The Verses of the Qur'ân and the *Sunna* (the Prophet's legal ways, orders) exhort Muslims greatly to take part in *Jihâd* and have made quite clear its rewards, and praised greatly those who perform *Jihâd* (the holy fighting in Allâh's Cause) and explained to them various kinds of honours which they will receive from their Lord (Allâh تعالى). This is because they — *Mujâhidûn* are Allâh's troops. Allâh تعالى will establish His religion (Islâm), through them (*Mujâhidûn*). He will repel the might of His enemies, and through them He will protect Islâm and guard the religion safely.

And it is they (*Mujâhidûn*) who fight against the enemies of Allâh in order that the worship should be all for Allâh (Alone and not for any other deity) and

that the Word of Allâh تعالى (i.e. none has the right to be worshipped but Allâh تعالى and His religion Islâm) should be superior. Allâh has made them (*Mujâhidûn*) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Law-Giver (Allâh) has made one who leads another to do a deed equal to the doer of the deed himself both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh's Statement in this matter:

"O you who believe! Shall I guide you to a commerce that will save you from a painful torment?" (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh تعالى, the Lord of *'Âlamîn* (mankind, jinn and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh تعالى says:

"That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh تعالى with your wealth and your lives..." (V.61:11)

Allâh تعالى further says:

"That will be better for you if you but know." (V.61:11)

i.e. *Jihâd* (holy fighting in Allâh's Cause) is better for you than your staying (back at home). Regarding the reward Allâh says:

"(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity (*'Adn* Paradise) — that is indeed the great success." (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh تعالى said:

"And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers." (V.61:13).

Good-gracious (indeed) how beautiful are these Words (of Allâh) and how they appeal to human hearts. How great is the attraction for them and how they lead one towards one's Lord (Allâh تعالى). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allâh تعالى to bestow upon us His Blessings.

And Allâh تعالى says:

"Do you consider the providing of drinking water to pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the *Zalimûn* (polytheists and wrong-doers)." (V.9:19).

"Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful." (V.9:20).

"Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights.(V.9:21).

"They will dwell therein for ever. Verily, with Allâh is a great reward." (V.9:22).

In the above Verses Allâh تعالى the Most High, Who is above all that they ascribe to Him, informs that those who maintain *Al-Masjid-al-Harâm* (at Makkah) [and their maintenance of the mosque means to do *I'tikâf* in it, the *Tawâf* (circumambulation) of the *Ka'bah*, and the offering of *Salât* (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did *Jihâd* in Allâh's Cause. Allâh تعالى informed that the believers who fight in Allâh's Cause (*Mujâhidûn*) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of : (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh تعالى denied the equality between the *Mujâhidûn* (those who fight in Allâh's Cause) and those who maintain the *Al-Masjid-al-Harâm* (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

"The Mosques of Allâh shall be maintained only by those who believe in Allâh تعالى and the Last Day, perform *Iqâmat-as-Salât*, and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance." (V.9:18).

So it is they (above said people) who are called by Allâh تعالى as "the maintainers of the mosques" — And in spite of all this, still the people who do *Jihâd* are far superior in grade than them (maintainers of the mosques) before Allâh تعالى.

Allâh تعالى says:

"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has

promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward." (V.4:95).

"Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful." (V.4:96).

Allâh تعالى (the All-Mighty) denied the equality between the believers who sit (at home) and join not in *Jihâd* — and the *Mujâhidûn* (those who fight in Allâh's Cause), — then He mentioned the superiority of the *Mujâhidûn* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujâhidûn's*) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh تعالى preferred the *Mujâhidûn* over those (believers) who sit (at home) are seven and these Allâh تعالى mentioned in His Statement:

"... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh تعالى, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the *Muhsinûn*." (V.9:120)

These are five — then Allâh says:

"Nor do they spend anything (in Allâh's Cause) — small or great, — nor cross a valley, but is written to their credit..." (V.9:121).

So these are two bringing the total to seven.

Ibn Qayyim after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Sahih Al-Bukhari*:

Narrated Abû Hurairah رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger, performs *Iqâmat-as-Salât* and observes *Saum* (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allâh's Messenger! Shall we inform the people of this good news?" He صلى الله عليه وسلم said, "Paradise has one hundred grades which Allâh has reserved for the *Mujahidûn* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise." [The subnarrator added, "I think the Prophet صلى الله عليه وسلم also said: 'Above it (i.e. *Al-Firdaus*) is the Throne of the Gracious (i.e. Allâh), and from it originate the rivers of Paradise.' "] (*Hadîth* No.2790).

Ibn Qayyim said as regards the Statement of Allâh (تعالى):-

"Verily, Allâh has purchased of the believers their lives and their properties; for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success." (V.9:111).

So Allâh (سبحانه) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

(1) Allâh informed the believers with the word of emphasis: "Surely."

(2) By using the past tense which denotes that the thing has already happened, and was confirmed and it remained as it was.

(3) Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal.

(4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.

(5) The Arabic word *'alâ* used in this Divine Verse denotes obligation to convey to His worshippers that it is a binding on Him.

(6) He confirmed that it is indeed a binding on Him.

(7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân).

(8) He used the interrogative form to emphasize the fact that there is none Truer to his convenant than Him (Allâh).

(9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abro-ations.

(10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh's) Statement "Bargain which you have concluded" i.e. the price with which you have exchanged the deal, Allâh the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

"(The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who observe *Saum* (fast) (or go out in Allâh's Cause), who bow down [in *Salât* (prayer)], who prostrate themselves [in *Salât*

(prayer)], who enjoin (on people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers." (V.9:112)

And sufficient is this excellence — (for a *Mujâhid* which he will receive) honour and high degrees of grade — along with other things which Allâh تعالى has made clear in the Qur'ân: about the description of the reward of *Mujâhidûn*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islâm, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allâh تعالى will grant them victory and support them with the angels, as it is evident from the Statement of Allâh:

"Remember when you (Muhammad صلى الله عليه وسلم) said to the believers: 'Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?' Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allâh the All-Mighty, the All-Wise." (V.3:124, 125, 126).

"So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zalimûn* (polytheists and wrongdoers). And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are patient?" (V.3:139, 140, 141, 142).

And Allâh informed about those who are martyred in His way. They are alive and that they are with their Lord Allâh تعالى finding what they wish of provisions and their faces are delighted with glad tidings. As Allâh تعالى says:

"Think not of those who are killed in the way of Allâh as dead. Nay, they are alive with their Lord and they have provision.

"They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

"They rejoice in a grace and a bounty from Allâh and that Allâh will not waste the reward of the believers.

"Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward." (V.3:169-172)

And He (Allâh تعالى) says:

"Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan." (V.4:76).

"Then fight, (O Muhammad صلى الله عليه وسلم), in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing." (V.4:84).

And He (Allâh تعالى) says:

"Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allâ'; and whoso fights in the Cause of Allâh and is killed or gets victory, We shall bestow on him a great reward." (V.4:74).

And so on — there are other similar Verses (in the Qur'ân) — besides these.

Think deeply, dear brother in Islâm, how Allâh تعالى encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how *Jihâd* is connected with *Salât* (prayers) and *Saum* (fasting). It is made obvious that *Jihâd* is similar to both of them, and all the three (*Jihâd, Salât* and *Saum*) are ordained (by Allâh) for the believers.

See how Allâh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (*Jihâd*) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as *Mujâhidûn* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihâd is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that *Jihâd* is superior to *Hajj* and *'Umra* (pilgrimage) and also superior to non-obligatory *Salât* (prayer) and *Saum* (fasting) as mentioned in the Qur'ân and Prophet's *Sunna*. It is obvious that the benefits of *Jihâd* for us are extensive and comprehensive; it (*Jihâd*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allâh تعالى and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him — it

(*Jihâd*) shows one's patience, one's devotion to Islâm, one's remembrance to Allâh تعالى and there are other kinds of good deeds which are present in *Jihâd* and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for *Jihâd*. It is confirmed in the two authentic books (of *Hadîth*). Narrated Abû Hurairah (may Allâh be pleased with him): I heard Allâh's Messenger صلى الله عليه وسلم saying: "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariyyah* (army unit) going out for *Jihâd* in Allâh's Cause. By Him in Whose Hand my life is! I would love to be martyred in Allâh's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (*Sahih Al-Bukhari*, *Hadith* No. 2797).

So the Prophet صلى الله عليه وسلم, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the *Mujâhidûn* for Allâh's Cause.

He صلى الله عليه وسلم informed them the immediate and deferred reward of *Jihâd* for them, and how different kinds of evils Allâh تعالى repels with it; and what a great honour, power, dignity and high grade is obtained through it and he صلى الله عليه وسلم has placed *Jihâd* at the top in Islâm. The Prophet صلى الله عليه وسلم says:

> "Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allâh تعالى has reserved for the *Mujâhidûn* who fight in His Cause" [as mentioned in the two authentic Books (*Al-Bukhâri* and *Muslim*)]. [See *Sahih Al-Bukhari*, *Hadîth* No. 2790].
>
> It is narrated in *Sahih Al-Bukhâri*, Allâh's Messenger صلى الله عليه وسلم said:
>
> "Anyone whose both feet get covered with dust in Allâh's Cause will not be touched by the Hell-fire." (*Hadîth* No. 2811).
>
> It is also narrated in the two books (*Al-Bukhâri* and *Muslim*):
>
> A man said, "O Messenger of Allâh! Inform me of a thing that is equal to *Jihâd* (in Allâh's Cause)!" Allâh's Messenger صلى الله عليه وسلم said, "You cannot (do that)." The man said, "Inform me of that." Allâh's Messenger صلى الله عليه وسلم said, "Can you observe *Saum* (fast) continuously without eating or drinking (at all) and stand continuously in *Salât* (prayer) from the time the *Mujâhidûn* go out for *Jihâd* (till the time they return back home)?" The man replied, "No." Allâh's Messenger صلى الله عليه وسلم said, "That is (the thing) which is equal to *Jihâd*."
>
> Likewise Allâh's Messenger صلى الله عليه وسلم said:

1. The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.
2. That all their sins and faults are forgiven.
3. That each of them can intercede with Allâh تعالى for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of "the killing" except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — nd a standing (praying) or a sleeping person in *Jihâd* is better than a fasting or standing (praying) person not in *Jihâd* — and whosoever acted as a guard or escort in Allâh's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in *Jihâd* for Allâh's Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allâh تعالى has reproached those who remained behind from Allâh's Messenger صلى الله عليه وسلم during the battle of Tabuk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabuk) — Allâh تعالى says:

> "O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. go for *Jihâd*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter." (V.9:38).

Similarly Allâh تعالى disapproved of those who abandoned *Jihâd* (i.e. they did not go for *Jihâd*) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from *Jihâd* and sit (at home) with horrible punishment. He (Allâh تعالى) referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

> "If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allâh is Able to do all things." (V.9:39).

And there are many Verses of the Qur'ân besides this Verse (that threaten the Muslim nation if they give up *Jihâd*).

And you will not find any organization past or present, religious or non-religious as regards (*Jihâd* and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for *Jihâd* in Allâh's Cause - so as to make superior the Word of Allâh (i.e. none has the right to be worshipped but Allâh), as you will find in the Islâmic Religion and its teachings.

The Qur'ân and *As-Sunnah* (the legal ways of Prophet Muhammad صلى الله عليه وسلم) have clearly given (wonderful explanation for) every act concering *Jihâd*. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur'ân and *As-Sunna*.

The Verses of Qur'ân and *As-Sunna* of Allâh's Messenger Muhammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allâh تعالى and to get ready against them with all they can of power — because that is the first step for *Jihâd* (fighting) and the supreme way for the defence. To get ready (for *Jihâd*) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word "force (i.e. land-force, navy and air-force)." And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say is: obedience and military discipline. Allâh تعالى has mentioned the two elements of this foundation in the two following Verses of His Book (the Qur'ân).

As to the obdience, Allâh تعالى says:

"Those who believe say: 'Why is not a *Sûrah* (Chapter of the Qur'ân) sent down (for us)?' But when a decisive *Sûrah* (explaining things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites to listen to Allâh and to obey Him). Obedience (to Allâh) and good words (were better for them)." (V.47:20,21).

And as to the military discipline, Allâh تعالى said in *Sûrah As-Saff* (Rows or Ranks):

"Verily! Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (V.61:4).

Similarly the Islamic armed forces are exhorted to give their *Bai'a* (pledge) to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allâh تعالى says:

"Verily, those who give the *Bai'a* (pledge) to you (O Muhammad), are (in fact) giving the *Bai'ah* (pledge) to Allâh." (V.48:10).

And Allâh تعالى praised those who are true to (their) covenant and who fulfill their covenant by His Statement:

"Among the believers are men who have been true to their covenant with Allâh, [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least." (V.33:23).

And He ordered the believers to take a firm stand against the enemy when they (believers) meet their force, and to remember Allâh تعالى (much) at the time of horror, as He said:

"O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful." (V.8:45).

And He (Allâh تعالى) encouraged the *Mujâhidûn* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

"So when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens..." (V.47:4)

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise." (V.4:104).

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken, nor degrade themselves. And Allâh loves the patient." (V.3:146).

Similarly, He ordered (the *Mujâhidûn*) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers." (V.3:139).

And Allâh تعالى informed that He has given a guarantee of victory to those who will defend Allâh's religion (true Islâm). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: true faith in Allâh تعالى and that the victory is (always) from Allâh تعالى — as Allâh تعالى said:

"If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust." (V.3:160)

"How often a small group overcame a mighty host by Allâh's leave? And Allâh is with the patient." (V.2:249)

"O you who believe! If you help (in the cause of) Allâh, He will help you and make your foothold firm." (V.47:7)

"And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors." (V.37:171-173)

"... And (as for) the believers it was incumbent upon Us to help (them)." (V.30:47)

Similarly the Qur'ân points out the well-known fact that the battle is by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allâh تعالى said:

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others,. And so are the days (good and not so good), that We give to men by turns..." (V.3:140).

And He made "the mutual consultation" as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihâd* and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

"... And who (conduct) their affairs by mutual consultation." (V.42:38).

And in spite of the perfection of the intelligence of Allâh's Messenger صلى الله عليه وسلم and along with his being helped by Divine Inspiration still Allâh ordered him (saying):

"... And consult them in the affairs..." (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur'ân warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allâh's Help does not descend upon the disobedient sinners:

"Those of you who turned back on the day, the two hosts met (i.e. battle of Uhud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned..." (V.3:155).

Allâh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (unity), and informed them that the dispute is the reason for failure and the loss of the strength and kingdom:

"... And do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely Allâh is with those who are patient."(V.8:46)

And to beware of fleeing from the enemy during the Jihad (battle), and it is one of the biggest sins and those who commit it are threatened with grave punishments:

"O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them." (V.8:15)

"And whosoever turns his back to them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath form Allâh. And his abode is Hell, worst indeed is that destination!" (V.8:16)

Allâh تعالى forbade *Al-Ghulul* (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And a person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly." (V.3:161)

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger صلى الله عليه وسلم appointed a Commander-in-Chief for an army unit, he used to advise him specially to be afraid and dutiful to Allâh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allâh تعالى and for the Cause of Allâh تعالى and kill those who disbelieve in Allâh تعالى . Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."

And he (the Prophet صلى الله عليه وسلم) used to say to his companions when they intended invasion:

"Proceed in the Name of Allâh تعالى and for Allâh تعالى and upon the religion of Allâh's Messenger صلى الله عليه وسلم: Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allâh loves the good-doers."

For that, the Messenger صلى الله عليه وسلم and those who believed in him were tried with fair trials (martyrdom or mighty reward) to make victorious this religion (Islâm) and to invite others to it (Islâm). So Allâh assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So they fought in the Cause of Allâh تعالى (for) Islâmic Faith (worshipping none but Allâh Alone) and sincerely (for Allâh's sake) and to make victorious Allâh's religion till it becomes superior over all religions, and mankind is brought out — (1) from darkness into the light, (2) from the worshipping of men to the worshipping of Allâh Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islâm. They knew well that Allâh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allâh's Support, and of his Messenger's promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allâh تعالى:

"If Allâh helps you, none can overcome you ..." (V.3:160)

And that they are troops of Allâh تعالى, and that they are fighting in Allâh's Cause, and surely Allâh تعالى will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of 'Umar bin Al-Khattab رضي الله عنه, as he consulted his companions regarding sending troops to 'Irâq (for participating in the battle of Nahâwand). 'Ali bin Abû Tâlib رضي الله عنه said to him ('Umar): "O Chief of the believers! This matter cannot be 'victory or defeat' because of a great number, or a small number but it is His (Allâh's) religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached far as it has reached. We have been promised (victory) by Allâh, and Allâh fulfills His Promise and supports His troops."

And here is the example of Khâlid bin Walîd رضي الله عنه as he came from 'Irâq, a man from the Arab Christians said to Khâlid: "How great is the number of Romans and how small is the number of Muslims?" Khâlid replied: "Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops is with victory and the smallness of the troops is with defeat, not with the number of men, by Allâh I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their

number is doubled. (The hoofs of his horse had chafed and received injuries during its return form 'Irâq to Al-Madinah)."

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allâh's Help, depending upon His Promise as it happened in the Islâmic army under the commandership of Sa'd bin Abî Waqqâs. He stood in front of the town of Al-Madyan المدائن and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflooding and it overthrew its foam from excessive water in it. Sa'd addressed the troops over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allâh direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all his troops too rushed heedlessly into it (Tigris) and not a single man was left behind; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the land surface. So when the Persians saw them they said: *Diwana... Diwana*, (i.e. mad people... mad people). By Allâh! You are not fighting against human beings, but against jinn." On that Sa'd رضي الله عنه started saying: "Allâh is Sufficient for us and He is the Best Disposer (for our affairs); by Allâh! Surely Allâh تعالى will give victory to His friends; verily, Allâh will make superior His religion, and verily Allâh will defeat His enemy. as long as there are neither adulterers nor those who commit (similar) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid of: (1) their sins, and (2) disobedience of Allâh تعالى , more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as we find 'Umar bin Al-Khattab رضي الله عنه saying: (in his letter to the Commander Sa'd bin Abû Waqqâs when he sent him for the conquest of Persia):

"... Then after, I order you and all the troops that are along with you to be obedient to Allâh in all circumstances as this (being obedient to Allâh تعالى) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allâh تعالى and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not

overpower them by our strength. And you should also know that in this marching of yours (for Allâh's Cause) there are guards (angels) upon you from Allâh تعالى (to watch you), and they know all that you do. So be shy of them and do not commit Allâh's disobedience (crimes and sins) while you are going in Allâh's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allâh's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allâh تعالى the assistance over your ownselves, (to save you from crimes and sins) just as you ask Allâh for the victory over your enemies... I ask of Allâh تعالى that, both for you and for us."

So the Muslim warriors (*Al-Mujâhidûn*) strictly followed what this rightly guided caliph 'Umar had mentioned (as above). And they (*Mujâhidûn*) were as they were described by a Roman to a Roman Chief; (he said): "I have come to you from men, very precise in their manners; they ride swift race-horses, during the night they worship (Allâh Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices while reciting the Qur'ân and the mentioning of Allâh much." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that over which you have no power."

And here is the story of 'Uqbah bin Nâfi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qairawan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes..., etc. So he ('Uqbah) invoked Allâh تعالى , and Allâh answered to his invocation, he then said: "O snakes and wild beasts of prey! We are the companions of Allâh's Messenger (Muhammad صلى الله عليه وسلم), go away from us as we are landing here, and afterwards if we find any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their young ones, shifting from that place... And a great number of natives (*Al-Barbar*) saw (all) that and embraced Islâm.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allâh تعالى has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allâh تعالى said:

"You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم , and his *Sunnah* (legal ways)] are the best of

peoples ever raised up for mankind, you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid what is *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh..." (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islâmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islâm, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allâh تعالى hated and forsook them. He (Allâh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad صلى الله عليه وسلم) became apparent:

"It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet صلى الله عليه وسلم: "Will that happen because of our small number on that day?" The Prophet said: "Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allâh will remove from the hearts of enemies 'the fear from you' and surely He (Allâh) will throw *Wahn* in your hearts." A person asked: "What is *Wahn*, O Allâh's Messenger?" The Prophet صلى الله عليه وسلم said, "*Wahn* is to love (this) world and to hate death."

The Prophet صلى الله عليه وسلم also said:

"If you: (1) practiced *Bai'a Al-'Înah* (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the *Jihâd* (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation and it will not be removed till you return back to your religion." (*Abû Dâwûd*).

And now they (Muslims) have deserted the *Jihâd* and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allâh in spite of their Islâmic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated

towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep, and compete not with others in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) observes in every community (nation) that gives up *Al-Jihâd* and is engrossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (*Al-Maghool* and *At-Tâtâr*) did to the Muslims? That which will sadden the hearts and will make the eyes shed tears...

Ibn Al-Athîr said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ... would that my mother had not begotten me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the victory of their enemies over them...he said: "A woman from (the *Tâtâr*) entered a house and killed a group of its dwellers and they thought her to be a man... one of them (the *Tâtâr*) entered a street in which there were one hundred men and he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the *Tâtâr*) to harm him... and humiliation was put over the men... so they did not defend themsleves neither little nor more. We take refuge with Allâh تعالى from being defeated (by the enemy)." Ibn Al-Athir further said: "One of the *Tâtârs* got hold of a man and he (the *Tâtâr*) could not find any (weapon) to kill him, so he told the man: "Put your head over this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till the same man came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islâmic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allâh تعالى, fear Him and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islâm) to others, publish its good aspects, and instruct (teach) the people its (Islâm's) laws and *Hikmah* (the Qur'ân and *Sunna*) as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allâh's Cause as they ought to have striven with sincerity and with all their efforts that His (Allâh's) Name should be

superior... They stood... inviting people to Allâh's religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm's) teachings. But before long their descendants deviated from the Right Path, tore themselves into pieces after they were one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh تعالى says:

"Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith?" (V.5:50).

We beseech Allâh to make victorious His religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — *Amîn*.

Sheikh 'Abdullah bin Muhammad bin Humaid

Chief Justice of Saudi Arabia

إعلان

يرجى من كل مَن يجد ملاحظةً أو خطأً في ترجمتنا صحيح البخاري باللغة الإنجليزية أن يكتب إلى مدير دار السلام للنشر والتوزيع بالرياض موضحًا ذلك موضعَ الخطأ مع بيان الصواب. ونشكر كل مَن نبَّه على شيءٍ من ذلك قاصدًا وجه الله تعالى وتصحيح ترجمة صحيح البخاري. وصلى الله على نبينا محمد وصحبه وسلم. والله على ما نقول وكيل.

المترجم والناشر: د. محمد محسن خان - عبد المالك مجاهد

In the Name of Allâh, the Most Beneficent, the Most Merciful

NOTICE

Whoever finds any mistake in our translation of the meanings of the *Sahîh Al-Bukhâri* into English, we request him to write to the manager A DARUSSALAM PUBLICATION and distributer RIYADH indicating the mistake and its place along with the correct translation. We thank all those who will point out these mistakes with the intention of seeking Allâh's Pleasures, and of correcting the translation of the meanings of Summarized *Sahîh Al-Bukhâri* and peace and Allâh's Blessings be upon our Prophet صلى الله عليه وسلم. Allâh is Surety over what we say.

Translator and Publisher: **Dr. Muhammad Muhsin Khan – Abdul Malik Mujahid**